



# The Living Church

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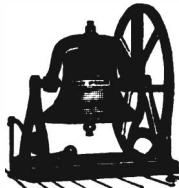


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*A Weekly Record of the News, the Work, and the Thought of the Church.*

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## "WHAT IS THIS THAT HE SAITH?"

SAD at heart and sorely troubled were the disciples when they began to question and earnestly weigh the full meaning of their Lord's words.

On the sunny roadway, in the safe mountain retreat, words of far deeper significance had been spoken, words foreshowing the approaching doom of their Master, telling of ignominy, shame, and death inexplicable awaiting the Son of Man, and the separation inevitable. Yet, under the cloudless sky and serene environment, vague and remote seemed the storm foretold, and no yearning voice asked, "What meanest Thou?" "Whither goest Thou?