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CANADA.

News from the Dioceses.

Diocese of Calgary.

Mrs. PINKHAM at the request of Church women at Bowden and Innisfail, visited these towns last week to give information with regard to the Woman's Auxiliary, and also the Mothers' Union. There was a large attendance, and a good deal of enthusiasm was shown at each place. A branch of the Woman's Auxiliary was formed at St. Matthew's Church, Bowden, and it is likely that a branch will soon be formed in connection with St. Mark's Church, Innisfail. Mrs. Pinkham's visit was greatly appreciated and she received a very cordial vote of thanks from each gathering for her kindness in being present.—St. HILDA's Ladies' College, Calgary, has had its accommodation more than doubled since last term, and has just entered upon a very promising year of work. Church boys' schools have been opened at Edmonton by W. H. Nitingale, B.A., and at Macleod by the Rev. F. D. Tyner, M.A.—THE Dean of Calgary, Dr. Paget, has returned from his visit to England and has resumed work.—BISHOP MONTGOMERY's visit to the Bishop and diocese in the first week of September was greatly appreciated. The Bishop gave addresses at services held in the Pro-Cathedral, and in All Saints', Edmonton. At both services the offerings were given to the fund for the S. P. G.'s new house.—AT THE meeting of the Executive Committee held in Calgary last week a large amount of very important diocesan business was transacted.—ERNEST F. J. V. PINKHAM, the Bishop's youngest son, who did so well in the mid-summer examinations at Trinity College School, Port Hope, has returned to school for another year.

Diocese of Montreal.

THE FIFTH annual conference of the archdeaconry of Bedford, was held at Waterloo, September 17th and 18th. The four rural deaneries of Bedford, Brome, Herville, and Shefford, were represented. The conference opened with Evensong in St. Luke's Church, Waterloo, on the evening of the first day. The Ven. Archdeacon Ker gave an address on "The Mission Work of the Church." Addresses were given on some very important subjects on the second day, including "The Falsity of Christian Science, So-called," by the Rev. William Harman van Allen, D.D., of the Church of the Advent, Boston; "The New Lord's Day Bill," by Dr. L. H. Davidson; "The Work of the Woman's Auxiliary," by the president of the diocesan branch, Mrs. Holden; and "The Church's Finances," by the treasurer of the diocese, Mr. Lansing Lewis.

The new principal of Bishop's College, Lennoxville, Dr. H. deB. Gibbons, gave an address.

ARCHDEACON KER, preaching at the anniversary service of his church (Grace Church, Montreal), September 16th, on the importance of unity of purpose in parish work, referred incidentally to the subject of Church Union, now receiving so much attention. He said while the Church of England had long been ready to make her contribution to that end, on certain points, there could be neither compromise nor concession. He mentioned the apostolic inheritance of Holy Orders, including episcopacy one and inviolate, the truths enshrined in the creeds, the two great Sacraments of the Gospel, and the Scriptures of the Old and New Testaments as these.

Diocese of Toronto.

THE EXTENSION of one of the good works of the Sisters of St. John the Divine, was celebrated September 8th, when the foundation stone of the new wing of the Church (Continued on page 952.)

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CHURCH WORK



The Living Church



VOL. XXXV.

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 20, 1906.

NO. 22

EDITORIALS AND COMMENTS

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

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ST. MICHAEL AND ALL ANGELS.

HERE are certain words which in their very simplicity and directness seem to lend to the statements in which they occur, something of their own strength of reality.

An illustration of the truth presents itself in the beautiful promise: "He shall give His angels charge concerning thee." What a sense of nearness, and comprehension of human need is conveyed in the familiar, homelike word "concerning"; a word in everyday use, and meaning, closely associated with the mundane affairs and concerns of life, while likewise familiarized through such expressions as thought, or solicitude, "concerning" those we love.

Peculiarly comforting and strengthening, then, this declaration on the part of the Psalmist, the assured conviction of one so often serving as the inspired messenger of God: "He shall give His angels charge concerning thee"; the blessed assurance that far from uncared for, friendless, and defenceless, on the great sea of life, human souls may claim the ward and keeping of watchful guards appointed, angelic ministers who do God's will on earth as it is done in heaven.

Yet, as always, there are conditions to the promise. To whom is this priceless assurance given? "He who dwelleth in the secret place of the Most High, and abideth under the shadow of His wings"; "because thou hast made the Lord, even the Most High, thy habitation there shall no evil befall thee; for He shall give His angels charge concerning thee."

These are they to whom the great promise belongs; in other words, the faithful children of God. Surely, then, very fitting and helpful it is that the Church should embody this feature of its faith and teaching in a day specially summoning those committed to her care to its contemplation, and to closer communion with the glorious host angelic, led by their prince, St. Michael, heaven's warrior archangel.

Looking upon them, as they hover near, not wholly unfamiliar seem many of that shining throng; for are they not associated in closest memory with Him who, as Man, on earth, realized in full their blessed ministry?

How vividly do we recall the glittering host, rejoicing at His birth, and filling earth and heaven with the glad tidings of His mission; again, we see these loving ones sharing His vigil long and lonely, waiting to succor Him in His hour of need; and others yet again, amid the shadows of the night of anguish drawing near on swift, strong wing, bringing strength and power from on high. Unseen, yet is their presence felt, as with faces veiled and drooping, they hover near the Cross of shame, whispering we know not what of peace and solace; whispers exchanged for shouts triumphant on the glad Resurrection morn, proclaiming: "He is not here; He is risen!" And yet, again, once more they gather, a glad, rejoicing host, a luminous cloud of gleaming pinions, waiting to bear Him triumphant to His throne, yet lingering near, a moment visible, to strengthen hearts bereaved with the glad promise: "He will come again."

A helpful meditation, truly, this ministry of angels fulfilled, and manifest, in the earthly life of the Son of God. And are we not, also sons of God, "as many as believe on His Name," and abiding under the shadow of His wings. With what confidence, then, may we, too, ask that God will give His angels charge concerning those we love; that "as Thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succor and defend us on earth, through Jesus Christ our Lord."

L. L. R.

GOOD NEWS.

PERHAPS the most curious thing connected with religions, as every student of comparative religion knows, is the way they tend to become complicated and confused. There is something in the human brain which makes us twist things while ostensibly explaining them; and to this fate religions are particularly liable because a complicated phraseology is coined to express the complicated explanations, and the two complications produce a re-compounded, super-complication, more entangled than either. Thus Christian theology has become almost inextricable. No two men agree exactly on all points of it, and the subject, in its present state, is far too vast to be grasped by any single brain.

When approached from the historical standpoint, however, the whole incoherent confusion takes on traces of order. There were not so many contradictory systems of doctrine two hundred years ago as there are now. There were not so many a thousand years ago as there were at two hundred. Tracing the matter back in this way until the apostolic age is reached, it is possible to arrive at a system of doctrine so simple that it is easily understood by all, so apt in its silences that it conflicts with the systems of but few, and so based and buttressed by human instinct that it is no wonder that it overran the world.

Curiously enough, the spirit of that doctrine is not argumentative. Argument it had, as in the Epistle to the Hebrews; but its advocates laid stress, not on argument, but on what they constantly called "Bearing Witness"—a very different thing, by the way, from what now goes by that name. In its human advocates this bearing witness took the form of stating the events, personally known to them, of the life and death of Christ. In its divine Founder it took the form of certain statements in regard to the Cosmos, or entire visible and invisible universe, easy, simple, and credible if coming from the Maker of that universe, and quite out of place if coming from anyone else.

These statements were not made coldly or in the form of a code. They were elicited by circumstances and infused with a warmth which was both love and more than love; a kindness past comprehension, an exaltation past that of genius. Coldly condensed, they come to the statement that the world is not as it should be, and that Christ is the Second Person of the Trinity, the Son of God. In this capacity, as the Executor or Doer of His Father's will, He made the world. It is very easily and simply seen that if what has gone wrong is to be set right it must be done by Him who made it.

But, being made according to natural law or the will of the Father, it must be set right by natural law. No imputed righteousness, no fiat forgiveness, no judicial substitution is enough. He who sets right the wrong must come under natural law, work out its consequences, meet and submit to them and survive them. He must suffer the full anguish of every sin of the world has known or can ever know, to its last and utmost pang. No one has strength to do this except God.

But the fact that someone else, even our Maker, has suffered the fullest outcome of anguish for our sins will not alone help men. There must be some connection between each man and his Redeemer, and that connection must be according to natural law. The fact that an innocent man (to borrow the judicial illustration) has served a term in the penitentiary, will not, and ought not, to save the guilty man when he is judged. The fact that a healthy man of immense and inherent vitality has submitted to and recovered from, and is immune to a disease, will not, and ought not, to heal the weaker patient who has just caught it, unless something more is done. The only thing which should help the patient is that the nature of the immune should become his nature. The only thing which ought to help the guilty man would be some kind of surgical operation by which he and the innocent man who has already served the sentence could be rolled up into one. If this were done, the composite creature would have to be left free. This would be safe, for he would never do wrong any more; and it would be just, for the full punishment has already been received and endured by him.

Now these are very wonderful things. They are not at all easy to believe, unless one has faith in the source from whence they come, but they are not at all hard to understand. God is presented throughout them as an highly practical God who made and understands a practical world. He does not wander off into theories. He makes the clouds so they can thunder, and the fleas so they can bite, and perfectly evolves means to ends for each of these purposes. He also makes a

way of escape for sinners, and it is a plain, common-sense way, perfectly practical, and fitted for any sinner; for He is a practical God, and knows all about sinners. It is a very wonderful way and not easy to believe, for immeasurable mercy is shown in it; but it is not hard to understand. So is the way by which a cloud thunders hard to believe, or the mechanism by which a flea bites. It is so plain a way and so practical that the only reason why it does not save all sinners is that so many of us theorize about it instead of trying it.

It is not common sense to talk a great deal about saving people without telling what it is from which they are to be saved. Our Lord took great pains to bear witness of the outlines or main points of that from which He came to save us. We call the thing "Damnation," and have very lurid ideas about it, most of which are derived from Milton's *Paradise Lost*, and from Dante's *Inferno*. Our Lord used several phrases, varying in immensity from "Few stripes" to "Torment," and "The second death," and took His imagery about it almost entirely from the city dumping-grounds.

He bore witness that God is holy. We express this fact to ourselves in various ways. It is like a great light from which everything that casts a shadow, everything which is not perfectly transparent, must flee away. It is like a strain of music so surpassingly strong and sweet that everything that does not tremble into harmony with it must be removed out of hearing. It is like a consuming fire in which everything that corrupts and perishes must be destroyed.

This being so, any human soul which retains sin and comes into the presence of God, must suffer extreme agony; the agony being like the pangs of remorse in this world, only immeasurably more acute. Witness is borne that human souls survive death, that they shall obtain bodies again at the last, and that, if evil, they shall flee away from the immediate presence of God in agony. But God is everywhere. Therefore there is no relief from that agony. Witness is borne that, because of this, God in His mercy will withdraw His immediate presence from some place, and into it all souls to whom the Presence of God is painful will plunge for shelter. There He will leave them alone. They will do what they please to each other. We can imagine that now and then one, driven by strong suffering from their cruelty to each other, may flee out into the open; but instantly the consciousness of God's presence would begin to operate on him and he would dash back under shelter again. What evil souls congregated in that place could cause each other to suffer, it is not well to forecast. What evil human souls do to each other even in this world is best left unexamined. But the most lurid pulpit oratory which ever shocked a congregation is inadequate to express what they *could* do to each other. And from this our Lord bore witness that He came to save us; by the method (having borne our sins) of entering into us, of indwelling, of making us "of His Body."

Thus the primary message of Christianity is an exceedingly simple one. It is, that our conception of human nature, founded as it is upon the average life of this world, is inadequate and must be enlarged. The compulsion behind this enlargement is not the fear to ourselves of failure, not the consequence of success, not primarily any of the motives usually assigned, though they all bear weight; but it is primarily the demand of the actual as against the theoretical, of fact as against fiction, of waking as against dreaming; the compulsion of truth. "Metanoiete" is the message, get a new mind, enlarge your conceptions of humanity and its possibilities, rise to a higher level and understand, as the great orators and the great poets have always understood, that human life is not the little, narrow, three-score years and ten in which few people are either very bad or very good and the average man does average things for an average life of forty years. Expand the concept, enlarge its boundaries, uplift it to a broader region and a higher atmosphere, and see that neither for existence nor for evil nor for good, for unhappiness nor for joy, are our possibilities unfolded here. See that, as concerning time, seventy years is but the starting point, the dot from which the long line of existence takes its rise: that, as concerning evil, there lie repressed in us possibilities so deadly, so hideous, so vast, that in those rare moments when we realize them we shrink in terror as a man might who looked down the crater of a quiescent but not extinct volcano; that, as concerning good, a man in his best moments can be raised to something so wonderful, so superb, that the mystery of existence becomes solved for him and the entire universe is but his fitting dwelling place and the music

of the spheres but a faint expression of his happiness and of his harmony with God. It is said that the fundamental message of Christ is the Fatherhood of God. So it is, in a sense. But in a deeper sense His first message and that of the Apostolic Church, was of the majesty of man; without which the conception of the Fatherhood of God would be impossible. To a commonplace world, blind in its sins, lost in the pettiness of its own small concerns, came the message: Lift up your hearts; open your eyes; raise your heads and look around; enlarge your conceptions; get rid of the deadening, contracting influence of the petty affairs of life, and understand that in capacities for existence, for evil, for good, men are immortal, immeasurable, infinite. This is the fundamental doctrine of Christianity, and from it all others deduce.

It necessarily follows that God is our Father; for only from God could such capacities be derived. It necessarily follows that all men are brothers; for even the most degraded, having these latent capabilities within them, are worth brotherhood. It necessarily follows that this world is to be laid aside; for it is the evil and the commonplace of this world which causes us to forget our great inheritance. It necessarily follows that the message should be named the Gospel, the Good News. To men wearied and discouraged with the sin and misery of this world it was good news then and it is yet. The doctrines of Christianity one by one unfold from this great news as the petals do from a growing flower. It necessarily follows that we are astray from our Father, sinners all. How else did we get so dim-eyed, so confused? Personalities with such a birthright, if they were not deadened by sin, would have owned the universe by this time.

Into a world deadened by despair the Good News came, simple, direct, clear: Get a new mind, enlarge the conceptions of life, expand your views, look up and see the truth and the truth will make you free: that was the first step. We have belittled that into "Conversion" now; forgetting that what we call conversion, though true enough, is a comparatively minute part of a process which is a vastly larger, freer, ampler thing. One whose horizon is enlarged, whose limitations are expanded, whose "Oppressions are removed, whose chains are broken," to borrow the scriptural phrase, has no difficulty in perceiving those obvious truths which are too great for an earth-bound pessimist to grasp. Incidentally, he perceives where he has gone counter to them, and corrects it. We have analyzed and belittled the process into Conviction of sin, Repentance, Reformation, Faith.

It was a wider, breezier, freer thing, including all these and more and yet not four things but one thing. To men whose bodies grow old, yet whose souls are conscious that time has no dominion over them, it brought the explanation. To men who did well, yet felt their capacities for immeasurable evil; or who did ill yet felt their possibilities for immeasurable good, it solved the puzzle. To the vast masses of mankind, bound down to monotonous toil for a few hopeless years, yet knowing themselves capable of greater things, unhappy yet having the capacity for happiness, having no reasonable outlook for anything better, yet knowing dimly that better things were theirs by inherent nature: to the slave who felt the lust for liberty: to the pauper, whom bitter poverty had taught how great wealth could wisely be employed: to the despairing, who yet felt somehow that despair is not the normal state of a normal universe: to the bereaved, who mourned without hope, yet knew that mourning ought not to be the law of life—to all these the message came as the great explanation, the great inspiration, the great deliverance, the great enlightenment. Look up, change the point of view, grasp these great facts too good for a narrow mind to hold, enlarge the spiritual boundaries, climb out of the darkness, leap into the light, drop the old despair, understand at last that good can come to God's children as well as ill, open your eyes and see, see, see that men are greater than you thought them, instinct with possibilities for good and evil beside which your previous ideas of those possibilities are but as the petty play of pigmies. Come up out of the mental muckheap of despair into the fresh, free air upon the mountain tops, and know once for all that the universe is greater, wider, better, cleaner, more beautiful, and more terrible than man thinks, and that men cannot continue commonplace forever, but must become banished and discarded demons in it, or else Princes of the Most High. The process of that princedom is, first, to see—the Pisgah sight, the vaster vision, the immeasurable hope. Then, having seen, the next step is to go where life is given and to receive; not to remake themselves,

not to reform themselves, but just to receive, by faith, by Baptism, by the Eucharist, the nature of their Lord: and then, in the strength of that indwelling, to serve and to obey. It is the mercy comes first, then the sacrifice. The Pharisees found it a hard saying then, and all in whom is the spirit of the Pharisees—the narrow earth-spirit, that cannot see beyond minute affairs—find it a hard saying still. They feel that by sacrifice, by formal well-doing, they must make themselves fit for the mercy, the indwelling, and they try and fail. By the teaching of failure some are brought to Him; but it was not so at the beginning; for the message was: Look up, lift up your hearts, freely ye have received, freely give. The giving comes after the reception. The necessity for the sacrifice, the formal well-doing is there; but it follows, not precedes, the mercy. The man who is immunized resists the disease after, not before, his inoculation. The guilty man who joins nature with the innocent leads a blameless life after, not before, the junction. The man who lays aside the world does so after, not before, the Vision has smitten upon his soul. Obedience, reformation, restitution, penitence, confession, reform—how we have belittled the message into our technical terms which divide and subdivide a unity and yet let the most of it escape! These are automatic consequences of, not conscientious preparations for, the Good News. We have so literalized, so de-spiritualized the message that the Lord's call for "Metanoia" and the doctrine of the Apostolic Church become to us "Repentance" and "Belief." They are this, of course, in a sense; but they are this and immeasurably more. They would be more nearly represented in spirit if we said, instead, "Lift up your hearts," and all the people should answer, "We lift them up unto the Lord." Z.

A CORRESPONDENT calls attention to an inaccuracy in an answer recently given in these columns to a correspondent, wherein it was stated that worship in the Holy Eucharist is offered "wholly to the second Person in the Trinity." The holy sacrifice is, of course, offered to the Father. The answer was to a question as to whom is directed the silent worship paid toward the reserved sacrament, which alone was intended to be embraced in the answer. We regret that in it we should inadvertently have seemed to cover other ground.

THE legislation of the Church in reference to the marriage of a couple where either one is divorced from a wife or husband still living, is bearing good fruit. Sad to say, there are many divorced people calling themselves "Episcopalians" who know so little about the Church's laws, that they try to find a priest who will marry them. While a notorious case of the kind was recently reported from England, when an American couple were "married" by a priest of the Church of England, we have heard of none in this country. On the contrary, our clergy are constantly refusing "brilliant opportunities." The latest is a Chicago "secret marriage" that "surprised Chicago society," according to a report in the daily papers. One paper said:

"The bride and bridegroom-to-be were in straits to find a minister to marry them. Ministers of the Episcopal Church, of which both are members, declined to unite them because Mrs. ——— was divorced. After driving about town for several hours in search of a minister, they were finally married in the study of the Rev. ——— of the German Lutheran Church. Mr. ——— brought sufficient influence to bear upon the marriage license bureau to have the license suppressed."

We are greatly surprised that a minister of the Lutheran body should have consented to such a farce, but it is possible that the same "influence" which caused the suppression of a time, in the "license bureau," may have had its effect on the Lutheran minister. It is to the credit of the Chicago clergy that they are above "influence" of that character.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—(1) Certainly, men should not wear hats in church at funerals.—(2) Nor is there any sane reason for turning mirrors and pictures so as to face the wall in a death chamber.

BUTTONS sewn on a silk ground formed a scroll-work recently sold at a North London auction, the ornament being the work of a country clergyman's wife, who thus utilized the buttons put in the offertory bags of her husband's church.—Selected.

THE WANDERER—IV.

WANDERING being, to the Wanderer, a fine art, it necessarily follows that it is not incompatible with other fine arts. Herein is where the Wanderer is different from Happy Hooligan. Happy, too, is a wanderer; but he is a wanderer who is content to wander only that he may be an outcast; whereas the Wanderer wanders that he may be no outcast anywhere.

And so in the course of wandering, it would be strange if the Wanderer did not sometime pursue that other fine art, of reading.

Bishop Huntington added wisely and well to the number of fine arts, in those splendid commencement addresses that he delivered to the girls of Keble School. He talked to them one year of "Good Talking a Fine Art," and another year of "Good Manners a Fine Art." I wonder that he never told them of Good Reading a Fine Art.

Now Good Reading does not necessarily mean reading those dull books that people call good, only because they have no sufficiently marked characteristics to call them anything more definite. It is good reading to read Canon Holmes' little book, *Responsibility*; it is also good reading to read *Coniston*.

What the Wanderer is leading up to, is that he has just been reading that marvellous book of Mr. Gilbert Chesterton's, published last year—*Heretics*. If one could unite in one the characteristics of Charles Lamb and of Jerome K. Jerome, add a flavor of Oliver Wendell Holmes and a touch of Mark Twain, and then turn a soda fountain charged with water into the residue, he would have something like this. *Heretics* is an example *par excellence* of Good Writing a Fine Art; no doubt to read it is equally the Fine Art of Good Reading.

Judge for yourself, gentle reader, by some of these extracts following:

"The word 'heresy' not only means no longer being wrong; it practically means being clear-headed and courageous. The word 'orthodoxy' not only no longer means being right; it practically means being wrong. All this can mean one thing, and one only. It means that people care less for whether they are philosophically right. For obviously a man ought to confess himself crazy before he confesses himself heretical. The Bohemian, with a red tie, ought to pique himself on his orthodoxy. The dynamiter, laying a bomb, ought to feel that, whatever else he is, at least he is orthodox."

Of Mr. Kipling: "He has often written bad poetry, like Wordsworth. He has often said silly things, like Plato. He has often given way to mere political hysteria, like Gladstone. . . . When we are seeking for the real merits of a man it is unwise to go to his enemies, and much more foolish to go to himself. . . . Mr. Kipling . . . knows England as an intelligent English gentleman knows Venice. He has been to England a great many times; he has stopped there for long visits. But he does not belong to it, or to any place; and the proof of it is this, that he thinks of England as a place. The moment we are rooted in a place, the place vanishes. . . . London is a place, to be compared to Chicago; Chicago is a place, to be compared to Timbuctoo. But Timbuctoo is not a place, since there, at least, live men who regard it as the universe [Mr. Chesterton has evidently not met the Chicago drummer], and breathe, not an air of locality, but the winds of the world. . . . The man in the cabbage field has seen nothing at all; but he is thinking of the things that unite men—hunger and babies, and the beauty of women, and the promise or menace of the sky. Mr. Kipling, with all his merits, is the globe-trotter; he has not the patience to become part of anything."

Of Mr. Bernard Shaw: "After belabouring a great many people for a great many years for being unprogressive, Mr. Shaw has discovered, with characteristic sense, that it is very doubtful whether any existing human being with two legs can be progressive at all. . . . Mr. Shaw, not being easily pleased, decides to throw over humanity with all its limitations and go in for progress for its own sake. . . . It is rather as if a nurse had tried a rather bitter food for some years on a baby, and on discovering that it was not suitable, should not throw away the food and ask for a new food, but throw the baby out of the window, and ask for a new baby. Mr. Shaw cannot understand that the thing which is valuable and lovable in our eyes is man—the old beer-drinking, creed-making, fighting, failing, sensual, respectable man."

Of Comtism: "Such men as Mr. Frederic Harrison, that brilliant and chivalrous philosopher, who still, by his mere per-

sonality, speaks for the creed, would tell us that he offers us the philosophy of Comte, but not all Comte's fantastic proposals for pontiffs and ceremonials, the new calendar, the new holidays and saints' days. He does not mean that we should dress ourselves up as priests of humanity or let off fireworks because it is Milton's birthday. To the solid English Comtist all this appears, he confesses, to be a little absurd. To me it appears the only sensible part of Comtism. As a philosophy it is unsatisfactory. . . . It is surely unreasonable to attack the doctrine of the Trinity as a piece of bewildering mysticism, and then ask men to worship a being who is ninety million persons in one God, neither confounding the persons nor dividing the substance. . . . Comte . . . saw the falsehood of that almost universal notion of to-day, the notion that rites and forms are something artificial, additional, and corrupt. Ritual is really much older than thought; it is much simpler and much wider than thought. . . . Everywhere the religious dance came before the religious hymn, and man was a ritualist before he could speak. . . . I myself, to take a *corpus vile*, am very certain that I would not read the works of Comte through for any consideration whatever. But I can easily imagine myself with the greater enthusiasm lighting a bonfire on Darwin Day."

But dear me! One would think the Wanderer had graduated in Homiletics! He has made his introduction so long that he has left no time for his deductions—much less, for his eloquent peroration. The Wanderer will therefore prove that he is no preacher, by merely stopping—the easiest, yet the hardest thing to do. For he knows, with Mr. Greeley, that the way to resume, is to resume; and shortly he intends to resume; in the meantime catching his wandering breath.

But, gentle reader, if your name chances to be Smith, smile and hold up your head. Read Mr. Chesterton's peroration on the subject of that romantic name (pages 39, 40), and be satisfied.

THE HOLY ANGELS.

It has been a constant tradition of Christianity that angels attend at the ministration of Holy Baptism and at the celebration of the Holy Communion; and that as Lazarus was the object of their tender care, so in sickness and death they are about the bed of the faithful, and carry their souls to the presence of Christ in Paradise. Without taking into account, therefore, any of the many unveilings to our sight of holy angels and their ministrations recorded in the Old Testament, we have ample ground for believing that they are joined in a very close communion with those who have been redeemed by the blood of Christ. But whereas the saints were once sinners, and yet God is pleased that we should honor Him through them, the angels have never inherited unholiness or fallen from holiness, and still more shall we honor Him by venerating those pure and spotless servants of His who do His pleasure. And as our Lord has taught us to pray that we may do the will of our Father on earth as it is done in heaven, so may we take their example as the highest, next to His, of perfect submission to the will of God. While in respect to our worship on earth we may reckon it an exalted privilege to have such communion with them as to be able to say, "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory; Glory be to Thee, O Lord most High."—From the *Journal of the Guild of the Holy Cross*.

CHURCH ENTERTAINMENTS.

An end to be devoutly hoped for, if not prayed for, is that teas, bazaars, socials, etc., etc., may be dispensed with as a means of raising money for the Church. Not only does the Church suffer a loss of dignity and respect by resorting to these means, but if time and trouble be taken into account, in nine cases out of ten they do not pay. Some of our ladies expend a great amount of time and labor over these things, saying nothing about the humiliation they suffer in "begging" for contributions, and it does seem too bad that all this must be done, and done for so little compensation as is frequently received. If every Churchman contributed even a small sum regularly to the maintenance of the Church, all this work and worry would be quite unnecessary. Surely there is no one in this parish who cannot afford 10 cents a week for the Church. This would be \$5.20 a year; and if twenty-five persons who are not at present giving anything, would give even this small sum, these undignified methods of raising money could be dispensed with and our ladies relieved of all their hard work.—*Parish Monthly*.

A MAN may make mistakes, but God's love holds on to him, and is ready to help him just as far as he is willing to be helped.—*Anon*.

BISHOP GORE GIVES NO UNCERTAIN SOUND

Speaking at St. Aidan's Day Celebration

SHORT NOTES FROM OUR LONDON CORRESPONDENT

The Living Church News Bureau (London, September 11, 1906)

FOLLOWING close upon the publication of the report of the Royal Commission appointed to inquire into "Ecclesiastical Disorders" comes (writes the Birmingham correspondent of the *Church Times*) an episcopal pronouncement that may well make Churchmen "rub their eyes when they consider it in the light of the past." Preaching at St. Aidan's, Small Heath, on Sunday week, the Bishop of Birmingham said:

"I am prepared, as Bishop, to vindicate to the utmost, and without any shadow of doubt, the kind of ceremonial which is practiced in this church. In general I have not the least doubt that it is both our right and our privilege, as part of the Catholic Church, to use this sort of ceremonial, and what, perhaps, I care for more is that it may be entirely spiritual, as to me it seems the only sort of way of expressing the great spiritual facts and realities which the service embodies and enshrines."

The occasion was the High Mass on the Sunday within the Octave of the Patronal Festival—"Aidan's Rest." In view of the complete endorsement before a crowded congregation of a ceremonial which would be accounted elaborate by many Churchmen, it is well to observe (continues this correspondent) the principles that from the first have dominated the services and ceremonial observances at St. Aidan's:

"The primary idea has been to carry out the services of the Church of England in the true spirit of the Book of Common Prayer, and in the best and highest manner possible. Thus, although all six points are the use, and the High Service on Sundays and festivals is celebrated with the three sacred ministers duly vested, and with 'clerk,' thurifer, and candle bearers, there is an absence of modern Continental innovations, and of the fussiness and uncertainty, what may be termed the amateurishness which, within the writer's knowledge, has done more to set men against Church ceremonial than anything else. Reverence, restraint, deliberation, and a thorough knowledge of their duties possessed by all taking part in the service, combined with a consciousness of the solemnity and importance of the function in which they are engaged, have been conditions insisted upon by the clergy of St. Aidan's, with the result that the service which the Bishop said he 'enjoyed,' possesses a special attraction for men, as may be seen any Sunday in the well-filled 'men's side' of the church."

The ceremonial so completely vindicated by the Bishop is based upon the old English model; the model indicated by the Book of Common Prayer and Canons:

"The full surplice and scarf are worn for Matins and Evensong. The eucharistic vestments are of Gothic pattern. Servers are habited in girded albs and amices. There are no cottas, no lace, few colored cassocks, and those of dark red. Except on great festivals, when there are six on the high altar, two candles only, with a pair of sanctuary standards for the High Service, suffice. Flowers are sparsely employed, and then only on greater festivals. Then a few bold sprays or branches are disposed in a single pair of large vases. Everything at St. Aidan's is impressive, plain, bold, and very reverent. No pains are spared to produce these effects and to instil the spirit of earnestness into all engaged in the service. Clergy and people love their ritual because it is the dignified expression of those deeper things of which it is but an outward and visible sign; or, as the Bishop expressed it, 'the only sort of way of expressing the great spiritual facts and realities which the service embodies and enshrines.' It is in fact a ritual of common-sense to those who understand its significance. And Englishmen love common-sense in ceremonial, as in most other matters.

"And there is no shirking the Prayer Book. Every word of every service is said or sung. The St. Aidan's people take their 'Dearly Beloved' with resignation Sunday after Sunday, because, pedantic as it may seem, in these later days, it is the Church's authorized way of reminding them of their duties."

Thus, in the diocese of Birmingham, at any rate (it is added), all the points of ceremonial that Churchmen of the past, while despairing of, strove for, and for the sake of which one of their priests was imprisoned and ruined in mind and body and estate, have now received publicly the seal of episcopal sanction. The *Record*, in this connection, says: "Either St. Aidan's has become more Moderate, or Dr. Gore went out of his way to flout the first recommendation of the Royal Commission. If the latter be the explanation, his Lordship is an incendiary."

The *Guardian* having, in reply to a dissentient, expressed the opinion that the sanction of language can be adduced for

calling a Bishop "Dr. So-and-So," without making any mention of his episcopal dignity, a correspondent asks that *Church* newspaper when the usage began. The *Guardian* replies:

"We cannot say off-hand, but some precedents of respectable antiquity may be cited in support of the custom. On March 8th, 1663, Pepys 'heard Dr. King, Bishop of Chichester, make a good and eloquent sermon.' On March 16th, 1669, he writes, 'It is all the talk, I find, that Dr. Wilkins, my friend, Bishop of Chester, shall be removed to Winchester, and be Lord Treasurer.' Giving an account of the death of Charles II., the High Churchman Evelyn says: 'Those who assisted his Majesty's devotions were the Archbishop of Canterbury, the Bishops of London, Durham, and Ely, but more especially Dr. Ken, the Bishop of Bath and Wells.' In the *Spectator* for February 5th, 1712, Addison says, 'I cannot but be of Dr. Tillotson's opinion,' this without any previous introduction of Tillotson as Archbishop. Addison, it may be objected, was a Whig. Johnson, who is above such a reproach, refers twice in his life of Broome (*Lives of the Poets*) to Bishop Warburton as 'Dr. Warburton,' never making mention of his episcopal dignity."

The Dean of St. Paul's (notes the *Daily Telegraph*, in "London Day by Day") has been staying for the last month at Singleton rectory, Chichester. Although Dr. Gregory has passed his 86th birthday, "he is in excellent health, and will return to St. Paul's about the middle of the month."

It appears that London's great Cathedral has lately been profaned by several acts of thievery. On St. Bartholomew's day a detective arrested a woman for stealing a female worshipper's umbrella. And on the same day a man was taken into custody for stealing a purse from another female worshipper.

Up to the present—at least so far as is publicly known—the Crown has not issued Letters of Business to Convocation in accordance with the recommendation of the Royal Commission for dealing with the report of the Commission. And there appears to be a rumor that Sir Henry Campbell-Bannerman, as head of his Majesty's Government, is going to leave the matter alone. But it is evident from the action of the Archbishop of Canterbury in summoning a special session of Convocation for his province in November that at least Canterbury Convocation will consider the report of the Commission with or without the Letters of Business.

J. G. HALL.

A SUPERB PUBLICATION.

Two copies of the new and completed edition of the great work of Mansi, a scholar of the eighteenth century, entitled *Sacrorum Conciliorum Nova et Amplissima Collectio*, have, by generous gifts, found their place in Connecticut, one in the Watkinson library in this city, and one in the library of the Berkeley Divinity School in Middletown. The intention of the learned editor was to publish all the acts and decrees of all the Councils of the Church during the whole period of its history. He lived to see thirty-one folio volumes through the press; and to this were added, under the title of supplements, five volumes consecutively numbered after the others, an introductory volume, and three intercalary volumes, bringing the records down to the year 1720. Here the work rested until it was recently taken up by H. Welter of Paris, who undertook to reproduce the old Mansi with its supplements in facsimile by the so-called anastatic process, and to add to it the acts of Councils from 1720 to the present day, beginning with a thirty-seventh—really forty-first—volume (1720-1735) and extending through nine other volumes; these new volumes were, of course, to be printed from type. The old Mansi was not often found even in large libraries; in fact, it was said that there was but one copy in the United States. The proposal to reprint the former volumes and to complete the work proposed by their editor appealed to the learned world, and to the generous patrons of learning, although the necessary expense of the publication was great. A list of subscribers, published in February last, showed that about two hundred and fifty copies had been taken, of which thirty were for libraries and individuals in this country; and of this number three were taken by Mr. J. Pierpont Morgan of New York, whose "rare sentiment of intelligent generosity" in making the subscription and expressing the desire that "nothing of a financial character should interfere in any way with the progress of the work," the publisher gratefully acknowledges. Two of these three copies, bound in levant morocco, are coming, as we have said, to Connecticut. The actual number of volumes in the entire set will be fifty, of which forty-one are now ready.

Some idea of the extent of the work may be gained from noting that the so-called supplement to volume 17 is a folio of some seven hundred pages, reproducing in beautiful facsimile the learned Baluze's capitulary of the Frankish Kings, those of Charles the Great (Charlemagne) occupying a large part of the volume, which is an original source-book of much historical information. The whole work is of very great value to investigators of many kinds of historical learning. It can hardly be an exaggeration to call the work, as the publisher does, "the greatest editorial enterprise of the twentieth century."—Hartford (Conn.) *Times*.

COMMENTS FROM THE ENGLISH PAPERS

On Affairs Ecclesiastical in France

EXCHANGE OF COURTESIES BETWEEN ANGLICAN AND EASTERN CHURCHMEN

The Living Church News Bureau,
Paris, September 1, 1906

I AM afraid that my letter will be somewhat in arrear this month, as I have only just returned home from my rather rapid journey to Switzerland, for one thing, and for the other, of course, I have to study the revised code of spelling, which will require some time to "perfectionate"!

I will, I think, reserve the promised letter on Einsiedeln for a later occasion, as there is so much of local Church and French interest that requires attention at present.

The straightforward tone of the Pope's Encyclical seems to have upset the equanimity of both the so-called leading Church papers in England, the *Guardian* and the *Church Times*. There are reasons for this, which will be better understood in America than in England. The spirit of compromise so completely pervades the Anglican mind in everything—where it is not a question of assimilating territory—that it cannot be understood why the Vatican could not have found a loophole for mixing water with its principles—could not have given away a few inches of ground—for the sake of peace. They have, too perhaps, been misled by their correspondents all unwittingly, whose pens may have been dipped in the ink of compromise, and something else, as also by the utterances of some French journals.

Here are the remarks from the two papers in question:

(*Guardian*, August 29th.)

It is somewhat disquieting to read the very circumstantial account of the deliberations of the French Bishops on the Separation Law published in the *Paris Temps*, which seems to clash materially with the statement in the recent Papal Encyclical that, in banning the statutory Associations for public worship, his Holiness was confirming the "almost unanimous decision" of the episcopate. The *Temps* states that a majority of 22 in an assembly of 74 Bishops favored the forming of such Associations, and even if the figure should turn out to be incorrect, the narrative destroys any idea of unanimity. Our French contemporary may have been misinformed, but the impression left by the narrative is as if it came from a person who had warrant for his assertions. And the journal which publishes them is one of high repute. Supposing the facts to be more or less as given, it is just possible to interpret the Pope's language in a way to agree with them; but it becomes very difficult for plain men to reconcile the present with the former attitude of the Bishops. The most charitable inference will be that the word of order from Rome has been "right-about-face," and that it has been obeyed with military promptitude. But one looks for other virtues than those of a drill-squad in the rulers of the Gallican Church.

(*Church Times*, August 31st.)

Unpleasant revelations are being made in the French press, which throw doubt on the veracity of some important persons at the Vatican. It is not likely that anyone will accuse Pius X. of falsehood; his character is above suspicion. But it seems probable that he has been grievously misinformed by his advisers. It will be remembered that the recent Encyclical purported to be in accord with the almost unanimous judgment of the French Bishops passed at their plenary meeting last May. The assertion was received with something like stupor, for it was contrary to everything that was generally believed. The meeting was private, but the reports of the proceedings are now leaking out, and they support the general impression against the express statement of the Encyclical. It appears that the Law of Separation was condemned with only two dissentients. To that extent, and to that extent only, the almost unanimous judgment of the Bishops is reflected in the Encyclical. Forty-eight against twenty-six of the Bishops then resolved, under the leadership of the Archbishops of Albi and Besançon, with the Coadjutor of Paris, that Associations ought to be organized, and draft statutes were approved as prepared by a committee including four Cardinals. The only point in which these proposed Associations differed seriously from those provided by the Law of Separation was the name. It was proposed to call them *Associations fabriennes*; but even so it seems that their legal style would have been according to law, *Association Cultuelle*. It is difficult to imagine, on reading the draft statutes, what more could be desired in the interests of the Church; and they could probably have been brought into complete agreement with the law. We think that our Roman Catholic correspondent of last week, whose article was in many respects illuminating, will modify some of his conclusions, after noting what might have been. These revelations are not official, but they bear the stamp of genuineness. Still farther from official certitude is the rumor running in some French papers that the Pope will,

in consequence of this incident, dispense with the services of Cardinal Merry del Val. But it will be not at all surprising if the rumor proves to be correct.

Regarding all this, I only venture to make two observations. It may be remembered that at the very beginning of the whole question, it was reported as a saying of the Pope, that he "would rather see his French priests celebrating Mass in barns or in the fields, than submit to a glaring injustice," or words to that effect.

Next: he had been reminded that he had permitted the arrangement—or one similar to it—in Germany. The conveyed answer has been, that in Germany he knew with whom he had to do, but in France he could not trust the Government.

In my last letter I spoke of the application of the law on "Sunday Rest" in Belgium. In France the same law was applied yesterday, for the first time.

According to the papers there seems to have been very little opposition raised. There was a manifestly marked difference in the aspect of the streets. Some small bands of men made a demonstration before slaughter-houses in the suburbs and demanded work. When convinced that they would have none, they seem to have dispersed peaceably. On the the other hand, there were demonstrations by workmen before two large shops in the Ternes—the Edgeware road of Paris—which were kept open under the rotation rule arrangement, objecting to their comrades being held to work; but no harm was done.

The marked feature is the cessation of masons' work in the streets. This is an undoubted blessing.

In the large towns throughout the country, very few incidents appear to have taken place. M. Clemenceau will hardly have so easy an affair with the churches.

Another effort for approach between the Eastern and Orthodox Churches and the Anglican communion is being made in England. The principal mover in the matter has sent me a letter on the subject, which will best explain the action that has been taken. Mr. H. J. Fynes Clinton, who has the endeavor very much at heart, is evidently a very able and zealous propagandist. If the matter, therefore, is to succeed at all, it could not be in better hands.

The following is his script:

"SIR:—It may interest some of your readers to learn that certain Eastern Orthodox and Anglican clergy, as well as laymen, have taken a great opportunity presented to them, for closer approach and mutual sympathy, and have founded a union, to embrace members of the Anglican and Eastern Orthodox Churches, with the objects of (1) Promoting mutual sympathy and intercourse, and (2) promoting and encouraging action to further reunion.

"Besides members, it is hoped to enroll associates, with the small annual subscription of one shilling, and so to encourage interest and practical effort in the matter among all degrees of English Catholics at home and abroad, and also amongst our Orthodox brethren in the East.

"The appeal to join the 'Anglican and Eastern Orthodox Churches' Union' will be made not only to those who have a natural sympathy with the East, but to all Orthodox and Anglicans, who believe it is the will of our Blessed Lord and Master, that His Church should be visibly One. It is not necessary to speak of any effort made for the healing of one of the great rents in the Mystical Body; but since 'the eye cannot say to the hand, I have no need of thee,' it is certain that intercommunion, or any closer approach thereto, would do much to enrich the spiritual life of both Churches and would aid in safeguarding our Catholic heritage in these difficult and dangerous times in England.

"It is proposed to publish an appeal in the autumn, and to hold a general meeting in London. In the meanwhile, any information about the Union will be gladly given or application for membership received by the Hon. Sec.,

"H. J. FYNES CLINTON.

"147 Lewisham Road, London."

If this is responded to, some good may possibly be done. But those who know the Easterns, and the tenacity of all their holdings will, I think, bear me out when I say that as long as the *Filioque* clause retains its place in the Creed of Nicæa, that we repeat every Sunday, no outward cordiality can be taken to mean more than it represents—a desire to be on the best terms of Christian courtesy and charity, but not very much more.

GEORGE WASHINGTON.

WILL NOT our own lamented and beloved be there, in the array of happy spirits? Will they not hail our coming with delight? Do they not remember us now, even in the sight of God? For to see His face does not extinguish but perfect all holy loves. God's love gathers up and perfects all pure love like His own, all love that is for His sake. When we meet our beloved in Him, we shall both know and love them so as we have neither loved or known before.—*Henry Edward Manning*.

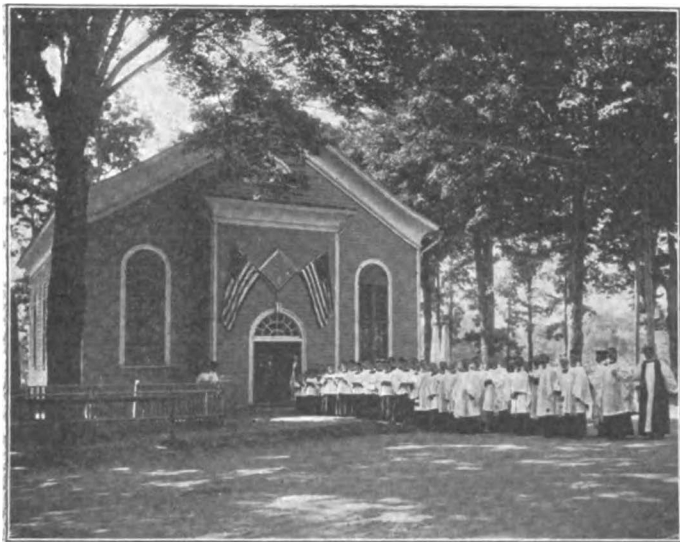
**150th ANNIVERSARY OF TRINITY CHURCH,
FISHKILL, N. Y.**

Interesting Services on the Occasion

ALL SOULS' CHURCH REOPENED

*The Living Church News Bureau /
New York, September 24 1906*

THE names of the Rev. Samuel Seabury and of Bishop Philander Chase are intimately connected with old Trinity parish, Fishkill, the 150th anniversary of which has just been celebrated. Trinity is the oldest church in Dutchess county, and one of the oldest in the state of New York. The building itself has been somewhat changed—a tower removed and a front made over—but it is a Colonial structure, and on the floor still



EXTERIOR OF TRINITY CHURCH, FISHKILL, N. Y.,
SHOWING PROCESSION AT 150TH ANNIVERSARY.

in use have been the stains of blood from soldiers in the War of the Revolution.

The Rev. Samuel Seabury was stationed at St. George's, Hempstead, as missionary of the Society for the Propagation of the Gospel. Some of his parishioners removed to the sparsely settled Hudson River region, and urged him to follow them, temporarily at least, and assist them in the starting of a church. He accepted the offer, and later became rector of the mission, which was named Trinity. Some subscriptions for the present building were confused with subscriptions for the original Christ Church, Poughkeepsie, for the two parishes were, for many years, closely related. Trinity dates from 1756, although in the good old days it took nearly fifteen years to get subscriptions paid in and the structure itself completed. Mr. Seabury came of Pilgrim Mayflower stock and was a great-grandson of John and Priscilla Alden. He was also the father of the first American Bishop.

Trinity had also for missionary in charge, the Rev. John Beardsley, who was paid in part by the S. P. G., and served Christ Church at Poughkeepsie as well. Of the fourth generation of the Beardsley family in America, he nevertheless saw his duty to the Church of England to be larger than his duty to the Colonists, and so, to avoid complications, Trinity was closed, only to be reopened for sessions of the United States Congress, after that body had been driven out of New York City by the British, and later as a hospital for the wounded picked up after the battle of White Plains.

The Rev. Dr. Philander Chase was rector of Trinity and Christ Churches, leaving in 1805 to go to Hartford. It will be remembered that later, as Bishop, he went to Ohio and Michigan, and then to Illinois. The Rev. Horatio O. Ladd, S.T.D., rector of Grace Church, Jamaica, who gave the historical address at the recent Trinity celebration, observed in that address, that "to trace the missionary spirit of Bishop Chase back to the influences that affected him in his early ministry at Fishkill, we have only to recall what examples were before him in the steadfast Churchmanship of his predecessors, the evangelistic zeal of Seabury, the determination of Beardsley to build churches amid civil dissensions, the sacrifices of patriotic Churchmen on this ground to retain apostolic worship and be true to their country, and the strenuous efforts of the Connecticut Seabury to obtain the episcopate for America."

Trinity still stands in the old village of Fishkill, on the principal street of a place that was once prominent, but which has been in some measure left out of modern development of the Hudson River valley. The celebration of the end of a century and a half was held on September 14th. In the morning there was a service, Bishop Potter being the celebrant of the Holy Communion, and with him in the chancel were Archdeacon Thomas of Orange, the Rev. Dr. R. F. Crary, Poughkeepsie, the Rev. Dr. Ladd, Jamaica, preacher, the Rev. John M. Chew, Newburg, a former rector, and Trinity's present rector, the Rev. J. H. Ivie. Other clergy present in a vested procession that was led by the choir of St. Luke's Church, Matteawan, were the Rev. Creighton Spencer of Tarrytown, the Rev. John Huske of Newburg, the Rev. J. K. Cooke of Hempstead, all three present rectors of venerable parishes, the Rev. E. C. Saunders, Rhinebeck, the Rev. E. Floyd-Jones, Cold Spring, and the Rev. George A. Green, Fishkill Landing.

Following the religious service there was a luncheon in a public hall that was recently built by the village corporation. The address of welcome was given by the rector, the Rev. J. H. Ivie. Bishop Potter gave an address that was filled with reminiscence and stories, recounting some incidents of the elder Bishops Potter, who were born not far from Fishkill—two farmer boys, whose lives were changed by a horse losing its shoe. The other speakers were the Rev. J. K. Cooke, rector of the mother parish at Hempstead, President Hall of the Scenic and Historical Preservation Society, Archdeacon Thomas, who told something of the ministry of his father at Trinity, the Rev. John Huske of historic St. George's at Newburg, and the Rev. John M. Chew, who gave reminiscences of his rectorship at Fishkill.

Trinity Church is still vigorous in its work, and contains on its roll of workers and supporters some of the names that are historic in New York annals. The anniversary committee consisted of William T. Blodgett, S. M. Davidson, John D. Fouquet, Oliver W. Barnes, and the Rev. J. H. Ivie.

All Souls' Church, which until consolidation a few months ago with the older parish, had been the Church of the Archangel, re-opened on Sunday after having been closed since the 1st of July. The entire title of the old church has been taken, and it is now "All Souls' Church, Henry Anthon Memorial." During the summer months the basement hall under the church proper, has been completed and it is to be known as the Edward Whitney Memorial. The church itself is not quite finished, some decoration remaining to be done, but services were held in it on Sunday. The Rev. George Starkweather Pratt, the rector, has been very ill during the summer, undergoing two serious operations. He has not entirely recovered, but was just able to officiate at the re-opening service. The settlement house



INTERIOR OF TRINITY CHURCH, FISHKILL, N. Y.,
DECORATED FOR THE 150TH ANNIVERSARY.

which occupies the front of the church plot on St. Nicholas Ave., and in which the rector and his assistants have apartments, is entirely finished and the whole plant is ready for the season's work. The old All Souls' church building on Madison Avenue at 66th Street, has just been re-sold and is to be torn down to make way for a large apartment house.

The Rev. Stuart Crockett comes from the rectorate of the
[Continued on Page 932.]

ADDRESS OF THE BISHOP COADJUTOR OF MILWAUKEE

Sixtieth Annual Council of the Diocese

MY DEAR BRETHREN:—It lacks but a few days of ten months since you elected me Bishop Coadjutor to assist our beloved diocesan in the work of this diocese.

As you know, I received consecration in this Cathedral Church of All Saints on the feast of St. Matthias the Apostle at the hands of the Bishop of this diocese. The Rt. Rev. the Bishops of Fond du Lac, Michigan City, Chicago, Quincy, and the Bishops Coadjutor of Fond du Lac, Nebraska, and Springfield assisted.

We are filled with fear and apprehension at the thought of administering such a diocese as that of Milwaukee. We have lived long enough among you to know how great the burden is and how manifold the problems. We had hoped that it might fall on other shoulders. It was only in the firm belief that we were called to the work that we could dare to undertake it and it is only relying on the grace of our Blessed Lord and the guidance of the Holy Spirit, assisted by your prayers, that we will be enabled, however imperfectly, to carry it on. It is a great honor and a great responsibility to follow in the line of such men as have administered this diocese—Bishops Kemper, Armitage, Welles, and Knight, who form a succession of which any diocese may well feel proud, and it humbles one to think of being named with them. Our present beloved diocesan is a worthy successor in that illustrious line of Bishops.

BISHOP NICHOLSON'S WORK.

How he has worked early and late for the good of this diocese, how he has carried it through a great financial crisis, how it has grown in strength! When he was consecrated there were but 109 parishes and missions. Now there are 130. There were but 59 clergy connected with the diocese. Now there are 103. There were about 12,000 baptized persons. Now there are about 24,000. There were 6,046 communicants. Now there are 15,700. There were 3,558 Sunday School scholars. Now there are 8,500. The year before his consecration there was contributed for all purposes \$61,497. Last year about \$300,000. How all the schools have grown under his fostering care! Racine College, Kemper Hall, St. John's, Delafield, Nashotah House. Think of the difference between the condition of this Cathedral church property when he took charge of it and its condition today, the church building itself beautified and adorned in every way, the old clergy house entirely remodelled and made into the slightly and convenient Armitage Hall, the episcopal residence built and nearly paid for, the whole property beautified, and a goodly endowment gathered. We are only beginning to realize as we go around the diocese how manifold have been the labors, how incessant the watchfulness, how far-reaching the judgment that has done such great things. Those who know about the work in one or two places only have no conception of what it means to try to keep in touch with the work in so large a territory as the diocese of Milwaukee. It is especially in the little out-of-the-way towns and hamlets where the communicants are few and scattered and the work at times very discouraging that the Bishop comes in much closer personal contact with the people than in the larger cities. It is here that we have been impressed with the respect, admiration, and affection that he has won on every hand. May he be spared to us for many years that we may have the comfort and help of his most wise direction and advice!

THE SUNDAY SCHOOL.

If there is one side of the Church's work upon which we would wish to place special emphasis it is that of the Sunday School. There are many good Sunday Schools in the diocese but nearly everywhere there is large room for improvement. The Sunday School is the nursery of the parish. Given a large Sunday School and the immediate future of the parish is assured. On the other hand where there is no Sunday School or a very small one the future failure of the parish can safely be prophesied.

The time has ceased when children receive any religious training at home, except in rare instances. Few children go to Church schools, so that, unless they are taught in Sunday School, they grow up with little or no knowledge of God, the Church, and their spiritual obligations. It is a commonplace to say that there is no time when the human mind is so impressionable, when ideas and habits are so easily formed and have such a lasting effect on lives, as in and during childhood. There is no sphere in which the layman or laywoman can accomplish so much for the good of the Church. It requires often great self-sacrifice of time and of patience but it can be made to produce great fruit. Some of the largest parishes in the country are the results of faithful Sunday School work carried on, often by men and women whose lives are filled with manifold interests. How many missions in this and other dioceses owe their inception and existence to a Sunday School started by some faithful woman. How seldom the clergy seem to realize the importance of the work with children. They spend much time on the Sunday sermon but expect to give an instruction or address to children with little or no preparation. They say that they have not the faculty of interesting children. Have they ever put any time or hard labor on their Sunday School work? Have they done every thing they can to make the services for the children bright and attractive, the addresses and in-

structions interesting and clear? No labor will better repay the time spent upon it. Some of the clergy complain of the small field, that they have not enough to do in a town of a few hundred inhabitants. Let them spend one or two days a week planning or preparing the Sunday School work and they will, in all probability, soon have plenty to do.

CONFIRMATION INSTRUCTION.

With the thought of Sunday School work there naturally goes that of Confirmation instruction. Is proper advantage taken of the opportunity presented? In our visitations during the past few months we have heard, not once but frequently, surprise expressed by those who had been prepared for Lutheran Confirmation at the meager instruction given their children who were prepared by priests of the Church.

In looking back over the Journals of the diocese we have been surprised at the large classes confirmed at some of the small missions where hardly a dozen communicants can be found. We have been horrified at finding how many of those confirmed had never made their communions. There has been something wrong in the preparation or lack of preparation of those confirmed. We have heard of a number of cases of those who have been presented at the last minute without any preparation, merely because they wanted to be confirmed with some friend or because they thought it was "such a pretty service." Certainly not less than eight weeks should be spent in instructing the class and much more time can be spent with profit. Many priests do well in beginning to prepare a class as soon as the previous class has been confirmed.

In our visitations to missions served by deacons or lay readers, an absolutely abnormal condition of things and yet one seemingly necessitated by the smallness of our mission funds, we have a number of times been requested to baptize adults. It is always a pleasure to administer this Sacrament to older persons because one cannot but feel that it means a very serious and important step in their lives and one not easily taken, but in some cases we have felt very doubtful as to the proper preparation. The instruction should be fully as careful as that given before Confirmation. We have always to remember that unbelief and impenitence are bars to the reception of the grace of the Sacraments and that everything should be done to strengthen the faith and deepen the penitence of those about to receive them, especially those that give character and cannot be repeated.

THE WORK OF DEACONS AND LAY READERS.

We have spoken of the large number of missions served by deacons and lay readers and that with great earnestness and faithfulness. We wish sometimes that all of our priests had the same zeal and earnestness, the same love for souls. But the conditions are not normal; the Church never intended that deacons should be sent off alone to distant missions, still less that the work should be done by laymen. That both may be of immense value in helping to uphold the hands of a priest we indeed know. We do not use our laymen enough. During the past summer two of our summer chapels have been kept open through the work and devotion of several laymen. But in the distant mission field so served, the people have but few opportunities of making their communions, adults remain a long time unbaptized, and where laymen are serving even the infants cannot be christened. The very workers are themselves deprived of the Bread of Life, and week after week, month after month in some cases, goes by and they are not fed with that food which their soul desires and needs. How can one expect them to grow spiritually, and, not sanctifying themselves, how can they sanctify others? This comes from two causes: First the lack of mission funds to pay a proper and living salary to a priest, and second, in many cases, because no priest can be had even for a fair salary, as salaries are here in the Northwest.

LACK OF PRIESTS.

It is to this second condition of affairs that I want especially to draw your attention. As the head for many years of a Seminary we have had more and more impressed upon us the great lack of priests to do the work in the home mission field. Hardly a week has passed but we have heard from some Bishop or vestry, asking if we knew of a priest that could be had for some work. Of late years the condition has become more and more acute until this last year Bishops have written for six and seven men and have evidently often been in desperate straits to get clergy. Since our consecration we have realized more than ever the seriousness of the problem we are facing. It is only with the greatest difficulty that many of the missions have been kept open and the parishes supplied with priests, and it has been accomplished almost entirely by the Bishop of the diocese undertaking a mass of correspondence that would be a heavy burden for a perfectly well man. The increase in the number of the clergy is far below the increase in the number of confirmed and with the tendency of the men to go East or to the larger cities and with the interest in foreign missions to attract many priests, the shortage of the clergy in the Western dioceses is emphasized.

Many reasons are given for the lack of candidates for orders, all containing a measure of truth. Probably no one specific answer can be given. One thing, however, is certain—that when the need of the Church is properly presented to young men, vocations are aroused and there comes the answer: "Here am I. Send me." Will not the clergy use every energy to arouse vocations both by their personal influence and through their preaching? The ministry is abso-

lutely necessary, not merely to the good but to the being of the Church, not merely to her *bene esse* but to her *esse*. In the scholastic theology holy order was reckoned as one of the Sacraments of perpetuity—without it the Church could neither exist nor grow. Unless the number of candidates for orders be very largely increased, the Church is not going to be able to hold her own, still less grow, in these dioceses of the Northwest.

What the Church needs to-day, just as much as she did sixty years ago, when Bishop Kemper and Dr. Breck went from house to house on their missionary journeys, are men willing to give themselves up to hard mission work, men used to hard things, who are willing to remain unmarried, at least for a time, who can go from place to place, driving or riding, hunting up the scattered families, baptizing the children, giving the Communion to those who seldom or never have the opportunity of receiving it. We want men used to the conditions of life in the small towns of the Northwest, men who know the temptations and difficulties of those to whom they have to minister. The Church has not meant to make a class qualification or a pecuniary qualification in regard to those studying for orders, but she has done so to a large extent and has, we believe, in consequence, lost to the Church the middle class. We wish that all our clergy and the laymen interested in the subject would read Kelly's *England and the Church*, where the whole question is most ably discussed. We hope that it may not be long before there will be one or two centers of associate mission work with men, living together at one central point, ministering to the neighboring towns and villages. When our Lord sent out His disciples two and two we believe He had a lesson to teach. The loneliness and isolation of a man going out single-handed is one of the severe trials of the mission field that men are not able to face.

THE RATIONALISTIC MOVEMENT.

It has been said in certain quarters that young men are unwilling to study because they are unwilling to be bound by any formularies of faith; that they wish to be free from any vows which would limit their teaching anything which they may conceive to be the truth. On the other hand, we are convinced that the rationalistic movement in the Church is one of the chief causes of young men not wishing to study for orders. They hear the old truths denied or ridiculed on every side, there seems to be no certainty left, they dare not undertake to go out and teach that of which they are uncertain. They are too honest to use formularies and creeds which they do not believe, still less recite them in a most solemn service and then proceed to deny them from the pulpit. We can be thankful that it is so. We respect them for their sense of honor. What is to be the end of these things? Is there no fixed body of truth, is there no faith once delivered to the saints? Is the Church a mere human organization? Has God left every man to find out the truth for himself? Is one thing true to-day and another to-morrow? Are we to accept a modern theory of development which will allow a change in the very matter of the Faith and not merely in the form of its definition or in its adjustment to the thought and philosophy of the day? Why will men who have ceased practically to believe in the miraculous or the supernatural, who deny the true divinity of our Lord, His Supernatural Birth and Resurrection, not be honest and go where they belong? How dare they, as they value any principle of honesty or the salvation of their own souls, use expressions in their prayer and worship that they do not believe in, recite creeds, clauses of which they believe to be lies? If there are lessons to be learned from the history of the past, one is that nothing is to be gained by temporizing with those who deny the Faith. Loyalty to our Blessed Lord, loyalty to the Church Catholic, loyalty to every principle of honesty demands that we should do all that we can to stem the tide of rationalism which would land us in a mere Deism. One would not limit research or avoid facing truth, one must realize that of necessity modern historical research, biological and psychological investigation, is bound to mean a readjustment of view in many directions. But when we are told that our Blessed Lord was born like other men of a human father, that He is simply a human person indwelt by Deity, called the Son of God, as indeed there is a sense in which we can all be called the sons of God—what possible conception can such teaching have of a true Incarnation of the Divine Personality of our Lord, of an Atonement by which God can purchase to Himself a Church by His Own Blood? Nestorianism is orthodoxy compared with it. We must "contend earnestly for the faith" which was "once delivered unto the saints."

I ask most earnestly that you would pray for me that I may be guided and strengthened in administering this great diocese, that God the Holy Spirit may guide us in all our deliberations during this sixtieth Council, and that all things may be done to the honor and glory of the Blessed Trinity, the good of our Church, and the salvation and sanctification of souls.

WHEN WE are fully delivered from the influence of selfish considerations, and have become conformed to the desires and purposes of the Infinite Mind, we shall drink the cup, and drink it cheerfully, whatever it may be. In a word, we shall necessarily be submissive and happy in all trials, and in every change and diversity of situation. Not because we are seeking happiness, or thinking of happiness, as a distinct object, but because the glorious will of Him whom our soul loves supremely, is accomplished in us.—*Thomas C. Upham.*

SIXTIETH ANNUAL COUNCIL, DIOCESE OF MILWAUKEE

Work Among University Students Principal Topic

THE sixtieth annual Council of the diocese of Milwaukee was a well attended and most interesting one—especially from the fact that it accomplished something toward which the delegates had been looking for some years past. The movement started some time ago to place a competent priest to assist the rector at Madison in the work among the large body of students at the University of Wisconsin is now at a stage where something is bound to be done. About \$500 was subscribed towards the first year's salary of a priest on the floor of the Council and the remaining sum necessary will readily be raised now that a committee has the matter in hand with power to act at once.

The Rev. A. A. Ewing, rector of Grace Church, Madison (the only parish in the capital city), roughly estimated the number of students affiliated in some way with the Church to be about 250 and he thought that there were many more who ought to be assisted and who could be drawn toward the Church. An effort has been made in the direction of organizing Kemper association at the University by the students and members of the faculty interested in the work, but Mr. Ewing expressed the opinion that a clergyman should be delegated to take charge and devote himself principally to the work. This has been done in the case of several other denominations with excellent results.

"The opportunity should not be lost," said Mr. Ewing. "We are under an imperative obligation to minister to the religious needs of these students and to present the Church in a favorable light to students of no Church affiliation. It is not a parochial obligation, but one for the diocese or for the whole state. The students should not feel that they are neglected. I do not think we can exaggerate the importance of this work."

Canon St. George, chairman of the committee, who had the matter in charge, declared that the spirit that prevailed in the University was a "mere religious veneer," that students had nothing to encourage them to keep up with the Church, that "the temptations and difficulties that confronted the students of the state institution were such as required the most heroic Christian principles to stand up against."

"Because we do not see the effect in our own parishes," said he, "we let these souls become grievously wounded because they come in contact with the sin which is there."

The Rev. H. D. Robinson, D.D., warden of Racine College, strongly urged the necessity for the Church's taking a stand at the University. "There is no question," said he, "of its advisability or necessity."

"For a number of years the Council has appointed a committee for the investigation of the conditions at the University; they have met, resolved, committed to paper, and dissolved again. This work so rich in promise has been neglected for years."

"Conditions for Christian work at the University are almost ideal, there we have the minds of 400 of our young people" (meaning within the Episcopal Church) "in the formative period, plastic, capable of taking an impression. There has never been a day in which scholars, educated men, mingled with their fellows as they do to-day. When they go out and say: 'I believe in the Lord Jesus Christ,' these unlettered men will say: 'That must mean something. I will believe it, too.' The Christian educated youth is a power. The soul of Ole Olson is just as precious in the sight of the Lord as the soul of Theodore Roosevelt, but Christian President Roosevelt does more for Christianity in one day than Christian Ole Olson can do in a century."

At the close of the debate, a resolution was passed that a priest should be selected at a salary of not less than \$1,200, to work among students of the University, in conjunction with the rector of Madison.

On motion of Mr. H. N. Laffin a committee of five was appointed as follows: Rev. Dr. Robinson, Mr. E. E. White, Mr. Geo. E. Copeland, Mr. F. P. Wilbur, and Mr. H. N. Laffin, with authority to raise the necessary funds, and acting in conjunction with the Bishop, the Bishop Coadjutor, and the rector of Madison to select a priest for the place.

OPENING SERVICES.

The Bishop Coadjutor was the celebrant. The sermon was preached by the Rev. A. C. Jones, D.D., rector of Trinity Church, Baraboo, from the text II. Cor. iv. 18.

At the roll call about one hundred clerical and lay delegates responded. The Rev. C. B. B. Wright, Ph.D., was re-elected secretary, and the Rev. Geo. F. Burroughs appointed assistant.

Archdeacons were appointed as follows: Rev. Messrs. E. Purdon Wright, D.D., for Milwaukee; Percy C. Webber for Madison; and P. A. Lindley for La Crosse.

Rural Deans: Rev. Messrs. Charles L. Mallory, Kenosha, of the Milwaukee Convocation; March Chase, Mineral Point, of the Madison Convocation; and Carl N. Moller, La Crosse, of the La Crosse Convocation, were all re-appointed for the ensuing year.

Judge Lawrence W. Halsey was also re-appointed Chancellor of the diocese.

St. Edmund's mission, Milwaukee, was formally admitted as a parish.

It was shown that the committee appointed by Bishop Nicholson

has made an earnest effort to bring the matter of the sale of the David Ferguson homestead property on Milwaukee Street to a consummation, but it has not been done up to the present and probably will not be for some time. In its report to the Council this committee, of which the Rev. G. S. Sinclair is chairman, reported that the committee was unable to make any definite recommendation to the Council at this time.

The report on the memorial from the diocese of Louisiana on the Canon on Special Missionary Bishops for the Colored Race was presented by the Rev. H. E. W. Fosbroke. It expressed the conviction that "the appointment of race Bishops was contrary to all precedent in ecclesiastical administration and would lead to endless complications."

ELECTIONS.

The members of the Board of Missions and the Standing Committee, were all reelected. Delegates chosen to General Convention were: Clerical—Rev. H. D. Robinson, D.D., Racine; Rev. Prof. H. E. W. Fosbroke, Nashotah House; Rev. A. A. Ewing, Madison; Rev. C. L. Mallory, Kenosha. Lay—L. H. Morehouse, G. A. Copeland, Milwaukee; F. H. Putney, Waukesha; H. N. Lallin, Milwaukee.

All other officers of the diocese remain unchanged.

COMMITTEE REPORTS.

The Rev. G. S. Sinclair, chairman of the Committee on State of the Church, said that the financial outlook of the diocese is sound and bright and that it cannot now be long until relief comes to parishes now burdened with assessments.

The Rev. W. J. Cordick, chairman of the Committee on Diocesan Missions, in his report said that the short tenure of office could only be remedied by more adequate payment and by greater sympathy with the missionaries in their efforts. He urged that more missionary meetings be held by the clergy to inspire the missionaries.

At the evening session of the first day, the addresses of both Bishops were read, after which the Rev. H. R. Hulse spoke on the Men's Thank Offering, and the reasons we have for our gratitude to Almighty God for His many mercies shown us as a Nation.

CLOSING WORK.

A motion to change the time of meeting from the third Tuesday in September to the week of the State Fair was lost. The intention of the resolution was that it would thus be possible to obtain lower railway rates for the delegates. On motion of Mr. Mitchell a committee consisting of Messrs. Vogel, Wadhams, and Lallin was appointed to see if it would be possible to obtain from the railroads cheaper rates for the next and following Councils.

On motion of the Rev. C. L. Mallory a resolution of sincere sympathy and regret at his inability to be present at any meeting of the Council was sent to the Bishop.

The Council adjourned to meet on the third Tuesday in September, 1907.

150TH ANNIVERSARY OF TRINITY CHURCH, FISHKILL, N. Y.

[Continued from Page 929.]

Church of the Epiphany, Ozone Park, to become rector of Holyrood Church, which is well uptown on Manhattan Island, standing within the historic site of Fort Washington of revolutionary times. Mr. Crockett succeeds the Rev. Frederick Greaves, who accepted the rectorate not long ago, after the resignation of the Rev. C. Morton Murray, with the understanding that the arrangement was but a temporary one, to last only until some one should be permanently secured. The Rev. Mr. Greaves remains with the parish, becoming vicar.

On Saturday, September 29th, the work of Mr. G. Frank Shelby, recently appointed Field Secretary of the Brotherhood of St. Andrew for the New York, Long Island, Newark, and Westchester Local Assemblies, will be inaugurated at the first annual joint convention of the assemblies named. The convention will be held at St. Luke's Church, Montclair, N. J., and plans of work will there be discussed by Mr. Hubert Carleton, General Secretary of the Brotherhood, the new Field Secretary, and a number of men prominent in local Brotherhood circles.

The Rev. Rudolph M. Binder, formerly instructor in the General Seminary and latterly a member of the clergy staff of St. Bartholomew's parish specially in charge of the German work, has resigned from St. Bartholomew's and becomes lecturer on Sociology in the graduate department of New York University. He begins his new work at the opening of the University year, October 1st, and is to give two lecture courses, "The Principles of Sociology" and "Contemporary Sociologists." Mr. Binder will continue to do Sunday work in the churches.

Announcement has just been made that the Very Rev. Wilford L. Robbins, Dean of the General Seminary, is to be the preacher at Trinity parish church at the morning service on the fourth Sunday of every month. Dean Robbins delivered the first of this series of sermons in Trinity Church last Sunday.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MISSIONS.

AFTER the summer recess the Board met at the Church Missions House on September 18th, the Bishop of Albany, Vice-President, in the chair. There were present seven other Bishops, ten presbyters, and ten laymen.

A digest of the treasurer's report here follows for the information of the Church:

September 18th, 1906.

To the Board of Missions of the Domestic and Foreign Missionary Society.

GENTLEMEN:—I would report that while it was intended to close the books on September 10th, so many messages and telegrams were received every day asking that certain items be received and included in the figures of the closing year toward the Apportionment, it was decided to keep the books open and receive money up to the 17th inclusive.

The contributions for the year, applying upon the appropriations, classified in the usual manner, have been as follows:

From parish offerings.....	\$368,477.36
From gifts of individuals.....	118,797.66
	<hr/>
From Sunday Schools.....	\$487,275.02
From branches of the Woman's Auxillary.....	135,292.54
From individual members of the Woman's Auxillary.....	98,239.94
From the Junior Auxillary.....	14,491.08
Interest	8,670.94
Miscellaneous items	56,003.27
	<hr/>
	11,429.16
	<hr/>
	\$811,401.65

Comparing the foregoing with last year, I would report an increase in—

Parish offerings, of	\$21,676.68
Sunday School offerings, of.....	12,907.74
Woman's Auxillary offerings, of.....	21,382.00
Interest receipts, of.....	2,461.61
	<hr/>
	\$58,428.03

And a decrease in—

Individual gifts, of.....	\$8,422.07
Miscellaneous items, of.....	5,569.49
	<hr/>
	13,991.56

Or a total increase of

	<hr/>	\$44,436.47
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It will be noticed also that the offerings of the Woman's Auxillary and its Junior Branch, including the amount withdrawn from the United Offering of 1904 for the appropriations, have been \$121,401.66.

The total of contributions from parishes and individuals under the Apportionment Plan, during the five years in which it has been in use, has been very largely increased and are more than double those of five years ago. In 1901 they were \$235,993.81. Last year they were \$474,020.41. This year they were \$487,275.02; or a gain the past year of \$13,254.61, or for the five years of \$251,282.21. In the five years also the number of contributing parishes has more than doubled.

In 1902, the first year of the Apportionment, eight dioceses and ten missionary districts completed their Apportionments; a total of eighteen. This year nineteen dioceses and twenty-two missionary districts have completed their Apportionments. This year's list is as follows: Dioceses:—Arkansas, Delaware, East Carolina, Florida, Kansas, Kentucky, Lexington, Maine, Missouri, Montana, New Hampshire, North Carolina, Pennsylvania, Rhode Island, Springfield, Vermont, Virginia, West Texas, West Virginia. Missionary Districts:—Alaska, Arizona, Asheville, Boise, Duluth, Honolulu, Laramie, New Mexico, North Dakota, Oklahoma and Indian Territory, Porto Rico, Sacramento, Salina, Salt Lake, South Dakota, Southern Florida, Spokane, The Philippines, Shanghai, Hankow, Kyoto, Tokyo.

I think we have every reason to feel encouraged over the success which has attended this method, and the spirit in which the Apportionment Plan has been accepted by the whole Church.

We have tried to keep the Church constantly posted as to the progress that has been made in this connection by monthly detailed reports sent throughout each diocese, and also to members of the General Convention, to our Department Secretaries, and to general Church and diocesan papers. We have received many letters of appreciation and a great deal of valuable information as to what has been done to carry out this plan in the various dioceses and parishes.

The increase in the Lenten Offering from the Sunday Schools continues to be most gratifying and has been very large the past year. A year ago the total was \$121,138.18 from 3,567 Sunday Schools. This year there has been received \$137,782.06 from 3,768 Sunday Schools.

The appropriations of the Board (with the deficiency to September 1st, 1905), have been larger than ever before, say \$987,861.34.

Increased and more widespread efforts have been put forth this year to secure the needed funds to meet these increased obligations. These efforts have cost more money; the net total of Central Expenses and making the work known to the Church having been, for administration and collection, \$61,797.65, for printing reports of the Board, *The Spirit of Missions* for the clergy, extra pages in *The*

Spirit of Missions, pamphlets and leaflets for gratuitous distribution, \$33,866.16; or a total of \$95,663.81. The gross receipts of the Society have been larger than ever before with the exception of last year, having amounted to \$1,551,261.70. The percentage of Central Expenses upon the gross receipts has been a little less than six and two-tenths per cent.

Referring to the gross receipts of the Society mentioned above, they covered in brief the following:

Contributions which could be applied upon the appropriations.	\$811,401.65
Legacies, which could be applied upon the appropriations...	101,172.33
	<hr/>
	\$912,573.98
Legacies, for investment, or for special purposes.....	1,686.72
Woman's Auxillary United Offering for 1904, with interest..	3,686.55
Specials	381,976.72
The "W. M. B. Fund," to be held to protect the credit of the Society (additional).....	50,000.00
The "Bessie Moorhead Thomas Memorial Fund".....	100,000.00
Subscriptions to <i>The Spirit of Missions</i> and <i>The Young Christian Soldier</i>	33,564.50
Received for purposes not relating to the current work of the Society.....	67,773.23
	<hr/>
	\$1,551,261.70

The contributions for the year, \$811,401.65, together with the legacies which will be applied towards the appropriations (including \$960 from the Martin bequest of some years ago) making \$1,021,323.33, considerably more than cover the appropriations of the year, which are \$830,568.03; leaving a balance of \$82,865.95, which deducted from the deficiency of September 1st a year ago, leaves the figure at \$74,327.36 for September 1st, 1906.

This deficiency has been temporarily covered by the Reserve Deposits set aside a number of years ago by the Board of Managers from legacies and other sources, amounting to \$109,120.81, to meet the payments during the early months of the year when the contributions are few. The Board also holds in the same way an additional fund of \$12,189.48 for China, and received during last year and this year a new Reserve Deposit to protect the credit of the Society of \$100,000, known as the "W. M. B. Fund." This year it has also received a fund of \$100,000, to be known as the "Bessie Moorhead Thomas Memorial Fund," one-half of which is to be used for this same purpose, as an additional Reserve Deposit. These deposits, together therefore now make \$271,310.29; and, as stated above, the deficiency to September 1st, 1906, is temporarily covered thereby.

The main purpose of the above Reserve Deposits, as has been said, was to meet payments in the early months of the fiscal year, when the contributions are light and when the appropriations must be paid in regular amounts every month in order that the Board might thus be spared the necessity of borrowing money, which had been found unavoidable until this reserve was established. As an illustration, in the first six months of this past year, the appropriations were \$400,000, while the contributions were only \$260,000, and the Reserve Deposits were provided to help tide over such a period. The order was, in establishing these deposits that all amounts temporarily withdrawn from said funds during the year should be returned thereto before the close of the fiscal year, if possible; but in my judgment it is a matter of the most vital importance that the reserve deposits should be fully restored at the earliest practicable moment.

Respectfully submitted,

GEORGE C. THOMAS, *Treasurer.*

Reports were at hand from the General Missionaries among the Swedes; Mr. Alfvengren asking if there were any way in which he could get \$1,000, as the last payment on \$3,500, to help build a church for Swedes in Minnesota, but the income of the only fund that the Board has for such a purpose was found to be exhausted.

A number of letters were submitted from Bishop Rowe showing that he had made an extended trip during the summer, covering the coast towns, and Eagle, Fairbanks, etc. He represented the great need of clergymen to fill vacancies and to open new work, in connection with which the Board adopted a resolution instructing the Secretary to publish an appeal for volunteers in the Church papers. Bishop Rowe says that it is going to hurt the work very much if all the vacancies are left unfilled for some time. Has sent the Rev. A. R. Hoare for the coming year to Tanana in the room of the Rev. J. L. Prevost, resigned, and appointed Mr. George Boulter, a lay reader on the ground, who is teaching in the Indian School at Eagle, to continue Mr. Hoare's work. Found the work at Fairbanks, notwithstanding the recent devastating fire, in excellent condition. The Rev. Mr. Chapman was heard from under dates in April. Says if there has been any change at his station it has been for the better. An assistant is needed there for Mrs. Evans, and a man teacher is wanted. If they were properly equipped, pupils would come from Tanana, and the natives at other points are looking to the mission to educate their children. Had eleven pupils at the time of writing.

A number of the Bishops having domestic work under their jurisdiction communicated with the Board and where favorable action did not involve increased appropriation for the time being, it was had. The following new missionaries were appointed under the Woman's Auxillary United Offering: Mrs. Louise Cary Duncan, at the request of the Bishop of Arkansas in the room of Mrs. Hancock, resigned; Miss Kate F. Camp, at the request of the Bishop of

Boise in the room of Miss Welton, resigned; Miss Daisy E. Ticknor and Miss Florence Hergesheimer, at the request of the Bishop of Georgia in the room of Miss Wood and Miss Harbin, resigned; Mrs. Anna Peebles, at the request of the Bishop of Lexington in the room of Deaconess Callaway, resigned; Mrs. F. C. Wiswell, at the request of the Bishop of Los Angeles in the room of Mrs. Miller, resigned; Mrs. Blanche Eubanks and Miss Laura H. Carroll, at the request of the Bishop of North Carolina; Mrs. Frances W. Kennett, at the request of the Bishop of Salina.

Letters were received from the Bishops of Porto Rico, Honolulu, The Philippines, Mexico, Brazil, and Cuba.

PORTO RICO.

The Bishop of Porto Rico reported that Miss Woodruff left Porto Rico in June because of illness in her family, and that Deaconess Weidensee would continue in the field to take her place. She, with a Porto Rican assistant, has been visiting in the families with the result of a very much larger attendance on the Spanish services in San Juan. The Bishop has purchased a site for St. Luke's Church at Puerta de Tierra, but he will not build until the entire cost of the land is in hand. The transaction has increased the interest of the people. At Ponce the Hospital building progresses. They expect it to be opened by December and well equipped. Miss Fordham has resigned and is married. The Bishop of Honolulu went to the grounded steamer *Manchuria* and took good care of our missionary party on board, who were bound for China and Japan. Workers are offering for the territory, and the Bishop hopes to command the services of several.

THE PHILIPPINES.

It is interesting to note that St. John's Military School, Manilus, N. Y., has awarded a \$600 scholarship to Pedro Dulay, one of the first fruits of the native work in The Philippines. He is coming under the supervision of Government officials. Bishop Brent had lately returned from a visitation to Sagada, Bontoc, etc. He reported that the sawmill was about ready for operation so that soon they hoped to give the missionaries "decent housing." A friend who journeyed with him gave him \$500 for a shingle mill and machinery. The Bishop was about building a rectory at Zamboanga, towards the cost of which \$500 was raised in the field. Mrs. Anna Hargreaves, of St. James' parish, New York, was appointed by the Board for work in The Philippines at the request of the Bishop. She is expecting to sail from San Francisco for Manila by the steamer *Doric* on October 20th.

MEXICO.

The Bishop of Mexico has been authorized to sell the Josephine T. Hooker Orphanage property, the present neighborhood having become very undesirable, and to purchase new property in the suburbs of Mexico City as he may deem most suitable for the purpose of the School. He is intending, of his own motion, to seek the help of the best opinions available before coming to a final decision. The news sent by Bishop Aves, of work among the Americans in Mexico was encouraging.

CUBA.

The Bishop of Cuba reports that he has signed the contract for the new church in Havana, which they let at a very low figure to American builders.

The Committee had an interesting interview with the Bishop of Cuba concerning the progress of the Church in the Island. They heard with interest of the extent to which the Cuban people are turning to the Church for ministrations. They regret that they are not in a position to recommend appropriations for the erection of buildings, equipping schools, and other similar items greatly needed, by the mission. They do, however, offer the following resolution:

"Resolved, That the Board of Missions, having heard with interest of the progress of the Church in Cuba, regrets that it cannot at the present time make necessary appropriations for the erection of churches and chapels and the general equipment of the mission, and therefore commends the Bishop's special appeal for this purpose; bespeaking on his behalf the cordial support of the Church in this country."

THE HONDURAS.

The Board's attention was called by the Bishop of Honduras to the urgent need for the appointment of an American presbyter for work of the Church in the Canal Zone on the Isthmus of Panama.

THE WORK AMONG NEGROES.

The Bishop of Alabama called especial attention to his school among the Negroes at Birmingham, which he characterized as the best piece of Church work done among the Negroes, so far as his knowledge went, and said that all of such work in his diocese was dependent upon the appropriation of the Board. Fifteen other Bishops having Negro work reported with regard to their arrangements for the year and they had a number of lay workers employed by the Board. The Bishop of Mississippi had recently purchased a school property at a cost of \$4,000, one-third of the cost of which was borrowed from the American Church Building Fund Commission. This property is for the use of St. Mary's School, Vicksburg. The School is crowded to its utmost capacity. Another School is greatly needed in Natchez. As soon as the money can be raised by

subscriptions and otherwise, they hope to move the mission plant there to a more advantageous locality.

Correspondence with the Bishops in the foreign field during the summer was brought under consideration.

SHANGHAI.

By invitation Dr. Henry W. Boone, the senior medical missionary of the Society, appeared and was requested by the Board to make a statement concerning his work in St. Luke's Hospital, Shanghai. The doctor gave a sketch of the work, telling of its rapid progress; of the interest of Chinese of means and foreign residents, so that up to a recent date the Board had been called upon for no appropriation for its maintenance, and that now its work had become so great that a new pavilion is demanded without delay.

Whereupon, on motion of the Bishop of Massachusetts, it was—

Resolved, That the Board of Missions, having heard from Dr. Henry W. Boone of the needs of our medical work in Shanghai, and appreciating the ability and devotion that has been shown in that work for over twenty years, cordially commends to the Church the appeal of Dr. Boone for the additional funds that the hospital needs to meet the increasing demands that have come upon it."

The urgent necessity was stated for the immediate purchase of land for Wusih station and the erection of a house there, requiring in all \$9,500 gold. A cablegram was received from Bishop Graves asking authority to purchase the land without delay at a cost of about \$5,000, but the Board was unable to make the appropriation at this juncture. The Bishop gives information that the Rev. Wm. H. Standing was ordained by him to the priesthood on St. Barnabas' day. The Rev. T. L. Wu, one of the valued Chinese clergy, died suddenly on July 9th. Dr. Augustus Washington Tucker, son of the Bishop Coadjutor-elect of Southern Virginia, was appointed as a medical missionary to the Shanghai district.

The resignation of Dr. Robert Borland, of the Hankow district, was accepted.

TOKYO.

The matter of the immediate necessity of replacing the plant at Akita, in the district of Tokyo, was brought up. It appeared that a large amount of the money required for the erection of a building to serve in place of the one burned, for a missionary residence and kindergarten had been contributed and pledged during the summer, and the Board by resolution authorized the special effort and directed a cable to be sent to the Bishop to proceed with the work up to the cost of \$5,000. On Trinity Sunday Bishop McKim ordained two Japanese to the diaconate—graduates of Trinity Divinity School, Tokyo, who had proved themselves as catechists.

A resolution was adopted expressing the Board's sincere appreciation of the Rev. Henry St. George Tucker's decision in declining to consider favorably his call to succeed his father as rector of St. Paul's Church, Norfolk, Va., in order that he might remain at the head of St. Paul's College, Tokyo.

CAPE PALMAS.

The Bishop of Cape Palmas wrote of the death of the Rev. O. E. Hemic Shannon, the senior active presbyter of the district, who had been for some years president of the Standing Committee and whose connection with the Society dated back fifty years to the time that he entered as a school boy at Spring Hill. On April 22nd, in St. James' Church, Hoffman Station, the Bishop advanced three native deacons to the priesthood. The Bishop of Sierra Leone was visiting Bishop Ferguson when he wrote on July 30th and accompanying him to several of the missionary stations on the St. Paul's River. Bishop Ferguson says that it was a rare treat. The parish of Trinity Church, Monrovia, had undertaken the support of a mission work among the natives in the interior of their country, this in addition to supporting a local chapel among the Kroos. They had had fifty-two confirmations within the year.

The Apportionment to the Church of the sum needed to sustain the work for the fiscal year September 1906-7, was made in materially the same gross amount as last year, except so far as the amount is slightly augmented by the increase of the receipts of the Church for all purposes.

OUR LORD would have His people to be in the world, and yet to be separate from it. He would have them be separated, not by isolation from it, but by living loyally under Him as their King, where His claims are denied and His rule is rejected; by courageously living in obedience to righteousness where desire is too generally the impelling and formative power. To live in the world as Christ's soldiers and servants; to witness for Him by word and deed as we live in obedience to His will—this is the separation which Christ teaches, this is the separation that gives glory to God. Woe be to us if we fail in expressing by loyal obedience here our loyalty to Christ as our King! To fail here is to bear stamped on us the brand of a traitor's moral cowardice, and a brand of greater shame than it no mortal brow can bear.—*George Body*.

THE PRESENCE in our life of a difficulty is a call to responsibility, and the acceptance of a responsibility is the admittance into personal experience of God.—*Bishop Brent*.

ST. MICHAEL AND ALL ANGELS.

Under the oak, at the door of his tent,
Sat Abraham once, when the sun was high;
Weary his heart, and his strength bespent.
Life's load seemed a burden. "Help, Lord!" was his cry.

And, lifting his eyes as he said his prayer,
Behold! three men, with faces of light;
And, running to greet them, his load of care
Fell from his shoulders; the world grew bright.

One day, Ellsha, the servant of God,
When beset by an army of furious foes,
Pillowed his head in a peaceful repose
Of unfaltering faith in a merciful Lord.

And a young man's eyes were opened wide
To see what Ellsha's soul had known—
Angels! Angels on every side!
Defending from every ill, God's own.

Oppressed as a captive for many years,
Good Daniel knelt with this sad plea—
"Jehovah! forget not Thy people's tears.
Haste to the succor of them and me!"

And, quick from God's throne, like a beam of light,
Came a messenger, instant, the heavens along:
"Be strong, oh, child of God! be strong;
God leaves not His people to darkness and night."

Once our dear Saviour sought the wild,
And Satan beset His tired soul,
And wrathfully battled to gain control
Of His blessed Spirit, so tender and mild.

And, beaten, the enemy skulked away,
But weary and worn, dear Jesus lay;
Then, angels hurried from heaven above,
And ministered to Him in merciful love.

Many a time, like Abraham old,
We mourn and sigh in the heat of the day;
And faith seems ebbing, or love grows cold,
Life's burden seems heavy—our hopes decay:

But if, in faith we will lift our eyes,
Lo! there's something to do, or someone to love,
And, running to greet the tasks that rise—
Behold! they are angels from heaven above—
Gone is the load, and gone is the grief—
For the angels have met us and brought relief!

We oft, like Ellsha, are hemmed about
By foes of temptation or seeming loss,
If we fret and mourn, then our foemen shout,
And hope seems gone, and our life seems dross.

But, if on God, with a faith most high,
We cast our anchor of perfect trust,
Then our soul's eyes open, "Behold!" we cry,
"The angels defend us! God's heavenly host."

As Daniel mourned in weary prayer,
So often we mourn, and our burdens deplore—
"Hear us, oh, Lord! These fetters are sore!
Loose us from prisons of harrowing care!"

Quick, when we pray, God's messenger dear
Speeds to each kneeling Christian's side,
And angels comfort us—"Dear one, hear!
It was for thee thy Saviour died!

"Lo! we, who helped Him, comfort thee.
Faint not, my son—be strong! be strong!
The task may be hard, and the way may be long,
But it leads to the portals of heaven free."

Thus, ever, the angels from heaven above,
Do bring to God's children the Bread of God's Love.
The Rectory, Benson, Minn. CARROLL LUND BATES.

IT IS OF vital importance for us to understand that the Bible is a statement, not of theories, but of actual facts; and that things are not true because they are in the Bible, but they are only in the Bible because they are true. A little boy, who had been studying at school about the discovery of America, said to his father, one day: "Father, if I had been Columbus, I would not have taken all that trouble to discover America." "Why, what would you have done?" asked the father. "Oh," replied the little boy, "I would just have gone to the map and found it." This little boy did not understand that maps are only pictures of already known places, and that America did not exist because it was on the map, but it could not be on the map until it was already known to exist. And similarly with the Bible. It is, like the map, a simple statement of facts; so that when it tells us that God loves us, it is only telling us something that is a fact, and that would not be in the Bible if it had not been already known to be a fact.—*Selected*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History, Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

DANIEL CAST INTO THE LIONS' DEN.

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Catechism: XIII. What Dostrest Thou? Text: Heb. xi. 33, 34.
Scripture: Dan. vi. 10-23.

THE story of Daniel in the den of lions will never fail to appeal to the child-heart. And that story itself brings the main lesson of the day. The first requirement then for the teacher is such a knowledge of the story that it may be told well to young children, or discussed with vividness with older ones. The foundation for this preparation must be laid by reading the complete story.

The "Darius" of the story is called elsewhere by Daniel, "Darius the Median," and "the son of Ahasuerus" (v. 31, ix. 1). Outside of the Bible there is no certain reference to this man. He was, very probably, a local king under Cyrus, as Belshazzar had been under Nabonidos. With this supposition agrees the wording of the references already made. It is said that he "took the kingdom" (as from another) and that he "was made king over the realm of the Chaldeans." Daniel was now an old man, certainly 87 years of age. The position accorded him in Babylon under Belshazzar, and his strange part in the last few hours of the life of the old regime, would make it natural for him to be given a place of honor and influence in the reorganization of the local government instituted with the change of dynasty. We are not surprised that his faithfulness commended him to the king, and that he was in line for still greater honors.

The integrity of Daniel as a public official furnishes a timely subject for discussion. The first scheme of Daniel's enemies was to accuse him of "graft." But even his enemies, seeking for questionable practices and spying upon him, could find nothing against him. This was the more remarkable considering the time in which he lived. We are shocked when we hear of corruption on the part of officials to-day. That is at least a sign of progress. In the days of the old monarchies graft was condoned. The prophets of God alone raised their voices against the practice which was so universal that it was acquiesced in as being part of the system. We still need to teach with no uncertain voice that graft is not only theft, but a betrayal of the honor and trust imposed by the office.

The plot which was then formed sounds strange and preposterous to our ears. Yet it was not such a bizarre proposition in those days. Then, as in the days of the later Cæsars, the worship of the king was not so unusual. It was probably more ingenuous in the days of the old Babylonian kings, for they claimed divine honors as being the representatives of Ormuzd. Divine honors were accorded the Cæsars by lying courtiers, who had no faith in any gods, and thought it a harmless and advantageous thing to so flatter the emperor. When it was proposed to Darius, his vanity was pleased and all unsuspecting of the true design, he signed the decree.

The decree, once signed, could not be changed even by the king who had issued the decree. Such was the law of the Medes and Persians. The plight of the king, and his piteous concern for the man he would have delivered, had he dared, reminds us of Herod and his promise to the daughter of Herodias, and again of Pontius Pilate, when "he sought to release" the innocent One whom he had condemned (St. Matt. xiv. 9; St. John xix. 12-16). What was the mistake made by these men? It was the failure to see that a higher law releases from the obligation to a lower. It is our duty to fulfil our promises. But when a promise comes into conflict with a higher duty, it should be abrogated. It is the duty of the child to obey his parents. But if the parent should command the child to break one of the commandments of God, the child ought not to obey. It would seem that Darius might well have turned the tables upon the plotters by invoking the prerogatives of the divinity which they had thrust upon him and as one not required to give account unto men to break for once this unalterable law of the Medes and Persians.

But in spite of the king's desire, Daniel was cast to the lions. The double sealing of the door is interesting as showing a system by which the king and the nobles had a check upon each other. Neither the king alone, nor the nobles alone, could open the door without the knowledge of the other. The real interest of the king is shown by the night vigil. At dawn he was at the den and called for Daniel, with mingled hope and fear. When he found that God had really come to the rescue of his favorite, he was ready to concede without further question that Daniel's Lord is a living God. Daniel's faithfulness resulted in thus convincing the king of the truth of his religion. We, too, bear our witness by our deeds. If we are faithful, men see our good works and glorify our Father in heaven. There is nothing which would bring the world so soon to Christ as to have those who profess to be His followers, live each and all the Christ life of faithful and obedient service.

It is declared that Daniel was saved "because he believed in his God." That after all must lie at the foundation of true faithfulness. Do we really believe in our God as a living God? To judge by the miserable makeshifts which are offered in all sober earnestness as excuses for the neglect of their duty to God, it would seem that many people have a very imperfect belief in their God as One who is alive and real. Let the teacher himself meditate upon what a true faith would mean for him, and then let him be prepared to arouse discussion of the subject on the part of his pupils. Does God deliver those who are faithful to Him now? Does He answer prayer? Are we to give more heed to men and their opinions than to God and His will?

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.

SCRIPTURE.

To the Editor of The Living Church:

MAY I very cordially thank Mr. Abel for calling attention to my gross carelessness in failing to discuss II. St. Peter iii. 16 in my former letter? I must frankly confess I overlooked it. As I agree entirely with his other references—though I am afraid not in every detail with the inferences he draws from them—it will be unnecessary to reply to these.

But is Mr. Abel quite sure that in this passage St. Paul's Epistles are entitled "Scripture," and so given equal rank with the Old Testament? I fully admit that grammatically the words can be translated, and perhaps most naturally translated, "As also [they wrest] the other Scriptures." But by equally exact grammar they may be translated very differently. The crucial words are *ὡς καὶ τὰς λοιπὰς γραθὰς*. Now in I. Thess. iv. 13, we read: "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not even as the rest (*καθὼς καὶ οἱ λοιποὶ*) who have no hope." Here is a parallel, almost word for word. But "the rest" means, not "other Christians," but "other people who are not Christians." *Pari passu*, the sentence under discussion may mean, and with absolute fidelity to the original; They wrest Paul's Epistles, "as also they do the Scriptures on the other hand." This use of *οἱ λοιποὶ*, which, so far from including them in the genus definitely distinguishes them, is not uncommon in Biblical Greek. Compare, for instance, in the Septuagint—not in the English, which follows the Hebrew—Deut. viii. 20, xvii. 14; I. Kings viii. 5, where exact parallels, I think, will be found.

This being so, we must determine the translation by our knowledge of the first century. Is there an instance in the apostolic age, or in its immediate successor, which even suggests that a New Testament canon had either been formed, or was in process of formation? For this is the real point. If, in a general letter, like II. St. Peter, written in the third quarter of the first century, St. Paul's Epistles could be appealed to as "Scripture," there is implied—not merely that they have the authority of an apostle, about which there is no question, but—that a definite body of Christian literature was recognized by the Church as possessing the same rank as the writings of the Old Testament. Now this assumption does immeasurable violence to what, so far as all our evidence goes, we know to have been

the case. There is a good deal of extant evidence on this question, both in the apostolic fathers and the writers immediately following them, which shows quite clearly that even by the end of the first century or after, there was no idea that the Old Testament was to have a successor.

Professor E. C. Moore (*The New Testament in the Christian Church*, pp. 32, 78) expresses the verdict of practically every student of this subject when he says, speaking of the growth of the canon:

"There is, in the first place, the period, roundly two generations of the second century, in which there was not present even so much as the idea of a New Testament canon that was to be placed side by side with the Scriptures of the Old Testament. In this period the apostolic origin of a book was not thought of as conferring upon it, at once, a quality which was identical with the prophetic character of the Old Testament. . . . The Epistles have indeed the affectionate and reverent acceptance granted to the personality of the apostles, but no other. . . . Until about the year 165, the literature which we know in a closed body or collection, and under the definite apprehension of it as inspired and sacred Scripture, did not yet exist as a collection, and did not exist under that apprehension. That apprehension existed. But it was applied only to the Old Testament. The authorities of the Christian were the Old Testament and Christ Jesus the Lord. The Spirit of Christ was deemed to be everywhere abroad in the hearts of Christian men. The apostles were beginning to be looked upon as the sole authoritative witnesses to that which Christ had said and done. And also, the apostles were beginning to be felt to exist as witnesses only in their writings. But those were the signs of the new thing which was coming. Those were the traits of the time which was to be."

It is obviously impossible to substantiate all this in a mere letter. I must refer Mr. Abel to any standard history of the New Testament canon.

At a later date, not merely various New Testament books, but many other writings as well, such as the beautiful Epistle of Clement, the Shepherd of Hermas; the Epistle of Barnabas, etc., were appealed to as Scripture, just as, on the other hand, *e.g.*, the Epistle to the Hebrews, some of the Catholic Epistles, and the Apocalypse, were by many Christians for a time regarded as uncanonical. The formation of the canon, that is, was an extremely gradual process, and this very Epistle (II. St. Peter) met with several vicissitudes in the process. Even as late as Eusebius (*c.* 320 A. D.), it was by no means universally regarded as Scripture.

"But as for the current second Epistle [of Peter], we have understood that it is not canonical (*ὄυκ ἐνδιάθηκον*); yet as it seemed useful to many, it was studied along with the other Scriptures" (Eus. H. E. iii. 3).

I cannot help feeling, therefore, bearing in mind how long a period elapsed ere the Spirit-guided Church was led to think of forming a canon, and how much further time elapsed ere she determined what was and what was not Scripture, that to suggest our Lord's immediate followers applied the term to each other's writings is to be guilty of a very serious anachronism.

"The whole history of the formation of the canon of the New Testament may be divided into three periods. Of these the first extends to the time of Hegesippus (A. D. 70-170); the second to the persecution of Diocletian (A. D. 170-303); and the last to the third Council of Carthage (A. D. 303-397). . . . Each of these periods marks some real step in the progress of the work. The first includes the period of the separate circulation and gradual collection of the sacred writings; the second completes the history of their separation from the mass of ecclesiastical literature; the third comprises the formal ratification of the current belief by the authority of Councils."

To throw "the current belief" back to the age of the apostles, is where the anachronism occurs.

STUART L. TYSON.

80 Woodstock Road, Oxford, England.

HEART-SEARCHING QUESTIONS.

To the Editor of *The Living Church*:

THESE most interesting, but hard questions to answer have been asked of me by my young Jewish friend. Will someone help me to answer them, and may they not, the first one especially, go home to many a heart?

Lukewarm, dare we be lukewarm when such things are asked of us, when the honor of our Master is at stake (I am speaking to the countless host of *nominally Christians*), and when such words as Rev. iii. 16 stand written in the word of God?

Here are the questions such as were asked in a letter received to-day:

1. Don't you think that most of the Christians are *not* Christians at all, judged by the way they live and act?

2. Don't you think that the Russians are very cruel, and ought to be called *barbarians*—killing every day so many of their brothers?

3. What do you think of the Spanish Inquisition? Were all these priests *Christians*? Christians are supposed to love and forgive their brothers.

4. Why did they not teach *us*? Why don't they try to explain as you do?

5. Why don't the Christians stop the massacres in Russia? Please do not be angry with me for asking all that, but *do* answer me.

Those are the exact words of my friend's letter. Oh! for divine wisdom and love to answer her, and help me bring her to the truth!

MARIE J. BOIS.

THE SYRIAN CHRISTIANS.

To the Editor of *The Living Church*:

SOME time ago, you devoted considerable space to ventilating the grievances of the ancient Christians of St. Thomas in Inria. I, therefore, venture to send you accompanying clipping from the *Church Missionary Intelligencer* for September, 1906, from which it appears that the advent of the new Bishop of Travancore has resulted in oiling ecclesiastical wheels.

Santa Barbara. A. R. MACDUFF.

Fourteenth Sunday after Trinity, 1906.

TRAVANCORE AND COCHIN.

In a letter to friends in England, the Bishop of Travancore gives the following interesting experiences he has had in connection with the ancient Syrian Churches since his arrival in the diocese:

"One evening we paid a visit to the old seminary here, where the first Anglican clergy who came to Travancore lived and worked eighty years ago. We saw the old library and the ancient courtyard which they frequented, and some curious antiquities preserved by the Church, among which are some copper tablets with inscriptions about twelve hundred years old. On the occasion of our visit I called upon the resident Syrian Metropolitan, Mar Ivanius. Dr. Richards kindly accompanied me as chaplain, and interpreted; for, though versed in Syriac, not many of the Syrian priests know English. This morning the Metropolitan, or Metran, as the term is here, returned my call, attended by two monks of the Seminary. The interchange of such courtesies will, I trust, do much to maintain the friendly relations which were begun about the year 1818, when three English clergy came, at the invitation of the Syrian Church authorities, to assist that venerable Church in its efforts towards clearer light and knowledge and purer worship.

"Another evening, we visited two of the oldest Syrian churches here, and saw something of their manner of worship and their ceremonies. It was most interesting to learn how the 'kiss of peace' is bestowed by the officiating priest, and passed by other ministers throughout the congregation.

"We also visited one of the Reformed churches here—an edifice belonging to the 'Christians of St. Thomas,' who split off from the old Syrian Church about thirty years ago, and who now form an organization of their own, under their Metropolitan, Titus Mar Thoma. The latter prelate could not, on account of age, visit me here, as he lives about twenty miles off. But he sent a deputation of senior clergy with a letter, to which I have suitably replied.

"We are naturally interested deeply in both the ancient Syrian Church and the Reformed Church, containing as they do such wondrous possibilities for the extension of our Saviour's Kingdom among the millions of heathen surrounding them. Of the population of Travancore, nearly one-quarter is already Christian, while three-quarters are still Hindus or Mohammedans or out-casts. With such a large 'leaven,' the whole lump should soon be leavened, if the leaven has not lost its savor."

The last week in May was observed as a special week of prayer in Mavelikara. The Reformed Syrian Christians also spent the week in prayer for the outpouring of the Holy Spirit. On June 9th, Bishop Gill held a Confirmation, when thirty-one candidates were presented.

HEALING POWER IN THE CHURCH.

To the Editor of *The Living Church*:

I AM much interested in the letters under the heading, "The Healing Power of the Church." I have on my cards the names of 30,000 Church members and others who believe in divine healing but do not agree with Mrs. Eddy's doctrine. All of these have had or at least seen some demonstration of healing power through prayer or simple faith. I receive letters

daily from those who are being healed and blessed by their faith in the Living Christ of the *Eternal Now*, and it seems that the Churches are so very slow to acknowledge the universal need of a living, practical faith in the Divine Goodness—so very slow to meet this demand that all sorts of sects are arising that, in part at least, meet the cry of souls for the healing truth.

When I first became interested in the subject I talked with a white haired Episcopalian clergyman who told of a case of healing. He had been called to the death-bed of a child to give the last blessing and during the blessing the child revived and immediately got well. He said he believed the Church held the gift of healing but faith was dead.

I know now that faith is not dead; it is a living, growing power that demands the truth. I know of many leaving their Church simply because they could not be fed with a faith that would satisfy the whole man.

Many ministers believe and have seen evidence to confirm their belief, but they fear to antagonize the medical profession. A right conception of healing truth does not antagonize any true science of healing. Healing has its natural and spiritual aspect, and perfect health can be only by the recognition of the needs of souls as well as bodies.

The Churches are neglecting a grand opportunity by not preaching a faith that fulfils the promises of Jesus Christ. God's Love is so great and so powerful that it saves to the uttermost when all its conditions are fulfilled. At the rate of increase outside of the Churches of the living truth the world will soon demand that every church be a holy place where in true devotion of heart the suppliant for divine grace may feel the healing, restoring power of the Spirit and every minister will become like an apostle of old, so radiant with soul-power that his very garments may be used to heal the sick.

Sincerely,

Chicago, September 14, 1906.

W. DEVOE.

STUDENTS AT BELOIT COLLEGE.

To the Editor of *The Living Church*:

MAY I, through your paper, request any of the clergy who know young men or women of the Church who are students at Beloit College to send me the names and Beloit addresses of such students as soon as possible, that I may personally extend to them the privileges of the Church.

Beloit, Wis.

JOSEPH CARDEN,
Rector St. Paul's Church.

THE CHURCH IN SCOTLAND.

To the Editor of *The Living Church*:

IHAVE been very much interested in a series of articles appearing in *THE LIVING CHURCH*, i.e., "Historical Notes of the Church in Scotland," by the Rev. John Fletcher. They are full of valuable information and are very pleasant to read, especially to Scottish Churchmen like myself. The author quotes at length from a work, *The Ancient British Church*, by Dr. William Lindsay Alexander; and he speaks of the author of that book as "one of the most eminent Presbyterian divines of the nineteenth century." It is well to keep the record straight. It is for that purpose that I write. I was a student at the University of Edinburgh in the later sixties. Although I should have attended service in St. John's, Prince's Street, I frequently found myself in the Church of George IV. Bridge, where Dr. William Lindsay Alexander was pastor and preacher. If my memory serves me right, this church was known as the Independent, or the Congregationalist church. It certainly was not a "Presbyterian" church. Dr. Alexander was a prominent figure at that time in the literary circles of the Scottish metropolis, as much for his pulpit eloquence as for his profound scholarship. He was a powerful and persuasive preacher. His large church was always filled to overflowing. He attracted crowds of young men of all denominations. And it was no unusual thing to see in the pews famous authors, artists, professors. One of his constant admirers was my Greek professor, the scholarly John Stuart Blackie.

Nor was it his power as a preacher alone that filled the church. He insisted on good congregational singing. His choirmaster was a Mr. Geikie—a most accomplished musician, who had organized and trained a numerous choir, but only to lead the congregation in singing. Never have I heard anywhere sacred music so inspiring as the singing of that great congregation. The congregation was trained as well as the choir. The

members of the congregation were invited regularly every Sunday to attend the choir rehearsals and they did attend in large numbers. Mr. Geikie had compiled and partly composed a fine selection of anthems and chants. The little volume was entitled *Songs of the Sanctuary*. Copies were lying on the book-board in every pew. And so familiar were the worshippers with the music that I never heard the choir sing anthem or chant or hymn without being accompanied by the congregation.

In that book is a *Trisagion* by Geikie, which for beauty, and simplicity, and sweetness has in my opinion no superior.

I am writing in the heart of the North Carolina mountains, far from libraries or means of reference. But I do think my recollections are correct.

W. C. BENET.

"RAILING ACCUSATION."

To the Editor of *The Living Church*:

WILL you allow me to suggest that in the exceedingly wise and helpful devotional editorial on "Railing Accusation" in your issue of September 1st—which we all alike may well lay to heart—the words of St. Jude are even stronger than you imply? I suppose the exact translation would be: "But Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a sentence of blasphemy (*κρίσω βλασφημίας*) but said, may the Lord rebuke thee." It is a highly interesting passage on many grounds, but particularly—as Origen, Clement of Alexandria, Didymus, and other Fathers tell us—as being taken from a then current Jewish Book called *The Assumption of Moses*, written in Aramaic early in the first century A. D., but now unfortunately existing only in an incomplete Latin translation, which appears to date from the sixth century. The object of this unknown "Pharisaic Quietist," as Dr. Charles characterizes the author, was to impress upon his countrymen the blessings of resignation in the midst of tribulation. The book deals with the last days of Moses, who foretells to Joshua the future tribulations, persecutions, and falling away of the Jews throughout the centuries, and describes finally the period of triumphant wickedness and oppression. "But just when the saints have given an example of passive endurance, at once most hopeless and most splendid, the Most High will Himself intervene and deliver His people" (Burkitt). "He will punish the Gentiles, but thou, Israel, wilt be blest and mount up to the heavens, and thou shalt see thy enemies in Gehenna, and shalt give thanks to thy Creator."

Joshua is overcome with grief and awe on hearing these lofty words: how can he either find a suitable sepulchre for Moses, or himself assume control of this vast army? Moses places him in his own seat, and cheers him with the reminder of God's good providence. At this point, in the middle of a sentence, our Latin fragment breaks off. But Clement of Alexandria, Origen, Gelasius of Cyzicum, and others, tell us that the book contained an appendix describing a dispute between Michael and the devil, over Moses' body, followed by his triumphant assumption into heaven—and as I say, several of the Fathers also inform us that St. Jude derived the incident narrated in his Epistle from this book.

The thought of the passage would appear to be somewhat as follows. The devil claimed the body of Moses on the ground that he had committed murder—viz., when he slew the Egyptian. This sin of blasphemy against the great leader the Archangel will not tolerate: yet he does not directly and openly charge him with blasphemy, but contents himself with saying, "May the Lord rebuke thee." A scholiast on St. Jude gives the passage from *The Assumption* as follows: "When Moses had died in the mountain, the Archangel Michael was sent to translate (*μεταθήσω*) his body. But the devil, desiring to outwit him, withstood him, saying, 'To me, as lord of the material world (*ὑλης*), does his body belong?' Thus, because Moses smote the Egyptian, did he utter blasphemy against the saint and charge him with murder. But the angel, not tolerating the [accusation of] blasphemy against the saint, said to the devil, 'May God rebuke thee.'"

I think this passage, not to mention others from the Fathers, which would only waste your space to reproduce, shows us that something more than "railing accusation" is meant by the words. The devil had committed blasphemy: but the Archangel, while not daring formally to charge him with it, both implies it, and prays that the Lord may rebuke him. Contrast the Archangel's reverent fear with the words of the High Priest on Good Friday: "He hath spoken blasphemy: what further need have we of witnesses?" Truly the two sayings are a sol-

em illustration of the old proverb, "Fools rush in where angels fear to tread."

I should like to show how in II. St. Peter ii. 11, the same phrase does mean "railing accusation" (*βλασφημία* of course having a double meaning): where the Apostle is contrasting the Holy Angels, who do not dare to bring railing accusations against the fallen angels in the presence of the Lord, with the false teachers on earth, who do bring scandalous, shameful charges against the leaders of the Church, and this, too, in the presence and hearing of the Lord. But I am afraid you will think I am never done!

Once more, let me thank you for your helpful and stimulating editorial. I think everyone must say, as he reads it, *O si sic omnes!*

STUART L. TYSON.

80 Woodstock Road, Oxford, England.

"THE LIFE OF JOHN WILLIAM WALSH." —

To the Editor of *The Living Church*:

BY way of postscript to the note of Mr. Edward N. Goddard on page 872 of your issue of September 15th, the undersigned begs leave to say that a notice of Mr. Carmichael's remarkable book, *The Life of John William Walshe*, appeared in the (Boston) *Literary World* of August, 1902, p. 115; and a sketch of Mr. Carmichael and his other writings in the same periodical for September, following, p. 136; in both of which places the fictitious character of the book was fully recognized and frankly discussed. In the opinion of the present writer, who was also the writer of the two articles above referred to, no more striking work of its kind, and few more interesting and absorbing, or more realistic in invention, have appeared in recent years. Such literary counterfeits make a permissible currency. In a personal note to the writer, now before me, Mr. Carmichael says: "I should dearly like my *Life of Mr. Walshe* to be read by cultured Americans." Certainly it is a most uncommon story, as real as real life and as entertaining as the best fiction.

EDWARD ABBOTT.

THE ENGLISH CHURCH IN AMSTERDAM.

To the Editor of *The Living Church*:

YOUR English correspondent, in the issue of September 15th, alluding to some experiences of "Presbyter Americanos," makes allusion to the English Church in Amsterdam, stating that "there was no Eucharist at all and the whole melancholy Sunday morning was like an episode of 1820."

Permit me to give an experience of mine, which I think will induce critics to modify their judgment, somewhat.

In 1903, with some members of my family, I visited a daughter in Utrecht, Holland, where my son-in-law was pursuing his studies. Our plans were made to leave Utrecht and go into the north of Holland. It became necessary to spend Easter Day in Amsterdam, which I had visited twice before. On the afternoon of Saturday, we drove to the English church and found the rector in his study. We told him we were Americans, a party of five, my wife, two daughters, and my son-in-law, and asked if there was an early service in his church, as we were obliged to leave for North Holland early in the day. He told us that the regular celebration was at 11 o'clock, but added quickly that it would give him the greatest pleasure to have an early Celebration for our benefit and comfort. Consequently on the following morning, before breakfast, we drove to the little church. Beside our family of five, I think there were only four present. I presume they were members of the clergyman's family. I feel, therefore, bound to say that if there are but few celebrations in the church at Amsterdam, it is because the people do not ask for it, not because the clergyman is in any degree at fault.

JNO. MARSHALL BROWN.

Portland, Me.

THE INERRANCY OF THE BIBLE.

To the Editor of *The Living Church*:

ONE cannot but feel in sympathy with your correspondent of last week, who takes up his pen to defend the inerrancy of the Bible as the Word of God written.

As one reads, however, he is naturally inclined to ask as to the why and wherefore of the letter. For in the passage quoted as a preface by the Bishop of New York to a certain sermon, nowhere does the Bishop say one word against the Bible itself; what he does complain of is our "interpretation" of it, and a

"fetichism of homage for the letter," which condition of things your correspondent is evidently anxious to perpetuate, as he says, "I believe every word in the Bible from the first word in Genesis to the last word in Revelation, *i.e.*, I believe in verbal inspiration." Now the man who ties himself down to verbal inspiration is at the mercy of the textual critics, for the original documents have, of course, long since disappeared. It is partly for this reason that few people believe in verbal inspiration and partly also because inspiration is presumably a species of thought transference—a communication of ideas rather than words. In no way are we bound to believe that inspiration extends to the words of Holy Scripture as well as to the subject matter which is therein contained.

"Let my detractors understand," says St. Jerome, "that not the words but the sense of Scripture ought to be considered." The subject of inspiration is taken hold of at the wrong end when the text is sought primarily in minute inerrancy in external details, as those of geography or chronology, or of physical science.

Holy Scripture is not a heaven-sent compendium of sacred or profane history. Leo XIII. laid down that the Fathers may have erred in interpreting passages of Scripture relating to physical science, as for instance when they misunderstood Joshua x. 13, to mean that the sun moves round the earth, they thought they had found an objective truth of science, where there was none, and following St. Augustine he declared that "the sacred writers, or to be more accurate, the Holy Ghost, who spoke by them, did not intend to teach those things which were in no degree profitable to salvation." The inspired penmen are sons of their time, children of their age, and limited by its horizon. How were they to guess that there was to be a modern America? They did not get their knowledge through inspiration, but the knowledge they already possessed they were inspired to write, to the extent and in the manner God desired. Scripture was given to teach men how to go to heaven, not how the heavens go; and if it was not meant to teach astronomy, why should it necessarily teach history where this has no bearing upon religion? In the days of Cicero it was held to be the first duty of an historian to tell the truth, but a conscientious historian like Thucydides tells us, it was impossible to attain to historical truth in regard to very ancient times, and so ancient historians drew upon folk-lore and popular traditions of all kinds to supplement strict history. May we not admit that this was done by the inspired historians, where there was no question of faith and morals? Say, for example, in the book of Genesis. Nowhere has the Church ever said that the Bible contains no myths or legends whatever. Indeed grave authorities hold that the *toledoth* headings in Genesis signify folk-tales, and we may compare those of Adam, Noah, and the Patriarchs to the Northern Sages which recounted in lofty words the story of the past. We may speak of a tradition like that of Eden as mythical, but myth in this case must be clearly distinguished from mythology proper, such as is found in other religions, and from which element Biblical religion is entirely free.

Holy Scripture begins with a Theophany and ends with an Incarnation, and one great purpose is discernible throughout the whole long process. From beginning to end we move on step by step in a world the materials of which may be history, myth, legend, or some particular phase of Eastern life, but the governing motive that shapes them all and makes them a living issue, is the Revelation of God in Jesus Christ our Lord.

St. Andrew's, Buffalo, N. Y.

J. B. HASLAM.

HOLY UNCTION.

To the Editor of *The Living Church*:

WHAT it may be of use to others the following is written. So as to be always ready to go to those who may need the services of the Church, I have a valise with the necessary vestments at my desk. Reservation from one week to another on the altar. A private Communion set in the valise and with it Holy Oil for Unction. As an M.D. I am often called for especially among the poor. For them my services are always free. I have many cases where in both functions, priest and doctor, I serve.

Just one case. Everything pointed out that death could not be far off. I told the person that a few days would probably bring the end of life as far as this world. Advised that the will be made, then prepare for the Holy Communion, etc. Next day friends came for the Celebration, etc., etc. Directly after-

wards I held the service for Unction (Priest's P. B.). The patient whispered, "I never saw this service. You read about it in the Bible. Does it not say that those who take away from the word that their part shall be taken away out of the book of life?"

"Yes."

"Then what will happen to the ministers who leave this service out?"

I said that I did not know.

A week after having received the Holy Communion and being anointed, etc., that person was able to sit up in bed and has gradually gained strength and is still about, though it is over a year ago. The patient realized that some OUTSIDE help had come.

BROOKES O. BAKER, M.D.

CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE.

To the Editor of *The Living Church*:

I AM sure that your readers will be interested to know that more than 50 of the colored clergy have already written that they expect to attend the annual Conference of Church Workers, to be held in St. James' Church, this city, October 16-19. At the great missionary meeting to be held on Friday evening, October 19th, Bishop Paret will preside and introduce the speakers, who will be: The Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, Philadelphia; the Hon. William F. Powell, late U. S. Minister to the Republic of Haiti, of Camden, N. J., and the Rev. Dr. M. F. Duty of Memphis, Tenn.

GEORGE F. BRAGG, JR.,

Baltimore, Md., September 21, 1906. Secretary.

THE CHURCH OF ENGLAND.

To the Editor of *The Living Church*:

I FEAR that the discussion as to the relations between Church and State in England, which has been carried on for some weeks in the columns of *THE LIVING CHURCH*, and for the start of which I presume I am responsible, has now about exhausted the courtesy of the Editor if not the patience of its readers. My final word will therefore be brief.

I do not deny that matters ecclesiastical in England had been subject in some measure to control by the civil government prior to the reign of Henry VIII., but I think it will appear on careful examination that prior to the Reformation it was regulation rather of the clergy as individuals than of the organic Church; and I would further point out that prior to the Reformation, Parliament was composed entirely of Churchmen, the House of Commons representing the laity, and all the Bishops having seats in the House of Lords, so that it was in some sense a representative body of Churchmen, and therefore its acting as the legislative body of the Church was not such an anomaly as after the Reformation, when Parliament ceased to be composed entirely of Churchmen.

It is also doubtless true that the Church in all countries has been subject to the tyranny of civil rulers, but my point is, not that the Church of England has been or may be subject to tyrannical control by a king or Parliament, but that since the Statutes of Henry VIII., the Church has suffered herself to remain in such a relation to the civil government that she now cannot create her Bishops, make her Canons, establish or change her Liturgy or regulate her ritual without express Parliamentary sanction.

In all these respects I believe the Episcopal Church in Scotland and in Ireland, as also in Canada and the English Colonies, is entirely free from control by the civil government.

I am surprised to learn from the Rev. Mr. Fortescue-Cole that the Church is not free in the United States. I can assure him that in Pennsylvania at least the Constitutional guarantee of religious freedom is strictly observed by the civil authorities.

But both your correspondents admit that an English clergyman who should disobey a Parliamentary regulation as to vestments or ritual might find himself in jail as a consequence, and as this is the point which I tried to make out at the outstart, I shall have nothing more to say on the subject.

Not being learned in English Statutes I cannot inform your correspondent as to what Acts of Parliament would be repealed if the Church were disestablished.

Haverford P. O., Pa.

ROWLAND EVANS.

A BIT OF HUMAN NATURE.

By MARIE J. BOIS.

SUMMER is over, and with it my weekly Sunday morning drives come to an end. I missed but once, that unspeakably beautiful service—early Eucharist, and this was due to my driver not putting in an appearance, as expected, and to the utter impossibility of getting another carriage. "Carriage," this word introduces my subject: A rickety, open wagon, drawn by a poor old horse, which went just fast enough to stir up clouds of mosquitoes and of dust, and then kept up, right in it all, so that more than once I had a vivid illustration of what the plagues of Egypt must have been. This was my Sunday carriage, and yet how thankful I was to have it. Once in the cool atmosphere of the little church, what mattered an uncomfortable drive?

But one Sunday morning, instead of the old wagon (the climbing of which I always considered as a special feat), there awaiting me was the same driver, with the same old horse, but with a nice carriage having a top to it, as well as a protection for the back. Anyone who has had the experience of almost an hour's drive before breakfast with a cool east wind blowing steadily, will understand how glad I was of the change. No sooner had I stepped in, for there was no climbing to be done, than I realized what a difference rubber tires make over a country road. I do not believe in grumbling, which will not alter matters, but I do believe in expressing one's satisfaction of better things; so I said to my old driver:

"What a nice carriage this is, and how much more comfortable than the other one."

"A neighbor lent it to me," was his answer.

"How kind of him," I exclaimed, gratefully.

"Well," answered the old man, "if he only had thought of it sooner, I would have had this the whole summer; but people are so thoughtless they never think of others."

It seemed to me as if the morning air had suddenly grown more chilly, and I could not help but shiver under the unexpected blast of human selfishness; all the more so when he added:

"I wish the preachers would teach people to think of their neighbors, and would tell them how easily they might help, if only they had a mind to."

I could not answer, it was so pitiful, and, alas! so human. Not a word of thanks for the kindly, neighborly act, only criticism that it had not been done earlier in the season.

Often, this summer, my attention has been called to our inherent selfishness; for does it not seem as if with the casting off of winter clothes and wrappings, with the display of the human body, comes also the display of human nature? But never had it been brought so startlingly near in all its ugliness.

Do not think I am writing to condemn the man and pass judgment over him; no, the thought that comes to my mind is the accusation of Nathan to David: "Thou art the man." How often! oh, how often, we Christians grumble because an expected blessing is not forthcoming, or perhaps comes in disguise and we do not recognize it at once. How startling our ingratitude towards our Heavenly Father! We clamor for things, forgetting to thank for all He has already given us.

What grumbling was done this summer during the hot weather! Men, women, and children joined in a chorus, which must have delighted others than divine ears. And I thought of all they had—health, means, home, and those who have none of these precious blessings; of the sick ones, lying in an agony of suffering and helplessness; of the thousands who during the hot weather must keep on working if they do not want to starve; of the homeless ones, wanderers on the face of the earth, and again the same shiver ran through me. How unthankful we are! and how merciful God is!

FAR MORE is revealed in the Scriptures than men have yet found. But they are closed to the skeptic. They have a message for the honest inquirer. We, also, err because we fail to comprehend the power of God. We limit His power to what we know of it. Anything beyond that we call impossible. But there are divine powers of which we have never dreamed, and when we draw the circle of the possible, we should remember the power of God. Even men to-day have power which would have been declared superhuman three centuries ago. How much latent power is in God, and what unexpected phenomena shall occur in the future, no one can conceive.—Selected.

MEN ARE to be judged, not by the power which they possess, but by the use they make of their power.—J. J. Canfield.

Church Calendar.



Sept. 30—Sixteenth Sunday after Trinity.
 Oct. 7—Seventeenth Sunday after Trinity.
 " 14—Eighteenth Sunday after Trinity.
 " 18—Thursday. St. Luke Evangelist.
 " 21—Nineteenth Sunday after Trinity.
 " 28—Twentieth Sunday after Trinity. SS.
 Simon and Jude.

Personal Mention.

THE Rev. C. G. ADAMS has resigned the rectorship of Christ Church, Lexington, Mo., and accepted a call to Eatontown, N. J., and has entered upon his duties at the latter place.

THE Rt. Rev. EDWARD ROBERT ATWILL, D.D., Bishop of Kansas City, has returned to Kansas City from Northport, Mich., where he and his family spent the summer.

THE address of the Rev. E. ROBERT BENNETT, until November 1st, will be 3232 Barclay Street, Baltimore, Md.

THE Rev. C. F. CARSON, rector of All Saints' Church, Nevada, Mo., has resigned.

THE Rev. A. M. GRIFFIN, formerly rector of St. Peter's Church, Minneapolis, Kan., has accepted a call to Grace Church, Chillicothe, Mo., and has entered upon his duties at that place.

THE Rev. WM. H. HALPT, rector of Trinity Church, Independence, Mo., who has been in St. Luke's Hospital, Kansas City, is improving and hopes to return to his parish in a month.

THE Rev. THOMAS A. HILTON of Wenatchee, Wash., has been appointed by the Bishop to take charge of Calvary mission, Ashland, Ky., together with the mission stations of Grayson, Louisa, and Music. He will enter upon his duties, October 1st.

THE address of the Rev. C. J. KETCHUM is "The Russell House," Lexington, Mass.

THE Rev. SCOTT KIDDER, rector of St. Alban's Church, Danielson, Conn., and corresponding secretary to the Connecticut S. S. Commission, has accepted a call to become assistant at Old St. Paul's Church, Baltimore, Md.

THE address of the Rev. JOHN S. LITTELL is changed from Brockport, N. Y., to 47 Marlboro Street, Keene, N. H.

THE Rev. WILLIAM B. McPIERSON has resigned the rectorship of Holy Trinity Church, Baltimore, Md., and accepted a call to an educational institution in Little Rock, Ark.

THE Rev. HENRY A. METCALF, senior curate of the Church of the Advent, Boston, Mass., will sail for Palermo, Sicily, October 3d, for a three months' vacation.

THE Rev. GEORGE B. NORTON, D.D., rector of St. Paul's Church, Newport, Ark., has returned to his parish after a vacation of six weeks, spent in New Orleans, in charge of the Church of the Annunciation.

THE Rev. JOHN HENRY PARSONS has resigned the curacy of St. John's Church, Dubuque, Iowa, to take charge of Grace Church, Willoughby, and St. Anne's-in-the-Field, Perry, Ohio. His address will be Willoughby, Ohio.

THE address of the Rev. CLAUDE N. A. POOLEY is Box 633, Chatham, N. Y.

THE Rev. C. M. PULLEN has been placed in charge of Golden and Idaho Springs, Colo., by Bishop Olmsted of Colorado.

THE permanent address of the Rev. H. RANSOME, formerly rector of St. Andrew's Church, Buffalo, N. Y., is 5 Southmoor Road, Oxford, England.

THE Rev. G. A. ROBSON has resigned the rectorship of St. George's Church, Bridgeport, Conn., and accepted a call to St. Paul's Church, Lansing Mich., where he will go November 1st.

THE Rev. A. R. TAYLOR has resigned Trinity Memorial Church, Warren, Pa., and accepted a call to St. John's Church, York, Pa.

THE Rev. GEORGE H. THOMAS, rector of All Saints' Church, Minneapolis, Minn., has accepted a call to Christ Church, Fitchburg, Mass., and will assume charge, November 1st.

THE Rev. L. M. WILKINS has resigned the rectorship of St. John's Church, Chico, Cal., and moved to Cullen, N. Y.

THE Rev. E. PURDON WRIGHT, D.D., has returned from his summer vacation and again entered upon his duties at the National Soldiers' Home, Milwaukee.

ORDINATIONS.

DEACONS.

KANSAS CITY.—Mr. ROBERT BAYLEY EVATT was made a deacon in Grace Church, Brookfield, Mo., on St. Matthew's day, by the Bishop of the diocese, the Rt. Rev. E. R. Atwill. Mr. Evatt was a Congregational minister in Brookfield until about a year ago, when he resigned his pastorate, was confirmed, and soon after licensed as lay reader. Grace Church being without a rector, Mr. Evatt was appointed to serve there, which he has continued faithfully to do up to the present time. In Brookfield the Church has the unusual distinction of having three local denominational ministers come to her for Confirmation within about ten years. On the day of the ordination, the Rev. H. L. A. Fick, rector of Holy Trinity Church, St. Joseph, was celebrant at the early service. At the later service, the Rev. E. H. Eckel, Dean of the Northern Convocation and rector of Christ Church, St. Joseph, was the epistoler, and the Rev. J. A. Schaad, Archdeacon of the diocese, presented the candidate. The Bishop was celebrant and preached the sermon. At night the new deacon presented his first Confirmation class.

PRIESTS.

MINNESOTA.—On Wednesday, in September Ember week, in St. Peter's Church, New Ulm, the Bishop of the diocese, the Rt. Rev. Samuel C. Edsall, D.D., advanced to the priesthood the Rev. ELMER N. SCHMUCK, deacon in charge of St. Peter's Church, New Ulm, and of All Souls' Church, Sleepy Eye. The candidate was presented by the Rev. G. H. Mueller of Blue Earth, and the sermon was preached by the Bishop. The Rev. Messrs. George Dunlop, W. H. Knowlton, P. K. Edwards, C. R. Birnbach, and S. B. Purves were present and united in the laying on of hands.

PRIESTS AND DEACONS.

PITTSBURGH.—On the morning of the Fourteenth Sunday after Trinity, September 16th, at St. Luke's Church, Smethport, the Rev. WILLIAM ELMER VAN DYKE was advanced to the priesthood by the Rt. Rev. Cortlandt Whitehead, S.T.D., Bishop of Pittsburgh, who also preached the sermon. The candidate was presented by the rector of the parish, the Rev. J. H. McCandless who, with the Ven. Archdeacon Cole, the Rev. Messrs. Robertson of Emporium, Potter of Du Bois, Gibson of Port Allegheny, and the Rev. Dr. L. B. Van Dyck of Western New York, united with the Bishop in the laying on of hands. The Rev. Mr. Van Dyke is assistant at St. Luke's, Smethport, with special charge of St. Matthew's mission, Eldred.

On Wednesday in Ember week, the Rt. Rev. the Bishop of the diocese admitted to the sacred order of deacons, Mr. JOHN MERRITT HUNTER, a graduate of the class of 1906 of the General Theological Seminary, in Trinity Memorial Church, Warren. The sermon was preached by the Rev. J. M. McGann of Erie, and the candidate presented by the rector, the Rev. A. R. Taylor. Other clergymen present were the Rev. Dr. Kleffer of Bradford, and the Rev. Messrs. Robertson of Emporium, Conant of Waterford, Morgan of Titusville, and Swan of Corry. The Rev. Mr. Hunter will be in charge of St. Agnes' mission at St. Mary's, Elk county.

DIED.

HARRISON.—Died on September 13th, at Denver, of tuberculosis, the Rev. H. NORMAN HARRISON, priest of the diocese of Duluth.

VAN RENSSLAER.—Entered into life eternal, September 9, 1906, at Spring Lake, N. J., SARAH ANN VAN RENSSLAER, widow of the late Rev. Maunsell Van Rensselaer, D.D.

WILKINSON.—Entered into rest, September 18th inst., MARY FULLETON, wife of the Rev. John WILKINSON, youngest daughter of the Rev. John Young of Augusta, Maine, and sister of the Rt. Rev. John F. Young, late Bishop of Florida.

MARRIED.

McGRAIL-PHILLIPPS.—In St. Paul's Church, Jeffersonville, Ind., on Wednesday, September 12th, by the Rev. W. C. McCracken, rector of St. Paul's, New Albany, EMMELINE GRACE, eldest surviving daughter of Rev. T. Dowell and Catharine E. PHILLIPPS, to WILLIAM P. McGRAIL of the Quartermaster's Department, U. S. Army.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

PRIEST, graduate of General Theological Seminary, good reader, preacher, and pastor. Seven years in present parish, desires to change. Address: CLAUDIUS, care LIVING CHURCH.

YOUNG CHURCHWOMAN, as private secretary. Knowledge of Latin, French, Spanish, and book-keeping. Five years' stenographic experience. Address: SECRETARY, care LIVING CHURCH, Milwaukee.

YOUNG LADY, teacher of Singing, Piano, Harmony, etc., desires position in ladies' college or seminary. Has studied above subjects under Professor Christopher Thornton, Winona, Minn., to whom reference may be made. High references from present public school position. Address: "VOCALISTE," LIVING CHURCH, Milwaukee.

BY A CHURCHWOMAN of good birth and education, a position as companion to elderly person, or invalid; or as housekeeper in a family of grown-up children. Competent to take complete charge of household. Best of references furnished by clergymen. Address: Box 99, Port Hope, Canada.

RECTOR will be open for engagement, December 1st. Desires to correspond with vestry in East or Middle West with view to a call. Experienced and aggressive worker; sound Churchman. Highest references and testimonials furnished as to ability both as pastor and preacher. Address: "PRESBYTER," care LIVING CHURCH.

POSITIONS OFFERED.

WANTED—For Trinity parish, Washington, D. C., priest, assistant; unmarried, musical, preferred. Must be sound Churchman, enthusiastic for Missions, and not uncertain as to meaning of his Ordination vows. Address: RICHARD P. WILLIAMS, rector.

WANTED—Organist and choirmaster for boy choir. References. Salary at first, \$500. Good field for teaching. Address: The Rev. J. E. SULGER, Terre Haute, Ind.

ASSISTANT WANTED. Fine opportunity for Priest who is unmarried and sound in Churchmanship. Ability to train choir indispensable. Address: Rev. ALFRED BRITAIN, Batavia, N. Y.

ALADY of eight years' successful experience in teaching wishes a position in school or family or companion. Best references. Address TEACHER, LIVING CHURCH, Milwaukee.

BY A TEACHER with experience in School and Institutional work; position as Superintendent of an Institution or Preceptress of a large school. Highest testimonials. Address: A. B. C., LIVING CHURCH, Milwaukee.

FOR SALE.

VIRGINIA FARM, 155 acres, fine grass fields, adapted to all kinds of crops; young orchard, plenty of wood, elegant old Colonial mansion, near town and convenient to Richmond

and Petersburg. Price, \$2,500. Picture of residence on request. F. E. WHITMORE, Blackstone, Va.

FOR SALE CHEAP, at St. John's Church, a two-manual organ and pedals; *bellows new*. Also a reed organ. Enquire at 289 Hanover Street, Milwaukee, Wis.

TRAINING SCHOOL FOR NURSES.

THE SAULT STE. MARIE HOSPITAL offers a course of instruction in general nursing to young women, between the ages of 20 and 30 years. The Hospital is now centrally located in its new quarters. It is well-equipped, and, having the marine service of this port, is especially prepared to give a good variety of material and experience to the student nurse. Domestic science will be added to the course of instruction this fall. The Hospital is organized under the laws of the state, and grants diplomas to those who pass the required course. For further information, address: Miss B. B. BARTELT, Supt. Sault Ste. Marie Hospital, Sault Ste. Marie, Mich.

UNLEAVENED BREAD.

THE SISTERS OF ST. MARY are prepared to furnish a pure, unleavened bread for the Holy Eucharist, round, with various designs, and square, prepared for fracture. Samples sent on application. PEEKSKILL, NEW YORK.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

PARISH AND CHURCH.

INDIANAPOLIS VESTMENT BAG — \$2.50. Best at any price. 1518 Park Avenue, Indianapolis.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

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.

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

ERBEN ORGAN FOR SALE.

THE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: WM. C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

INFORMATION AND PURCHASING BUREAU.

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

APPEALS.

MUCH IN NEED OF AN EPISCOPAL CHURCH, BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

IN BEHALF OF ASCENSION CHURCH, ATLANTIC CITY.

A double anniversary in this church, God willing, on Sunday, September 30, 1906, will complete for me 25 years in the priesthood, and 15 years of labor in this parish.

Engaged in blessed but anxious ministrations to constantly changing congregations representing at least 5,000 families annually, I feel it my

privilege to ask that there be raised at this anniversary time, a needed anniversary fund of \$10,000 (including all recent special offerings) for cancelling all floating indebtedness, and for completing the slowly growing parish hall fund.

Each very limited offering from a very limited income will confer a real blessing, while it is anxiously remembered, as characteristic of the due growth of every fund, that at least one-half of a fund must be made up by contributions much larger than the average.

Contributions may be sent through Bishop Scarborough, Trenton, N. J., or to James P. Wilson, treasurer, Ascension Church, Atlantic City, or to myself,

JOHN HARDENBROOK TOWNSEND, Rector.

ST. STEPHEN'S PARISH, PEORIA, ILL.

As a citizen interested in the work of the Rev. Father Sydney G. Jeffords of Peoria, Ill., and not as a member of his Church, I desire to challenge the attention of the public to the praiseworthy mission in which the reverend father is engaged, and bespeak for him and his labors the moral encouragement and financial assistance they so richly deserve.

Father Jeffords' labors in Peoria are noteworthy. They represent seventeen years in extending the Kingdom of Christ. Years filled with good deeds, with incessant labor, with unswerving devotion to purpose, and with unostentatious piety. How faithfully he has labored is evidenced by his accomplished works. There are now three parishes of the American Catholic Church in Peoria. Two of these are composed of congregations capable of supporting themselves. These parishes are beautified by imposing church structures, reared by Father Jeffords, which stand as monuments to his energy and piety. His last endeavor in which he is now engaged is the most important of all, and its fruition will be the fulfillment of the father's life's ambition.

Father Jeffords is a man of indomitable energy, a man among men, who carries the influence of his sacred calling into the factories, the shops, and business houses. He is affiliated with the Masonic, fraternal, and civic organizations of Peoria. He is indeed a type of the strenuous priest. Combined with his strenuousness is the zeal of the Evangelist. He is imbued with the idea that as a servant of Christ his work properly is among the poor and lowly. A few years ago, with his consent and for him, the new parish of St. Stephen's was created in the city of Peoria among the laboring and industrial classes, representing a population of 45,000 people, and following the precepts of his Exemplar, he has dedicated his life, his hopes, his faith, and ability to the interests of these people. Night after night, and day after day, he has toiled for them. No night has been too dark, nor day too stormy for him to minister to the wants and needs of these people, regardless of creed or condition. As State's Attorney of this county, I knew of his many intercessions in behalf of the poor and unfortunate; I know of his presence in the Police Court and in my office to appeal in the name of his priestly office for just one more chance for some unfortunate. I know of families reunited through his efforts, and the many kindly ministrations to these people, with which I am familiar, will not even permit of reference in the space contemplated by this letter. No tongue can tell of the pains assuaged, of the joys brought into the homes of the poor, and the great spiritual assistance the good father has rendered to these people, without show or ostentation.

In his last labor the burden falls on the shoulders of Father Jeffords, supported by the humble members of his parish alone. He has already procured the site for his new church and erected thereon a parish hall of a seating capacity of about 350, in which services are now held. This work represents \$10,000 already expended, collected in the form of about fourteen hundred subscriptions, practically all of which have come from citizens of Peoria. He contemplates the erection of a church that will seat twelve hundred persons, as preliminary and necessary to the great missionary work in the field he has chosen. His record as a missionary should not be overlooked. While he has been burdened with the business cares of his parish, and has looked after the temporal affairs of many of the members of his parish, his record of Baptisms and Confirmations is without parallel in the history of the diocese.

Father Jeffords finds that he has now prac-

tically exhausted his resources in securing financial aid in this community, so he is compelled to send his appeal to the country at large. In so doing he is endorsed by our citizens. They commend him for his zeal, for his piety, and for the untold sacrifices and personal privations he has and is undergoing for the consummation of this commendable work. I voice the sentiments of this community when I commend him and his labors to those of benevolent and philanthropic inclinations throughout the country. I trust that those whom Providence has dowered with plenty will contribute with liberality to the erection of this edifice for the "Lord's poor."

Very respectfully submitted,

JOHN DAILEY,

Member Illinois House of Representatives, 18th District.

Subscriptions are earnestly solicited, will be gratefully acknowledged, and may be sent to Home Savings and State Bank, Peoria, Illinois; Illinois National Bank, Peoria, Illinois, or the rector, Rev. Father SYDNEY G. JEFFORDS, 705 Howett Street, Peoria, Illinois.

NOTICES.

Gifts for Missions are Trust Funds. They are carefully administered by

THE BOARD OF MISSIONS

as the authorized agent of the whole Church. Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter was 6.2-10 per cent. of the amount of money passing through the treasury.

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

A. S. LLOYD, General Secretary, 281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

BOOKS RECEIVED.

- THOMAS Y. CROWELL CO. New York. *The Spirit of Democracy.* By Charles Fletcher Dole, author of *The Coming People, The Religion of a Gentleman*, etc. Price, \$1.25 net.
- What Is Worth While Series. *Christmas-Making.* By J. R. Miller, author of *When the Song Begins, The Inner Life*, etc. Price, 30 cts.
- The Challenge of the Spirit.* By Ellis A. Ford. Price, 30 cts.
- Does God Comfort?* By One Who Has Greatly Needed to Know. Price, 30 cts.
- The Personality of God.* By Lyman Abbott, author of *Salvation from Sin, The Supernatural*, etc. Price, 30 cts.
- Stories from Scottish History.* By Madalen G. Edgar. Price, 60 cts.
- Stories from Dickens.* By J. Walker McSpadden. Price, 60 cts.
- Tales from Herodotus.* By H. L. Havell. Price, 60 cts.
- Tannhäuser.* A Dramatic Poem by Richard Wagner. Freely Translated in Poetic Narrative Form by Oliver Huckel. Price, cloth, 75 cts. net; limp leather, \$1.50 net.
- All the Year in the Garden.* A Nature Calendar. Edited by Esther Matson. Price, cloth, \$1.00; limp leather, \$1.50.
- The World's Christmas Tree.* By Charles E. Jefferson. Price, cloth, 75 cts.; limp leather, \$1.50 net.
- American Character.* By Brander Matthews, Professor of Dramatic Literature in Columbia University. Price, cloth, 75 cts.; flexible leather, \$1.50.
- Meg and the Others.* By Harriet T. Comstock. Illustrated by M. Power O'Malley. Price, 75 cts.
- Jocj at the Fair.* By James Otis. Illustrated by Frank T. Merrill. Price, 75 cts.
- The Tenting of the Tillicumms.* A Story of Boy-life on Puget Sound. By Herbert Bashford. Illustrated by Charles Copeland. Price, 75 cts.

LONGMANS, GREEN & CO. New York. *The Royal Commission and The Ornaments Rubric.* By the Rev. Malcolm MacColl, D.D., Canon Residentiary of Ripon. Price, \$4.00 net.

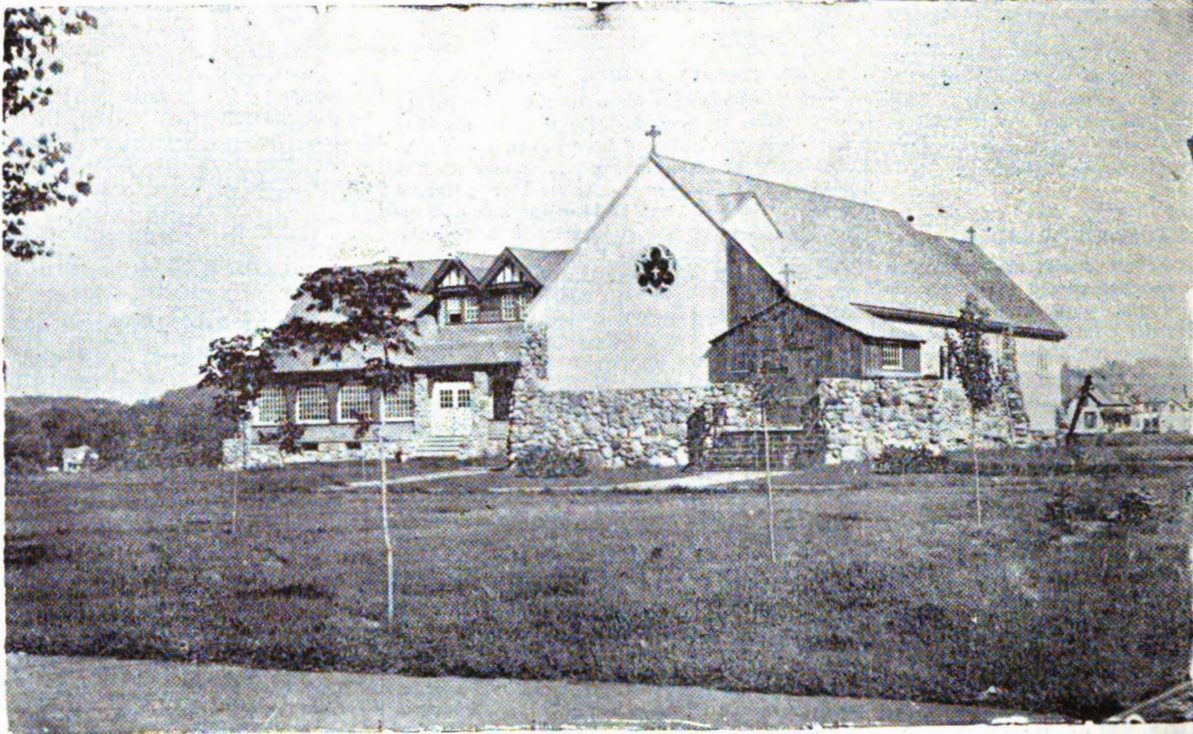
THE CHURCH AT WORK

ST. GEORGE'S CHURCH, SANFORD, MAINE.

ST. GEORGE'S PARISH, Sanford, Maine (Rev. Cuthbert Fowler, in charge), is only five years old, the first service being held in a hall in August, 1901, with two persons present. From this small beginning it has

The chancel rail and pulpit are particularly beautiful; there is no rood screen, but the rood beam has upon it the crucifix with the attendant figures of the Blessed Virgin Mary and St. John the Divine. The arms of the

The parish has also a beautiful parish house, Elizabeth Hall, a memorial gift to the diocese, which with the cloister to connect the church and rectory, cost about \$5,000. It contains a large auditorium, guild and



rapidly grown into one of the largest missions of the diocese. The church, which was consecrated on St. Bartholomew's day, August 24th, is of the Early English style, in dimensions 30 x 170 feet; the tower, not yet completed, will be of stone with battlements, and a spire surmounted by a bronze weathercock. In furniture and decoration this is a fine example of an English village church.

Cross are decorated with the emblems of the four Evangelists. On the ends of the hammer beams around the church are shields of oak, bearing the arms of English saints, in the rose window at the west end are the arms of St. George. Back of the altar is a dark green dossal with wings. The ornaments are from Gorham, of excellent design. A two-manual Hutchins organ is being set up.

choir rooms, kitchen, etc., all well appointed.

It is hoped that the rectory, so sadly needed, can soon be built. This will be in harmony with the other buildings, and will complete a very satisfactory plant for the work which the church is doing among the operatives of the large mills of the town.



ANNUAL MEETING OF THE WOMAN'S AUXILIARY, DIOCESE OF MILWAUKEE.

ON THURSDAY, September 20th, the day following the diocesan Council, there was held at St. James' Church, Milwaukee, the annual meeting of the Woman's Auxiliary of the diocese. The Rev. A. L. Bumpus was the celebrant at the Holy Communion.

At the opening of the afternoon session, Bishop Webb made an address of welcome, and Dean Barry of Nashotah made the formal address. His theme was the mission work in its relation to the Woman's Auxiliary.

Mrs. G. C. Murphy, the retiring president, read her annual report, and particularly urged the importance of the Mountain work in the South, among both whites and blacks. She said in part: "Who can hear this call from the Southland and not respond? In offering one's self for this service, the sacrifices necessary in the work in foreign climes is not called for. It is a short journey to a pleasant country. We have heard the Master's command, 'Feed My lambs.' Can not we send one woman from our diocese to give a few years of her life to this great work? Give of thyself to bear the message of the Lord. Give of thy wealth to speed it on its way."

The business transacted was of a routine nature, consisting of the reports of the secretaries, treasurer, and librarian, which were accepted without correction, and the election of officers for the ensuing year, as follows: President, Mrs. G. W. Moore; First Vice-President, Mrs. E. A. Wadhams; Second Vice-President, Mrs. Wm. Green; Recording Secretary, Mrs. Thomas Spence; Corresponding Secretary, Mrs. F. M. Clarkson; Treasurer, Mrs. I. L. Nicholson, Jr.; Treasurer of the United Offering Fund, Mrs. T. L. Smith.

Following the conclusion of the business before the convention, Bishop Webb introduced the Rev. C. G. A. Monro of Lancaster, a clergyman who has but recently come to this diocese, and who has had a wide missionary experience in many lands. Mr. Monro related many interesting and amusing incidents connected with his work, and, speaking from his personal experience, urged the women to realize the great importance of foreign missions. He told of missionary work intrusted to his care when he had an area of 30,000 square miles to cover.

"Money given to the support of missions is the best possible investment," said Mr. Monro. "Since coming to this country I have heard a great deal about the Monroe doctrine. I want to formulate a new Monroe doctrine. If you want to save your souls, support God's missions."

The Rev. L. S. Shermer of St. Stephen's, Milwaukee, also addressed the meeting, laying particular stress upon the necessity for united action. "If parish organizations work independently," said Mr. Shermer, "there is no life nor strength in that parish. There is strength in union. It is necessary that the women throughout the world realize that the load can be moved only through united action."

The ladies of St. James' entertained their guests in a bountiful manner at luncheon.

SUDDEN DEATH OF FRANK WOODS BAKER, D.D.

THE REV. FRANK WOODS BAKER, D.D., a priest of Connecticut, and sometime rector of Trinity Church, New Haven, died suddenly on September 18th, at Dark Harbor, Islesboro, Maine. He had been spending his vacation at Castine, and on September 2nd went to Islesboro to officiate at Christ Church. During the service he was stricken with heart failure.

Dr. Baker was a native of Massachusetts, a graduate of Harvard University, and the

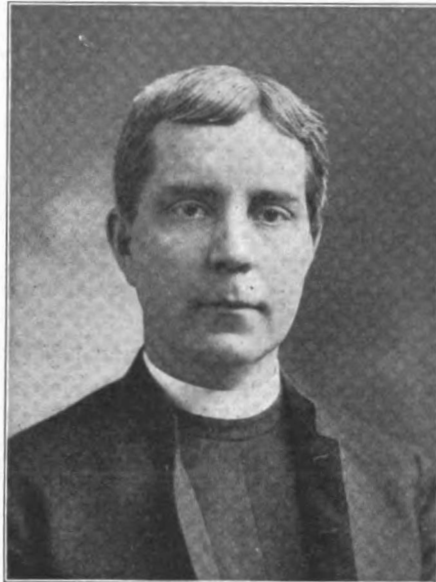
Episcopal Theological School. He was ordained deacon by Bishop B. H. Paddock in 1883, and priest the following year by Bishop Clark. He was rector of Zion Church, Newport, R. I., Trinity Church, Covington, Ky., St. Paul's, Cincinnati, Ohio. Since resigning the rectorate of Trinity Church, New Haven, in May, 1905, he had continued to make his home in that city.

He is survived by a widow and three children, also by two brothers, one of whom is the Rev. George S. Baker, D.D., who was for many years pastor and superintendent of St. Luke's Hospital, New York City. Dr. Baker was in the 51st year of his age.

The funeral was announced as from Emmanuel Church, Boston, on Saturday, September 22d.

SUCCESSOR TO BISHOP-ELECT SCADDING.

THE REV. THEODORE B. FOSTER, rector of Grace Church, Kansas City, Mo., has been called to succeed Bishop-elect Scadding as rector of Emmanuel Church, La Grange.



REV. T. B. FOSTER.

The Rev. Mr. Foster was educated at Columbia College and the General Theological Seminary. He was ordained deacon in 1882 by Bishop Potter and priest in 1883 by Bishop Seymour. Previous to his rectorate in Kansas City, Mr. Foster did successful work in New England parishes, and will assume the work in La Grange with a ripe experience.

HANDSOME LEGACY TO THE DIOCESE OF OREGON.

BY THE WILL of Miss Rachel Wells Morris, beloved sister of the late Bishop of Oregon, Benjamin Wistar Morris, the diocese of Oregon is to receive \$5,000 for diocesan missions, and \$5,000 to endow a free bed in the Good Samaritan Hospital, Portland, in memory of Samuel Wells Morris and Anna Ellis Morris, parents of the testatrix.

Miss Rachel Morris died in Portland, August 30th, at the age of 85. Her life was one of a sweet, gentle Christian character, and a host of friends will miss her.

METHODIST MINISTER TO BE CONFIRMED.

THE REV. O. C. FOX, assistant pastor of Trinity M. E. Church, Youngstown, Ohio, announced to the recent Conference at Ashtabula, that he would retire from the denomination. He will be confirmed by the Bishop of Ohio at St. John's Church, Youngstown.

DR. LLOYD'S ITINERARY.

THE *Spirit of Missions* gives the following itinerary of the General Secretary on his long voyage:

"On August 28th, the Rev. Dr. Lloyd began his journey to the Far East for the purpose of visiting the Church's missions, in accordance with the request of the Board of Missions. A few weeks in England and on the Continent will enable him to get a much needed rest before entering upon eight or ten months of hard and constant travel, and will give him the opportunity of studying the home organization and methods adopted by the Church Missionary Society, the Society for the Propagation of the Gospel, and other organizations in England. Late in October Dr. Lloyd will be joined by the Rev. Dr. Reese F. Alsop, a member of the Board. When Dr. Alsop resigned the rectorship of St. Ann's Church, Brooklyn, last spring, and announced his intention of spending a year in a journey around the world, the Board of Missions asked him to accompany Dr. Lloyd, so far as might be practicable, upon his tour of inspection. On October 28th they will sail from Brindisi, and after a brief stop in Egypt, where they will have the opportunity of seeing something of the work of the Church Missionary Society among the Mohammedans, they will proceed to India, reaching Bombay about November 20th. Then they journey overland across Central India to Calcutta, frequently stopping on the way to visit some of the Church of England and other missions. About December 15th they will start south along the east coast of India, stopping at Madras and other centers and reaching Ceylon just before Christmas. December 29th, they will sail from Colombo. Dr. Lloyd goes directly to Manila via Hong Kong, while Dr. Alsop will visit the island of Java, rejoining Dr. Lloyd later in the Philippines. A month under Bishop Brent's guidance will enable the deputation to see much of the archipelago and something of the Church's work from Zamboanga on the south to Bontoc on the north. About February 20th they will start for Shanghai, spending a month or six weeks in our two China districts and seeing as much as possible of Christian work in other parts of China. April 1st will find them on their way to Japan where, in addition to studying the missionary work, Dr. Lloyd hopes to attend an important conference of about four hundred native Christian leaders of the students of the world. Early in May, 1907, the great conference of all missionary bodies is to be held in Shanghai to commemorate the centennial of the beginning of the modern missionary movement in China through the work of Robert Morrison. This will necessitate Dr. Lloyd's return to China for a time. Before the first of June, however, the deputation will be sailing eastward across the Pacific, and after a visit to Honolulu, where Bishop Restarick will have much to show them of the Church's work in what he calls 'the cross roads of the Pacific,' will return home via San Francisco."

DEATH OF DR. NEVIN.

THE REV. ROBERT J. NEVIN, D.D., so well known in the Church as the rector of St. Paul's, Rome, Italy, died in Mexico City, Mexico, on the 18th inst., under sad circumstances. It is reported by the daily press that Dr. Nevin returned from a hunting trip in Guerrero a week ago, suffering from bites and stings of deadly insects in that country and a severe attack of malarial fever, combined with a bad cold, in addition to the effects of an accident to him in Chicago, when four ribs were broken, which were never properly knitted.

Dr. Nevin was an enthusiastic sportsman, having hunted wild game in Africa, India, China, Japan, Manchuria, and Siberia. The

object of his trip to Mexico was to give his two nephews, Francis B. Sayre and John Nevin Sayre of South Bethlehem, an opportunity to hunt big game. The nephews returned to the United States several days ago, Dr Nevin declaring that his condition was not dangerous. His symptoms grew rapidly worse, and he passed away suddenly, without any of his friends or relatives being near.

Dr. Nevin was captain of a battery during the Civil War, and at the close entered the General Theological Seminary, graduating in 1867. He was made both deacon and priest by the late Bishop Stevens of Pennsylvania. He was for a short time rector of the Church of the Nativity, Bethlehem, Pa., and in 1869 became the founder and rector of St. Paul's American Church, in Rome, and has held that position for 37 years. Dr. Nevin received the degree of D.D., from Union College, and LL.D. from Hobart. He was well known to American travellers sojourning in Rome as a refined gentleman and a courteous representative of American interests. He will be greatly missed in his own special field of labor.

DEATH OF A PRIEST.

THE REV. HOBART CHETWOOD, a priest of the diocese of California, died at Pacific Grove, Cal., on the 11th inst., at the age of 76 years.

Mr. Chetwood was graduated from Burlington College in 1851, and was for a time rector of the institution. Most of his clerical life was spent in California as rector of St. Paul's, San Diego, Trinity, Santa Barbara, Trinity and the Advent, San Francisco, and later at Pacific Grove. For three years he was editor of the *Pacific Churchman*.

CHANGE OF DATE OF NEW YORK CONVENTION.

AT THE last Convention of the diocese of New York, an amendment to the Constitution was approved, changing the time of convention to the second Wednesday in November. This amendment will come up for final action this year. At the same time a resolution was passed, requesting the Bishop and Standing Committee to call the convention for 1906 on November 11th. This has been done, and the convention will meet on that day, instead of on September 26th.

PROGRAMME OF THE SECOND ANNUAL CONFERENCE OF THE THIRD DEPARTMENT.

The programme of the Second Annual Conference of the Third Department of the Domestic and Foreign Missionary Society, comprising the District of Columbia, Maryland, Virginia, West Virginia, Kentucky, Tennessee, and North Carolina, to be held at Asheville, N. C., October 23-25, is as follows:

TUESDAY, OCTOBER 23.
8 P. M.

Opening services in Trinity Church. After a brief missionary service, an address of welcome will be delivered by the Rt. Rev. Junius Moore Horner, Bishop of the district of Asheville. The addresses on the assigned topics will then be made, no addresses exceeding fifteen minutes.

Subject—"Missions the Measure of Christian Vitality."

- (a)—In the Individual. Rt. Rev. G. W. Peterkin, D.D., Bishop of West Virginia.
- (b)—In the Parish. Rt. Rev. Robert A. Gibson, D.D., Bishop of Virginia.
- (c)—In the Diocese. Rev. Wm. Meade Clark, D.D., rector of St. James' Church, Richmond, Va.
- (d)—In the General Church. Mr. John W. Wood, Corresponding Secretary of the Board of Missions.

WEDNESDAY, OCTOBER 24.

7:30 A. M.

Holy Communion; in Trinity Church.

9:30 A. M.

General meeting; in Y. M. C. A. Hall, Haywood Street.

First Subject—"Missionary Manifestations."

(Speakers limited to 15 minutes.)

- (a)—The Laymen's Forward Movement. Mr. Edward P. Bailey, Chicago. (Provisional.)
- (b)—The Men's Thank Offering. Rev. Hiram R. Hulse, rector of St. Mary's Church, New York.

Second Subject—"Opportunities and Necessities of Work among the Mountaineers."

(Speakers limited to 15 minutes.)

- (a)—Of Kentucky. Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington.
- (b)—Of West Virginia. Rev. S. Scollay Moore, D.D., rector of Trinity Church, Parkersburg, W. Va.
- (c)—Of Tennessee. Rev. W. S. Claiborne, rector of Otey Memorial Church, Sewanee, Tenn.

Third Subject—"The Third Department and the Board of Missions."

(Speakers limited to 15 minutes.)

- (a)—Their Mutual Obligations. Rev. J. R. Winchester, D.D., rector of Calvary Church, Memphis, Tenn.
- (b)—Their Latent Resources. Rev. Wm. Theodotus Capers, Dean of Christ
- (c)—Holding Fast and Moving Forward. Mr. John W. Wood, Corresponding Secretary, Board of Missions, New York.
- (d)—Vital Necessity of Intercessory Prayer. Rev. R. W. Hogue, rector of St. James' Church, Wilmington, N. C.

3 P. M.

Reception to visiting Bishops and delegates.
8 P. M.

Missionary addresses; in Trinity Church.

Subject—"A Survey of the Field."

(Speakers limited to 15 minutes.)

- (a)—The United States. Rev. Richard P. Williams, rector of Trinity Church, Washington, D. C.
- (b)—Japan.
- (c)—China. Rev. S. Harrington Littell, Hankow, China.
- (d)—Africa. Rt. Rev. C. C. Penick, rector of Christ Church, Fairmount, W. Va.
- (e)—Cuba and Porto Rico.
- (f)—Brazil and Mexico. Rev. J. K. Mason, rector of St. Andrew's Church, Louisville, Ky.
- (g)—The World Vision. Rt. Rev. Thos. F. Gallor, S.T.D., Bishop of Tennessee.

THURSDAY, OCTOBER 25.

7:30 A. M.

Holy Communion, in Trinity Church.

9:30 A. M.

General meeting, in Y. M. C. A. Hall, Haywood Street.

First Subject—"Moral Obligation to Meet the Apportionment."

(Speakers limited to 15 minutes.)

- (a)—Rev. Robert S. Coupland, rector Church of the Ascension, Baltimore, Md.
- (b)—Rev. Frederick F. Reese, D.D., rector of Christ Church, Nashville, Tenn.
- (c)—Rev. Granville Allison, rector of Grace Church, Memphis, Tenn. (Provisional.)

Second Subject—"What the Church is Doing and Should Do for the Negro."

(Speakers limited to 15 minutes.)

- (a)—Rev. M. P. Logan, D.D., rector of St. Ann's Church, Nashville, Tenn.
- (b)—Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina.
- (c)—Rt. Rev. Robert Strange, D.D., Bishop of East Carolina.

Third Subject—"The Encouragement to the Church of Missions of To-day."

Mr. George Gordon King, New York.

Fourth Subject—"Missionary Questions and Answers."

Mr. John W. Wood, Corresponding Secretary Board of Missions.

3 P. M.

Sight-seeing in the country about Asheville.
8 P. M.

Mass meeting, in the Auditorium. Brief devotional exercises, with hymns, led by choir of one hundred.

Subject—"The Protestant Episcopal Church."

(Speakers limited to 25 minutes.)

- (a)—Her Relation to Past National Life. Rev. Carl Grammer, S.T.D., rector of St. Stephen's Church, Philadelphia, Pa. (Provisional.)

(b)—Her Relation to Future National Life. B. L. Wiggins, LL.D., Vice-Chancellor University of the South, Sewanee, Tenn.

(c)—Her Methods of Propagation. Rt. Rev. Robert Strange, D.D., Bishop of East Carolina.

10 P. M.

Adjournment.

THE BISHOP OF INDIANAPOLIS REMEMBERED.

ST. MATTHEW'S DAY, the anniversary of the Bishop's consecration was, as usual marked by a special celebration at the pro-Cathedral. The branches of the Woman's Auxiliary of the city parishes met for the annual corporate Communion, and a fitting sermon was preached by the Rev. Lewis Brown, Ph.D., from the Epistle for the day, II. Cor. iv. 5. In the absence of the Bishop, who is in England, the rector acted as celebrant, with the Rev. Messrs. Sargent and Burbanck reading the Gospel and Epistle. The Rev. M. Stanley also assisted. All the city clergy were present.

The following letter, probably received by the Bishop a day or two before St. Matthew's day, was read, with the approval not alone of the members of the pro-Cathedral:

INDIANAPOLIS, Sept. 9, 1906.

Rt. Rev. Father in God, Joseph Marshall Francis, D.D.:

DEAR BISHOP:—As a committee, representing the rector and congregation of the pro-Cathedral, we wish to take the opportunity of the approaching anniversary of your consecration to the episcopate, and of the beginning of your work as Bishop of the diocese of Indianapolis, to send you, in your absence, a word of affectionate and loyal greeting and congratulation.

The usual service and corporate Communion of the branches of the Woman's Auxiliary will be held at the pro-Cathedral on the feast of St. Matthew, with the Rev. Dr. Brown as preacher; and this letter will be read to the Church people present.

Your earnest desire and faithful labor for the advancement of the Church of our Lord Jesus Christ in this difficult field are recognized with thankfulness and praise. It is our prayer that after the rest and benefit of your short sojourn under the shelter of the mother Church of England you may return in safety, with health fully established and with renewed inspiration and hopefulness, to your Christian labor, and to the warm hearts of your fellow-workers and friends.

With assurances of our fidelity and love, we have the honor to sign ourselves personally, and as representing the spirit of the whole membership of the pro-Cathedral.

Faithfully yours,

F. O. GRANNISS,

E. A. MUNSON,

C. E. BROOKS,

A. B. COFFEY.

THE NATIONAL CATHEDRAL.

THE CHAPTER of the Washington Cathedral have finally decided upon Gothic architecture for the great building, for which the preliminary steps are now being taken. The advisory committee, appointed last winter, and consisting of Daniel H. Burnham, Charles F. McKim, Sir Caspar Purdon Clarke, Prof. Charles H. Moore of Harvard, and Bernard R. Green, superintendent of the Library of Congress, visited and carefully examined the Cathedral close in the spring, and made a report to the Bishop of their judgment in regard to the location of the Cathedral; and also advised that in selecting a design the proper mode would be, not to hold an architectural competition, but to choose the man, before the plan. It was also felt that the experience of English architects and Cathedral builders should be consulted before taking final action; so, during his visit to England this summer, Bishop Satterlee devoted some time to obtaining information in regard to choosing designs, and the practical work of building. He visited Liverpool,

where the Bishop of that see took him to the site of the great Cathedral now building and made many helpful suggestions; and a visit to the Bishop of Lichfield was also of great profit. Other Cathedral cities were visited, and the Bishop, who for many years had studied the great examples of this typical school of Christian architecture on former visits to Great Britain and the Continent, spent several days in London in consultation with the most eminent living architects of England, gaining much definite and practical information regarding the great work of building a real Gothic Cathedral. To find the right man is now the immediate task before the Bishop and chapter. The ideal of the former is a high one. "The builder," he says, "must be a man who cares more for the glory of God than the glory of self; who has lived and worshipped in the sanctuary; who has the spiritual and the practical eye, too, to see what the old Gothic builders saw, the symbolism and teaching and devotional elements of proportion and arrangement and adornment, and the needs also of the priests and people, ministering and receiving the Word and Sacraments. And, on the structural side, this ideal architect must have experience to build vaults on pillars, supported by buttresses that will stand the thrusts—the wear and tear of a thousand years to come."

DEATH OF THE BISHOP OF VICTORIA.

By the typhoon which struck China last week, causing such a terrible loss of life, the Rt. Rev. Jos. C. Hoare, M.A., Bishop of Victoria, a missionary Bishop of the English Church in China, lost his life. His body was recovered on the 22d inst., by a party from the SS. *Stanley*.

Bishop Hoare went as a missionary to North China in 1876, and was consecrated Lord Bishop of Victoria in 1898. His jurisdiction covered the Church of England missions in Hong Kong and South China. He had done much work in the way of translating various commentaries into the Chinese language. Before his consecration as Bishop he was for more than twenty years a missionary, and principal of the C. M. S. College at Ningpo.

GIRLS' FRIENDLY VACATION HOUSE OF CONNECTICUT.

THE SUMMER at the Connecticut vacation house of the Girls' Friendly Society, in Canaan, has been a most successful one. The house has been better filled than ever before—at times crowded—and the girls have had a thoroughly happy time.

Every year the work of the vacation house makes a deeper mark on the diocesan life of our G. F. S. Memorial, as this "Mary Watson House" is, of the beautiful life of a Christian woman—may its helpful influence be felt more and more by the members and associates of the Connecticut branch.

After the last girls had departed, to begin the year of work again, preparations were made for "associates' week." The library was fitted up for the time as a chapel, as was done last year; but it is inconvenient and small, and it is hoped that the vacation house may have its own little chapel by next September.

The annual retreat was conducted by the Rev. Father Convers, and was most helpful. Each day began with a celebration of the Holy Eucharist, both during the retreat and the conference which followed. The associates met on the wide piazza or under the shade trees on the lawn for the reading of papers and informal talks on the work. We were fortunate in having with us Sister Constance of the Sisterhood of the Holy Nativity, who gave a most suggestive and helpful talk

and also read a very interesting paper, full of practical ideas from her large experience in dealing with girls.

This is the second retreat at the vacation house, the first being held last September by Father Convers. The conference is a new departure in our G. F. S. work, and one with which the associates will not willingly dispense in the future.

A WELL KNOWN LAYMAN AT REST.

ON SUNDAY, September 16th, Mr. Benjamin Stillman Russell, senior warden of Grace parish, Jamestown, N. D., and registrar of the district, entered into Paradise in the presence of his son and daughter-in-law, and his rector. A long and eventful life of 85 years closed with the conscience, the communion, the confidence, the comfort, the favor, and the charity that the Prayer Book prays for.

Born in Erie county, Pa., in 1822, confirmed by Bishop Onderdonk in 1839, the confidential friend and trusty lay reader of Bishop Alonzo Potter, he was the founder of many Sunday Schools in Pennsylvania, and all his life long a staunch Churchman—one of those rare folk who could see beyond personal variance and asperity and in any circumstances give his hearty support to the Apostolic Ministry and the Catholic Church. In 1871 he made his home in Duluth, and since then in Jamestown, where by his energy and backing a parish was founded, a stone church built in 1884, and a commodious rectory in 1905. Whenever the parish was vacant, "B. S." served as lay reader, and in that capacity he labored far and wide in the state all these years. Only the great day can tell the tale of what he has been to the Church in the Northwest.

With the whole political scope before him, he never assested but one office—when he went to carry the Presidential returns in 1904, and was found to be the oldest member of the Electoral College.

His knowledge of the Scriptures was immense, and they were his daily food. His faith knew no flaw, his labors no cessation. With marvellous perfectness he "set his house in order" and laid him down in peace to take his rest.

A few days before his death, he said, to one who loved him as a father: "I look with great anticipation to talking face to face of those things 'hard to be understood,' and having their fulness opened to me."

The funeral was on the 18th, from Grace Church, the Bishop and the Rev. Messrs. Moultrie and J. K. Burlison of Grand Forks assisting the rector. The interment was at Towanda, Pa., by the side of his wife.

INDIAN CONVOCATION.

A PRESS despatch is as follows:

"SIOUX FALLS, S. D., Sept. 17.—Yesterday was the big day of the annual Convocation of the Episcopal Indians of South Dakota and adjoining states, which for three days has been in progress at Santee Indian Agency, Nebraska, just across the Missouri river from Springfield, S. D.

"Probably for the first time since the coming of the missionary Bishop of South Dakota, the Rt. Rev. William Hobart Hare, the Bishop of the Church in South Dakota, was unable to attend the Convocation, as he had not returned from the East, where he went some weeks ago, his health not being of the best. The head of the Church was represented at the Convocation by Bishop Johnson of this city, Coadjutor to Bishop Hare, who thus for the first time was brought into contact with a large gathering of the Indian members of the Church. Thirty ministers, white and Indian, were present.

"The Convocation is the big event of the

year among the Indian members of the Church, and they turn out by thousands to attend it. Since soon after the opening of the present month they commenced travelling toward Santee Agency. At the lowest estimate, fully 4,000 Indians, including men, women, and children, are attending this year's Convocation. Practically every reservation in the two Dakotas and some of the reservations in Nebraska are represented. It is said Wyoming and Montana also are represented by Indians from those states.

"These annual gatherings are among the most picturesque held in the United States. It is the custom of the Indians to place their tepees in a large circle surrounding the place where the meetings are to be held.

"It is expected that this year's Convocation will be the most successful ever held under the auspices of the Episcopal Church of South Dakota. At prior Convocations it has been nothing unusual for the Indian women present to contribute toward the missionary funds of the Church sums aggregating several thousand dollars. The contributions from this source at this year's convocation are expected to break all previous records.

DEATH OF THE REV. DR. SLAFTER.

THE REV. EDMUND F. SLAFTER, D.D., registrar since 1884 of the diocese of Massachusetts, died on the 22d inst., of old age, at Hampton, N. H. He was 90 years of age. Dr. Shafter was an antiquarian. He was a member of the Historical Societies of Massachusetts, New Jersey, Pennsylvania, New Brunswick and Webster. He was Cor. Member of the Historical Society of Alabama, Maine, Maryland, Rhode Island, and Buffalo (N. Y.); also of the New York Genealogical and Biographical Society; member of the Boston Numismatic Society, and Cor. Member of similar societies in Montreal, Philadelphia, and Washington. He was the author of numerous historical pamphlets. He had been in parochial work but little. He was a graduate of Dartmouth, and received his D.D. from that institution. He was made deacon and priest by Bishop Eastburn in 1844-45.

SURGICAL OPERATION ON ARCHDEACON BATES.

THE REV. L. S. BATES, Archdeacon of Mexico, and formerly rector of St. Luke's, San Antonio, Texas, has been spending his vacation at his old home. He was obliged to go to a hospital for an operation. It seems that about a year ago, while on one of his missionary trips from Torreón to Velardena, Mr. Bates was thrown violently from a hand-car and seriously injured. The injury for which he was operated on is one of the results of the accident. Late advices say that he is recovering, and expects to be able to return to Mexico by the middle of October.

ACTION OF THE MISSOURI CLERICUS.

IN RESPONSE to the expressed wish of the Bishop of Milwaukee, who asked for the prayers of the faithful on the dual anniversary of his ordination to the diaconate and the priesthood, at a meeting of the Clericus of Missouri, the following resolution was adopted:

Resolved, That the members of this Clericus be requested to offer prayers on Sunday, the Fifteenth after Trinity, for the recovery to health of Bishop Nicholson.

Resolved, That the secretary be instructed to forward to Bishop Nicholson a copy of the above resolution and to convey to him the warmest sympathy and kindest regards of the clergy of the diocese.

ALBANY.

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

**Mission to be Held—New Rector at Cullen—
Summer Work at Lake Placid.**

A MISSION is to be held in the Church of the Good Shepherd, South Glens Falls (the Rev. Geo. L. Richardson, rector, Chas. B. Alford, curate), from September 30th to October 7th. The Rev. Canon Schlueter is to be the conductor.

THE REV. L. M. WILKINS, late rector of St. John's, Chico, Calif., comes at once to the Church of the Good Shepherd, Cullen. On leaving Chico, he was given a commendatory letter, and a purse of \$100 by the members of the congregation.

THE WORK of the Church at Lake Placid, in the Adirondacks (Rev. W. M. Sidener, rector), has been noteworthy this summer. For nine successive Sundays, the Church of St. Eustace-by-the-Lakes was crowded. Daily services were maintained and well attended. The special preachers of the season included the Rev. Geo. C. Moore of Germantown, Pa.; the Rev. Prof. Jenks of Trinity College, Toronto; the Rev. Samuel H. Bishop, representing the work for the education of the colored people; the Rev. Malcolm Taylor of Taunton, Mass.; the Rev. Henry R. Wadleigh of Greenfield, Mass., and the Rev. Chas. N. Lathrop of San Francisco. The rector was often assisted at the daily services by the Rev. Richard Hayward of Bronxville, New York.

ARKANSAS.

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

Theological Education.

THE BISHOP of the diocese has secured the Rev. Wm. B. McPherson, late rector of Holy Trinity Church, Baltimore, for his new theological seminary. The Rev. Percy J. Robottom and Archdeacon Lloyd will also be of the faculty, the latter having already several candidates in practical training in missionary work.

BOISE.

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

The Work of the District.

ON THE Thirteenth Sunday after Trinity, the Rev. St. Clair Hester, rector of the Church of the Messiah, Brooklyn, N. Y., preached at St. Michael's Cathedral. The reverend gentleman was on his way East from his vacation, and stopped off to visit his sister, Miss L. G. Hester, principal of St. Margaret's Hall. His scholarly discourse was intensely appreciated by those who had the pleasure of hearing him.

ST. MARGARET'S opened for the season, September 13th, with the largest attendance in the history of the school. Miss Hester, principal; Miss Waterman, academic; Miss Faily, A.B., of Bryn Mawr, advanced Latin and Classics; Miss Funsten, Art department. The vocal instrumental, preparatory, kindergarten, and primary departments are each in the hands of experienced instructors. The business departments remain, as heretofore, with Miss E. C. Redway.

THE REV. F. S. HINKS, Dean of St. Michael's, has returned from five weeks' vacation, camping in the mountains. He reports a very enjoyable time, and has returned rested and refreshed. On his way to and from camp, he held services at Idaho City, Placerville, and Centreville, beside visiting at Quartzburg, and holding impromptu Sunday School services.

THE ADDITION to St. Luke's Hospital is up to the first story. This necessary enlargement will be a great boon to the locality surrounding Boise. Last year more than four hundred patients were treated,

and nearly half as many were turned away for lack of accommodations. It is hoped that the new addition will, for some time to come, be able to minister to all cases of suffering humanity who may apply for medical and surgical relief within its walls.

BISHOP FUNSTEN has left Boise to take up his work of visitation in that part of the district in Wyoming lying north of the Union Pacific R. R. Before leaving he had made arrangements for transportation by wagon a distance of 400 miles. He will visit Lander, the Shoshone reservation, Fort Washakie, and other missions. In all, he will travel over 3,000 miles before he returns. This missionary district is growing at a rapid pace. In western Wyoming the Bishop could use four more clergy, and it is impossible under present conditions to meet immediate wants. A review of the work accomplished in the past six years is simply wonderful—churches built, schools enlarged, hospital twice builded and a third addition in progress. With thankful hearts the past is reviewed; cheerfully the coming burdens will be met, and success appears on the horizon. The Psalmist's refrain will come to our lips: "Not unto us, O Lord, not unto us, but unto Thy Name be the glory."

COLORADO.

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

Church School of Music

MR. CHARLES D. SEARS, organist of Grace Church, Colorado Springs, has opened a choir school of music in the parish house of Grace Church. An able faculty has been secured. The faculty is planning several musical treats for the winter, including a series of cantatas, with full orchestral accompaniment. The board of directors of the choir school are the Rev. Henry R. Remsen, rector of Grace Church, J. F. Humphrey, Clark Nellen, J. G. D. Crampton, Alex. Adams, I. J. Woodward, A. J. Bassett, and F. K. Pratt.

CONNECTICUT.

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

**Fairfield County Clerical Association—Dr. Hart
a Commissioner for Jamestown—Personal.**

THE SEPTEMBER meeting of the Fairfield County Clerical Association was held at Christ Church, Redding, on Monday, the 10th. The Holy Communion was celebrated by the Rt. Rev. the Assistant Bishop of South Dakota, assisted by the rector, the Rev. William H. Jepson. The place of the appointed Essayist was filled, at short notice, by the Rev. Otis O. Wright of Sandy Hook, who read to the clergy an admirable sermon, entitled "The Joy of Life." A committee, consisting of the Rev. Messrs. Buck, Hooker, and Robson, was appointed to prepare a memorial of the late Rev. Frederic H. Mathison, whose early death is greatly lamented. A feature of interest was the missionary service, held in the church in the afternoon. Shortened Evening Prayer was said by the rector and the Rev. Mr. George of Newtown. An excellent address was delivered by the Rev. Mr. Thompson of Greenwich. He was followed by Bishop Johnson, who spoke of the work of the Church in South Dakota. A good congregation was in attendance, and the offering was devoted to the work in that missionary jurisdiction. Much interest in the gathering of the day was manifested on the part of the people with a most abundant hospitality.

IT IS announced that the Rev. Samuel Hart, D.D., has accepted the invitation of the Connecticut Commission for the Jamestown Exposition, to become a member of the advisory board of that body, and will have special supervision of the historical exhibits of the state. It is hardly necessary to be

added that this is a most excellent choice on the part of the board.

THE REV. DR. A. H. SHEARER, for the past two years instructor in history in Trinity College, has accepted a position as a member of the history faculty in Dartmouth College, Hanover, N. H.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Contract Let for New Church.

THE CONTRACT for the erection of the new Church of the Good Shepherd, Terrell (Rev. H. W. Robinson, rector), the building of which was postponed last year, was let last week. Work will be commenced at once and the building completed by January 1st, 1907.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Diocesan News.

THE PARISH at Laurel (Rev. Wm. H. Higgins, rector) held its annual services on Monday and Tuesday, September 17th and 18th. The opening service was Monday evening, at St. Philip's chapel in the town of Laurel. A benediction of the chapel was held by Bishop Coleman, who also preached. The interior had been redecorated and re-carpeted. On Tuesday morning the service was held at the mother church of the parish, Christ Church, Broad Creek. This edifice was erected in 1772. The interior of the church is as it was originally built, but the outside has had repairs and slight alterations in architectural finish. The Rev. K. J. Hammond of Wilmington was the preacher. Luncheon in the grove was followed by Evensong, at which Bishop Coleman was the preacher. The services were well attended. These places are 100 miles below Wilmington.

BISHOP COLEMAN has completed his annual 200-mile walk, doing 210 miles in ten days, from September 3d to 12th, inclusive. He acquitted himself with credit, and felt no more fatigue and displayed as much energy as was his wont 25 years ago. The Bishop is now 69. His walk lay partly in Pennsylvania and partly in Maryland.

FOND DU LAC.

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

Interesting Notes from the Diocese.

THE REV. FLOYD KEELER has taken charge of St. Barnabas, Tomahawk. This mission has been for nearly six years in charge of the Rev. Frederick W. Barker of Merrill, who has done earnest and persevering work in this large mission field and deserves the relief. Fr. Barker will now devote his entire time to Merrill and Mosinee.

THE REV. H. B. PULSIFER has taken charge of the two remote missions of Bayfield and Washburn on Lake Superior. These missions have been without a priest for some time. The people at Bayfield have received their new vicar with enthusiasm. At Washburn there are very few Church people, as the population is largely foreign.

ST. AUGUSTINE'S CHURCH, Rhinelander (Rev. J. M. Johnson, vicar), kept its patronal festival on St. Augustine's day, August 28th. After Evensong at 6:30, the day before, 52 members of the mission enjoyed a bountiful supper, provided by the young women of the congregation, in the Armory. The Bishop Coadjutor, the vicar, Mr. E. O. Brown, and Mr. E. W. Murley made addresses. At the Holy Eucharist, the following morning, many made their communions. The designs for the new guild hall are prepared, and it is proposed to begin work immediately.

THE REV. N. B. ATCHESON of the diocese

of Chicago has just taken charge of the mission of All Saints, Kaukauna. This mission was organized about a year ago, and already has about 25 communicants. They are using temporarily an unoccupied Congregational house of worship, and greatly need a church building and a residence for the priest. Though the congregation is small, it is united and full of energy and enthusiasm.

THE VEN. MARTIN N. RAY, Archdeacon of Stevens Point, has been spending in England a much needed vacation. He sailed for home, September 11th.

THE REV. A. Q. DAVIS of the diocese of Milwaukee has taken up the work of Trinity Church, Berlin.

THE REV. FRANCIS S. DAYTON, who has been in charge of the parish at Stevens Point during the rector's absence in England, has assumed charge of St. Paul's, Oshkosh, and St. John's, Omro.

THE REV. B. TALBOT ROGERS, warden of Grafton Hall, has supplied services since Easter at St. James' Church, Manitowoc. This parish is at present under the burden of a heavy debt, incurred by the building of their beautiful new church.

IOWA.

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

Special Sermons—Trinity, Davenport, Reopened Improvement at Mapleton—Memorial Window—News from the Diocese.

THE RECTOR of St. Paul's, Council Bluffs, the Rev. Homer W. Starr, is preaching a series of special sermons on an interpretation of the unique Social, Industrial, and Religious conditions of our times.

TRINITY CHURCH, Davenport, was closed for several weeks during the summer while undergoing necessary repairs and improvements. The walls of the auditorium and chancel have been newly painted and all the woodwork cleaned and revarnished. A new carpet had been put down on the floor of the church and linoleum in the two vestibules. The pew cushions have also been reupholstered and freshly covered. The coloring of both carpet and cushions is in perfect harmony with the dominating color effect of the church decorations. The entire effect of Trinity's interior is now bright and restful.

THE CHURCH property at Mapleton has been much improved by the laying of 150 feet of cement walk in front of and on the grounds. The beautiful white marble font, for some years in Grace Church, Council Bluffs, has been presented to Trinity Memorial, and is now in place. Under the will of the late Mrs. Sarah E. Ring this mission has received the sum of \$100.

A BEAUTIFUL memorial window has just been put in St. Mark's Church, Des Moines, in memory of Henry E. Blanchard, a deceased member of this congregation, by his widow, Mrs. Marie Louise Blanchard, and four children, Mr. Harry E. Blanchard, and Mrs. Mary E. Lockhart of Des Moines, Mrs. Alice E. Grey of Hartford, Ky., and Miss Ella C. Blanchard of Massillon, Ohio. Mr. Blanchard died in 1902. This is the sixth window placed in the new church as memorials to departed friends, and "for glory and for beauty." The choir of St. Mark's accompanied by the rector and Mrs. Bowen, spent ten days in August camping at Camp Douglas on the Des Moines river, about five miles from the city. A very merry time was enjoyed by all concerned.

TRINITY CHURCH, Carroll, is prospering under the care of the priest-in-charge, the Rev. Arthur Pratt. It has recently been repaired, enlarged, and made more attractive.

A UNIQUE plan to interest the children in the Sunday School of Grace Church, Lyons,

Minister's Reply.

Quite a time ago a statement appeared in the papers regarding a minister's experience in rebuilding his lost health by correcting his diet, and without drugs.

The original statement is here reprinted followed by some extracts from a letter he wrote to another minister who made direct inquiry of him.

(ORIGINAL STATEMENT.)

FOLLOWING SCRIPTURE

He Proved the Good Thing and Holds Fast To It.

A young preacher found the change from life on the home farm to the city and college very trying, especially the transition from the wholesome country food to the boarding-house fare. How he solved the food question is interesting.

"I soon came to face a serious problem," he says, "I began to decline in health, grew thin in flesh and weak in body and mind. The doctor diagnosed my trouble as 'indigestion,' but was unable to give me relief. I tried patent medicines with the same result. I was weak and growing weaker, and had no capacity for study. For 4 years I fought a hard battle—fought it poorly, because of my physical and mental condition.

"A Postum Cereal calendar fell into my hands. I hung it over my study table. It bore the inscription 'Brains Repaired' across the face. I used to lean back and gaze at it when weary with study, till at last it occurred to me that my brains needed repairing. Why not try Grape-Nuts food and see what it would do for me? I acted on the thought, beginning a few months ago.

"Gradually I found that it was making me stronger and better. Then I decided that as Grape-Nuts was helping me I would stop coffee and take on Postum. This I did, and the two are simply working wonders! And while the improvement has been only gradual, it is permanent. I do not gain a little for a few days and then lapse back—I keep what I gain.

"From the use of the two, Grape-Nuts and Postum Coffee, I have acquired a quickened vitality, capacity for harder work, clearer and more energetic mentality and can study better. My flesh has become firm and healthy and to-day I weigh more than for years before. I am a new man. As pastor of the Christian Church I preach Christ from the pulpit and in my pastoral work, as a man among men, I also preach Grape-Nuts and Postum. I have 'proved them to be good, and am holding fast to them.'" Name given by Postum Co., Battle Creek, Mich.

A 10-days' trial is easy.

Box 244, Metropole, Ill., Apr. 19, '06.

Rev.

Dear Sir and Brother:

"Your letter at hand and contents noted. Yes, a minister's life is very busy, but his duty is to "do good" and no man in real need should be considered by him as a stranger. Therefore I take pleasure in writing you the facts as I know them, in hopes they may be suggestive and place you in a better position to understand my troubles and the blessing derived from Grape-Nuts and Postum, for I honestly believe these were the "black-winged ravens" that brought, or induced the return of the natural activities of the body, which condition we call "health."

"Until I was 25 years of age I could and did eat anything I wanted at any time, day or night. I entered the 'College of the Bible' at Lexington, Ky., and after three months took the measles, which settled in my stomach, and in a short time was compelled to give up my work. I re-entered College the next September but bad stomach and hard

study kept me torn up. I fought along for over a year taking pepsin, and several other preparations besides medicine from the doctors. I was a sufferer, did poor work, and did it at all times in the face of the aggravated condition of my stomach, which made me so very nervous. I starved myself, eating very little but soup, and this was even painful to me.

"One day a calendar came to my study, which was placed over my table, and it bore a peculiar message—"Brains Repaired." Mine were gone and my nerves gone. I doubted whether they could be properly restored. At last my wife urged me or rather sent and purchased two packages under protest (if I remember well). I began eating. I had been drinking coffee but had given that up and was taking water. As coffee was injuring my wife's health I proposed she try Postum, which she did to her relief and my surprise. I soon began taking Postum also. I had been eating Grape-Nuts and drinking Postum but a few days until I was feeling better. Even then I did not think of giving Grape-Nuts the credit. I kept eating and still grew stronger in mind, nervous condition improved. I was taking no medicine, working harder, with much more ease and comfort, from the growing sensation in my stomach. Before, I got hungry but dared not eat, now I did not get hungry as before. I finished that year's work (9 months) and came out in far better condition than I began. September came again, it found me in my place for my fourth and last year. I had missed two-thirds of my first year by measles, now if I finished I must do the fourth year's work and two-thirds of the first. I had discovered my weapons the year before. They were Grape-Nuts and Postum. That year's work was the most satisfactory to me, also to my professors as same told me.

"I did not take Grape-Nuts as a medicine but a natural food. I still keep it up. My wife and two little school girls find in it a nourishing morsel which guards against fatigue. It is our meat.

"I have tried many of the breakfast foods on the market now, as a change, but invariably I flee to Grape-Nuts and Postum as the Old Reliablys.

"I am glad you wrote me and will be pleased to answer any question which I have not made perfectly clear. My praise of Grape-Nuts and Postum is given not in the interest of the Company, but simply my honest conviction of what they have done for me and can do for others. Hoping for your speedy recovery, I am,

Your Bro.,"

Pastor Christian Church.

Ministers owe to themselves and to their noble cause, that they keep "the machine" (the body, which they use to carry out their work), in fine working order, and naturally they feel a certain solicitude for the physical welfare of their people, for the man or woman who is consciously or unconsciously crippling the "beautiful human temple" by the use of harmful food, drink, or drug habits cannot express the intent of the Creator, until those habits are eliminated and the body again assumes its proper condition, the reward comes when a clean soul dwells in a well-ordered house. A minister can consistently guide for physical well-being while seeking to influence towards the higher life.

THE Christian has to see those whom Christ sees, for the follower looks through his Master's eyes.—*Bishop Brent.*

LET US ACT toward our fellow creatures as God does to us, and be to them what the sun is to the whole universe.—*From the German of Sturm.*

was recently tried with marked success. Parents were invited to meet the teachers of the school and the evening was made pleasant and profitable with music and addresses. The rector, the Rev. Thomas W. Jones, D.D., spoke on "Our Course of Study and What Parents Could do to Help Us." There were several short addresses on the general subject "How Can We Improve Our Sunday School: (1) Attendance; (2) Enrollment; (3) Scholarship."

St. PAUL'S Church property, Grinnell, has had a cement walk laid on Main Street.

THE RECTOR of St. James' Church, Oskaloosa, recently made a missionary trip to Buxton, a mining camp of 5,000 people about twenty miles from Oskaloosa, and held two services. He celebrated the Holy Communion in the morning for Church people, of whom there are about twenty-five, twelve of whom are communicants. In the afternoon he addressed the Negro Y. M. C. A., which has a large membership, and at night held service and preached to a general congregation of white people, numbering about 100. He has received a request from the Church people to give them frequent and regular services and word has come to him from the secretary of the Negro Y. M. C. A. desiring a mission of the Episcopal Church started among the colored people of the town. There are about 4,000 Negroes there and 1,000 white people. He is to return for another visit and other services some time soon.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Dean Capers Declines a Call—Men's Club in Camp—Margaret Hall Reopened.

DEAN CAPERS has, during the past week, received and declined a unanimous call from the wardens and vestry of St. Matthew's Cathedral, Dallas, Texas, at the suggestion of the Bishop of that diocese, to become their Dean. Many reasons were urged why the call should be accepted: the larger number of Communicants; the rapid growth of the city of Dallas; the importance of the position as concerns the future of the Church in the diocese; the salary offered there being very much larger than that given here. But to all these claims, the Dean urged the fact that he had been here but a short time, that much work was developing and needed immediate care and attention, and that the increase of salary would not tempt him to abandon this most important sphere of present duty.

It is a cause of great thankfulness to us that the Dean has declined this call. For six months the vestry had sought out the right man for Christ Church Cathedral, Lexington, and had happily found him. They might not succeed again so admirably as on this occasion; neither should the six months' privation of a rector's care on the part of the congregation be made light of, or be too readily imposed upon them again so soon.

THE REV. THOS. W. COOKE, rector of Bellevue and Dayton, has recently been, with twenty members of his Men's Club, for a delightful encampment near the Ohio River, about 15 miles above Cincinnati, where they spent a week or ten days in open-air sports and the enjoyments of camp life. Mrs. Cooke had been called away to her father's sick bed, and shortly after his return from the camp, the rector was called to attend the funeral in Maryland.

MARGARET HALL, our diocesan Church school for girls, has reopened with a considerable increase of scholars, the day pupils alone numbering 57. Boarding pupils will always exercise a great margin of independence in the date of their arrival, but the prospects of an increase are also very satis-

factory. Two new teachers have been added to the faculty; one of them, Miss Cook, being the daughter of a well-known missionary in Niobrara.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

New Parish in San Diego.

A NEW PARISH has been formed in San Diego, by the action of the Bishop and Standing Committee of the diocese, under the name of All Saints, under which title the work and its church building have gone since their beginning, in 1896.

Nominally, All Saints' has been a parochial mission of St. Paul's; but in reality it has been an independent work from the start, buying its own property (three fifty-foot lots) and building its own chapel, which is ultimately to serve as a guild hall. It seats a hundred in the nave, thirty-six in the choir, and has a commodious sanctuary. Not being a corporation, St. Paul's vestry has very kindly held the deeds to its property for it. In the beginning, Bishop Restarick, who was rector of St. Paul's, recognized the necessity for such a work in the northern part of the city, and assisted spiritually in its inception and also out of a personal fund in the maintenance of its priest for a time. The work, however, has never had any assistance from St. Paul's vestry. The only debt remaining on this property is \$350 (incurred in the purchase of an extra piece of land), with interest thereon, and the cost of street grading, which debt will be paid as soon as the new parish is properly incorporated.

All Saints' parish has about 170 men, women, and children, a Sunday School, numbering 65, and a choir of over 20 voices. It is situated in a rapidly growing section of the city, and undoubtedly has an extensive work before it.

THE WAY OUT

Change of Food Brought Success and Happiness.

An ambitious but delicate girl, after failing to go through school on account of nervousness and hysteria, found in Grape-Nuts the only thing that seemed to build her up and furnish her the peace of health.

"From infancy," she says, "I have not been strong. Being ambitious to learn at any cost I finally got to the High School, but soon had to abandon my studies on account of nervous prostration and hysteria.

"My food did not agree with me, I grew thin and despondent. I could not enjoy the simplest social affair, for I suffered constantly from nervousness in spite of all sorts of medicines.

"This wretched condition continued until I was twenty-five, when I became interested in the letters of those who had cases like mine and who were being cured by eating Grape-Nuts.

"I had little faith but procured a box and after the first dish I experienced a peculiar satisfied feeling that I had never gained from any ordinary food. I slept and rested better that night and in a few days began to grow stronger.

"I had a new feeling of peace and restfulness. In a few weeks, to my great joy, the headaches and nervousness left me and life became bright and hopeful. I resumed my studies and later taught ten months with ease—of course using Grape-Nuts every day. It is now four years since I began to use Grape-Nuts, I am the mistress of a happy home and the old weakness has never returned." Name given by Postum Co., Battle Creek, Mich.

"There's a reason." Read the little book, "The Road to Wellville," in pkgs.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Rectory Burned at Midland.

THE RECTORY of St. John's parish, Midland, was destroyed by fire on Sunday, the 16th inst. It is supposed to have been incendiary, as no fire had been in the house for several days. The rector, the Rev. Frederick Hewitt, and his wife were at Coleman, one of his missions. We are unable to report at this time as to the insurance on house and contents.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

New Mission Started.

THE BISHOP has taken steps to establish a mission and build a church at Vawter Park, on Lake Wawasee, where he has occupied a cottage during the summer. He has purchased a tract of three acres of land, and secured subscriptions of \$3,000. He wants \$10,000 for the fund.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
WM. WALTER WEBB, D.D., Bp. Coadj.

Bishop Webb's Summary of Work.

THE FOLLOWING is Bishop Webb's summary of work done:

In the seven months since our consecration, we have celebrated the Holy Eucharist 168 times, delivered 127 sermons and addresses, ordained 9 deacons and 1 priest, administered Confirmation 58 times, confirming 682 persons. We have consecrated one chapel, St. Mary's-by-the-Sea, connected with the Summer Home for Children under the charge of the Sisters of St. Mary at Kenosha. This chapel, with all its appointments, together with the ground on which the home stands, is the most generous gift of Mrs. Lydia B. Hibbard, given in memory of a beloved granddaughter, Grace Sterling Hibbard.

We have held six other services of dedication or blessing, setting apart altars, buildings, or windows to the service and glory of God. We have also blessed the new bell at St. Paul's, Ashippun.

We have baptized nine adults and seven infants, assisted at two funerals, instituted two priests, professed one Sister, and solemnized the clothing of two novices. We

\$15.00 TO BUFFALO AND RETURN

from Chicago, on October 10th, 11th, 12th, and 13th, via Nickel Plate Road. Return limit from Buffalo, October 19th, or October 29th by extension of ticket. Three through daily trains. Vestibuled Pullman sleeper and Club Meals from 35c. to \$1.00 in Nickel Plate dining cars; also *a la carte*. No excess fare charged on any train on Nickel Plate Road. Write JOHN Y. CALAHAN, General Agent, Chicago, 107 Adams St., Chicago, for further particulars and reservation of berths. 28
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have held services for the reception of postulants of religious orders or members of guilds on three occasions, conducted two retreats, and been present at three commencement exercises. We have attended the meetings of two boards of trustees, one Convocation, and one vestry meeting. We have been present at six other meetings and ten services, not including our frequent participation in the daily offices of the Church.

MINNESOTA.

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

Rector Instituted — Schools Reopened in Faribault—A Resignation.

ON THE eve of St. Matthew's day, the Bishop instituted the Rev. A. G. Pinkham as rector of the Church of the Ascension, St. Paul. The sermon was preached by the Rev. G. H. Bailey of St. James' Church, St. Paul. At the conclusion of this service, resolutions of appreciation were read and a purse of gold was presented to Mr. Charles Holmes, the retiring choirmaster of the church, a son of the late Rev. Chas. Holmes, who enters Seabury Divinity School.

THE SCHOOLS at Faribault are all working again. St. Mary's opened with one hundred scholars and twenty on the waiting list. Shattuck is full to the doors, and many on the waiting list.

THE REV ELIAS WILSON of Gethsemane Church, Appleton, has resigned to accept work in South Dakota. Mr. Wilson has done long and acceptable service and will be much missed in the parish and diocese.

MISSOURI.

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

Many Items of Interest.

WHILE the Rev. J. H. Cloud is fulfilling the duties of priest to a large number of deaf-mutes, at the same time he has gained laurels as principal of the Gallaudet public school for the deaf in St. Louis. He has been sending more students to the Gallaudet College in Washington, D. C., to finish their education than does the State School for the deaf at Fulton, though the latter has six times the enrollment. Mr. Cloud's school was awarded a gold medal diploma by the Louisiana Purchase Exposition, this being the only day school and one of the few schools for the deaf, so highly honored. On Labor Day a picnic was given at Chicago for the benefit of the Home for the Aged and Infirm Deaf, and Mr. Cloud was called upon to be the orator of the occasion.

THE CITY MISSIONARY, the Rev. Wm. Cochran, reports that he and his staff held 113 services and 65 Sunday School sessions during the three months ending with August.

THE MEMBERS of the Junior Guild of Christ Church, Rolla, have presented the church with a pair of altar vases.

AT THE last meeting of the Clericus the Rev. A. A. V. Binnington read a paper on "Trades Unionism." An interesting discussion followed.

THE REV. EDMUND DUCKWORTH, rector of St. James', has been elected vice-president of the Clericus, and the Rev. Loaring Clark, secretary.

THE BISHOP of the diocese has returned home from Wequetonsing, after a most refreshing summer's rest, and has resumed his work in the diocese.

THE NEW building for the Church of the Advent, St. Louis, is now in process of erection. It is to be constructed of cement blocks, made on the ground by the City Missionary, assisted by inexperienced help. The building will consist of a vestibule, guild room, and chapel, and will cost \$1,000.

THE RECTOR of St. Mark's, the Rev. J. K. Brennan, is making arrangements to celebrate the twentieth anniversary of the parish with special services on October 7th, on which occasion the Bishop will be the preacher.

AT ST. MATTHEW'S CHURCH, Clifton Heights, a mixed vested choir of eighteen voices has been under training, and its first appearance, on Sunday last, drew a crowded congregation. A new vestry room has been added to the church in order to accommodate the choir.

THE FALL MEETING of the Local Assembly of the Brotherhood of St. Andrew was held on Thursday at St. Mark's Memorial Church. The Rev. J. H. Lynch, D.D., rector of the Church of the Redeemer, spoke on the "Two Rules of the Brotherhood—the Rule of Prayer and the Rule of Service." The Rev. A. A. V. Binnington delivered an address on "What a Man Should Be When He Goes and What He Should Be When He Returns." The coming Convention at Memphis was the keynote of the meeting. Through the energetic enthusiasm of Mr. George Robinson, Mr. H. Young, and others of the committee, a delegation of about thirty are expected to go from St. Louis.

THE DEPARTURE of the Rev. L. R. Vercoe, assistant rector of the Church of the Holy Communion, to become rector of St. Paul's, St. Joseph, Mich., is a real loss to the working forces of the diocese. He goes with the regrets of both clergy and those to whom he has ministered. May all good things come to him in the future.

MRS. MARY OWEN MCLANE, one of the charter members of St. Peter's Church and

FAMILY RUNT

Kansas Man Says Coffee Made Him That.

"Coffee has been used in our family of eleven—father, mother, five sons, and four daughters—for thirty years: I am the eldest of the boys and have always been considered the runt of the family and a coffee toper.

"I continued to drink it for years until I grew to be a man, and then I found I had stomach trouble, nervous headaches, poor circulation, was unable to do a full day's work, took medicine for this, that, and the other thing, without the least benefit. In fact I only weighed 116 when I was 28.

"Then I changed from coffee to Postum, being the first one in our family to do so. I noticed, as did the rest of the family, that I was surely gaining strength and flesh. Shortly after I was visiting my cousin who said, 'You look so much better—you're getting fat.'

"At breakfast his wife passed me a large-sized cup of coffee, as she knew I was always such a coffee drinker, but I said, 'No, thank you.'

"'What!' said my cousin, 'you quit coffee? What do you drink?'

"'Postum,' I said, 'or water, and I am well.' They did not know what Postum was, but my cousin had stomach trouble and could not sleep at night from drinking a large cup of coffee three times a day. He was glad to learn about Postum but said he never knew coffee hurt anyone.

"After understanding my condition and how I got well, he knew what to do for himself. He discovered that coffee was the cause of his trouble as he never used tobacco or anything else of the kind. You should now see the change in him. We both believe that if persons who suffer from coffee drinking would stop and use Postum they could build back to health and happiness." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

PIMPLES AND BLACKHEADS
Are Caused by Clogging of the Pores or Mouths of the Sebaceous Glands with Sebum or Oily Matter

The plug of sebum in the center of the pimple is called a blackhead, grub, or comedone. Nature will not allow the clogging of the pores to continue long, hence inflammation, pain, swelling, and redness; later pus or matter forms, breaks, or is opened, the plug comes out, and the pore is once more free. Treatment: Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water, and bathe freely for some minutes. Repeat this treatment morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

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MILWAUKEE, WISCONSIN

for seventeen years secretary of the Woman's Guild, died suddenly at Charlevoix, Mich. The Church of the Holy Innocents has also suffered loss by the death of Mr. Thomas Sheppard, one of its vestrymen.

THE DELEGATES from Missouri to the conference of the Sixth Missionary Department at Minneapolis and St. Paul in October, will be the Rev. Messrs. C. F. Blaisdell, L. F. Potter, F. M. Weddell, James Noble, B. T. Remerer; Messrs. S. M. Phelan, S. G. Hopkins, C. P. Ellerbe, J. A. Waterworth, and Charles Sparks.

THE PROPERTY of Trinity Church, St. James, has been improved by the laying of a granitoid walk to the street and along the entire frontage of the churchyard.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Items.

BISHOP MANN has appointed the Rev. Edward Welles Burleson on the Council of Advice, in the place of Dean Burleson, resigned.

CALVARY MISSION has already paid its part for the new year's missionary apportionment.

OHIO.

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

General Missionary Appointed.

AT THE annual meeting of the Board of Missions of the diocese, last April, the Bishop was requested to appoint a general missionary to work under the direction of himself and the Archdeacon. The Rev. Alsop Leflingwell, late rector of Trinity Church, Toledo, has been appointed to that office, and will begin his work in October.

While Mr. Leflingwell will be the general missionary of the whole diocese, and as such will be called upon for duties in all parts, he will reside in Toledo, and be assigned a special territory in the western end of the diocese.

OREGON.

Bishopcroft Improved—Opening of St. Helen's Hall.

"BISHOPCROFT," the episcopal residence of the diocese of Oregon, has been thoroughly renovated and repaired, at an expense of some \$4,000.

ST. HELEN'S HALL, the diocesan school for girls, has opened most auspiciously. The indications are that the school will be overcrowded. A new property has been acquired by the school board, within a stone's throw of the hall, where a temporary gymnasium will be erected.

THE DIOCESE is anxiously awaiting the arrival of the new Bishop.

PENNSYLVANIA.

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

A Legacy—Marriage of a Priest—Personals—Michaelmas Day at St. Michael's Church.

BY THE WILL of Harriet W. C. Jacobs, the wardens and vestrymen of St. Paul's Church, West Whiteland, Chester county (the Rev. Charles K. Penney, rector), is bequeathed the sum of \$1,000. The parish was admitted into union with the Convention in 1828.

THE REV. EDWARD RICHARD NOBLE, curate of the Church of the Advocate, Philadelphia, was married on Thursday, September 20th, to Miss Helen Louise Nicholson, daughter of H. L. Nicholson, president of the Mountain City Trust Company of Altoona, in St. Luke's Church, Altoona, by the Bishop of Delaware. EFFORTS seem to have been made to induce

Francis A. Lewis, Esq., connected with St. Stephen's Church, Philadelphia, to become a candidate for a judgeship of the Orphans' Court, but he has declined.

MICHAELMAS will be observed in St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector). The preachers will be the Rev. John E. Ewell, curate of St. Stephen's Church, Philadelphia, and the Rev. Llewellyn N. Caley, rector of the Church of the Nativity, Philadelphia. During the last few years, St. Michael's Church has been greatly improved, many interesting relics of former years collected, and this church has the peculiar distinction of possessing the chair in which the Archbishop of Canterbury sat, during his visit to Philadelphia in 1904, at the notable meeting held in the Academy of Music. Years ago the ground on which St. Michael's is built was called "Spook Hill," but it is now one of the most beautiful of the five prominent parishes in Germantown.

THE REV. S. E. SNIVELY, M.D., for many years connected with the Burd Asylum for girls, between the ages of four and eight who have lost their mother, has gone abroad for a season. The Burd Asylum is connected with St. Stephen's Church, Philadelphia, which church contains the noted sculptures in memory of Mr. and Mrs. Burd and their children.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Gift to St. Martin's, Johnsonburg.

ST. MARTIN'S CHURCH, Johnsonburg, has lately been presented with a handsome chalice and paten of sterling silver, the gift of one of its parishioners, Mrs. T. F. Hudson, in memory of her father and mother.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Improvements at Christ Church, Springfield.

AT THE July meeting of the vestry of Christ Church, Springfield (the Rev. Charles J. French, rector), arrangements were completed for the extensive improvement and remodelling of the church. The new \$15,000 stone parish house, erected by Mrs. Asa S. Bushnell as a memorial to her husband, the late Governor Bushnell, is now nearly completed and has been joined to the church at the east side of the building, where the old vestry room now stands. The arrangements of the interior of the church will be greatly changed. The walls of the old vestry room on the east side of the church will be torn away to give place to the organ, which, after it is moved, is to be a real choir organ. The room will be so constructed and fitted out with a sounding board as to procure the best acoustic effects possible. The font, which at present stands near the pulpit, will be moved to the entrance of the church. The pulpit will be moved to the west side of the church in a position relative to its present one. The chancel will be handsomely wainscoted in oak, and a reredos of beautiful design will be erected. A rood screen worked in ecclesiastical figures will span the arch of the church. Hardwood floors will be installed all over the building, which will be laid over felt to deaden the usual noise. A new steam heating plant will also be installed. The walls will all be redecorated and fitted out with electricity. The outside of the church will all be repointed, which will greatly improve its appearance.

The corner-stone of Christ Church was laid in 1872, and it was dedicated in May, 1874, and these are the first radical changes made in it since its construction.

A recent gift to Christ Church is a beautiful copy of Rubens' "Descent from the Cross," presented by Mrs. Benjamin H.

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Warder, a former communicant of this parish. The painting, 4x6 feet in size, is being restored, and is valued at \$2,000.

(Practically this same item appeared recently, credited to Dayton instead of Springfield.)

SPOKANE.

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

Work Throughout the District.

THE REV. O. W. TAYLOR, priest in charge of Sunnyside and Zillah, has been appointed by the Bishop to the charge of Wallace, Idaho, in the same district.

THE REV. F. M. BAUM, the energetic missionary in charge of Pomeroy, is reaching out successfully for the important hamlets around his headquarters. On the first Sunday in September he drove to Mayville, 18 miles away, and officiated in the evening to a congregation of farming people, and on Wednesday evening he officiated in the Congregational meeting house, Patah City. Among the men in the congregation were the pastor of the church and some students of Whitman College, Walla Walla. After a regular house-to-house visitation, during which the missionary found several children sick with typhoid fever, three of whom he baptized, evening service was held in the Adventist meeting house.

THE WOMAN'S AUXILIARY of St. Michael's, North Yakima, has presented to the parish a beautiful brass altar desk. It was blessed and used by the rector (Rev. Maurice J. Bywater) at the early celebration on Sunday, September 16th.

A NEW hot-water system has been installed in St. Michael's rectory to supersede the old and unsatisfactory hot-air plant, making the rectory one of the most comfortable and commodious in the West. The cost of the new heating plant is \$560, which is raised by St. Margaret's Guild. The healthy growth which is evident in this part of the diocese, is due to the great impulse given to agriculture by the Government irrigation projects in the Yakima Valley, the soil and subsoil of which consist of a volcanic ash which is extremely rich and requires nothing but water to make it fertile. During the past year 20 families have moved in and with the larger area still to be developed by the Tilton project, a larger addition to our numbers is expected.

UNDER the efficient ministry of the Rev. A. O. Worthing, Holy Trinity mission in the city of Spokane has become a self-supporting parish with 102 communicants, and was last week incorporated under the laws of the state of Washington. A handsome reredos has been given to Holy Trinity by Mrs. A. Herman. The three panels are being painted, by Mrs. Wilson, who is well known as an artist in Spokane. The subjects of the panels are the Crucifixion, the Annunciation, and the Ascension. They will be finished in a devotional and Churchly spirit, harmonizing with the beautiful environments of the chancel.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Pipe Organ for Winchester.

A NEW pipe organ has been erected in Christ Church, Winchester, at a cost of \$3,000.

CANADA.

(Continued from page 922.)

Home for the Aged was laid. Bishop Sweatman was present and blessed the stone before it was laid in place. The building is in memory of Mrs. Osler, and the stone was laid by her little son. It will be called the Gwyneth Osler Memorial wing. The day on which

the ceremony took place was the twenty-second anniversary of the Reverend Mother's (head of the Sisterhood in Toronto) coming to Canada. The Bishop spoke in the warmest praise of the work which the Reverend Mother and those associated with her were doing among the sick, the aged, the poor, and the young. He spoke also of the unflinching loyalty of the Reverend Mother and Sisters to himself. The warden in the name of the Sisterhood thanked Mr. and Mrs. Osler for their gift and on behalf of the community accepted it as a trust from God to be used in the service of his aged and lonely ones.

Diocese of Nova Scotia.

"CHRISTIAN UNITY" and "The Extension of the Episcopate" are among the subjects to be discussed at the Church Conference of clergy and laity of the archdeaconry of Cape Breton, to be held at North Sydney, October 9th and 10th. The special preacher at Even-song on the first day will be the Rev. W. J. Lockyer.—A BELL has been presented to the Cornwallis parish church in memory of the late Hon. Charles R. Preston, by his granddaughter. A Sunday School association is to be formed in the deanery of Avon.

Diocese of Algoma.

THE Muskoka district conference of the St. Andrew's Brotherhood, is to be held at Huntsville on St. Andrew's day.

Diocese of Fredericton.

THE women of the congregation of St. John's Church, St. John, have placed a tablet and memorial window in the church, in memory of the late rector, the Rev. John de Soyres.—THE election of a Bishop Coadjutor is to take place early in October. The name of Bishop Brent of the Philippines has much spoken of, as one most suitable to fill the position.

Diocese of Niagara.

THE DEATH occurred at Hamilton September 9th, of the Rev. Thomas Geoghegan, long known as the rector of St. Peter's Church, Hamilton. He had been suffering from Bright's disease for about a year, but it was not thought that his condition was critical.

IT IS OF the very greatest moment to know the occasions of our sin, and the way in which it shows itself. To know the occasions, puts us on our guard; to know how our sin shows itself, gives us the means of stopping it. Thus, as to these occasions; one is made angry, if he is found fault with roughly, or even at all, or slighted, or spoken slightly of, or laughed at, or kept waiting, or treated rudely, or hurt even unintentionally, or if his will is crossed, or he is contradicted, or interrupted, or not attended to, or another be preferred to him, or if he cannot succeed in what he has to do. These sound little things when we speak of them in the presence of God, and in the sight of eternity. But these and such like little things make up our daily trials, our habits of mind, our life; our likeness or unlikeness to God, who made us in His own image; our eternity.—E. B. Pusey.

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UNDER the divine law of service, God's law is such that a man cannot serve himself without serving others.—Bishop Thompson.

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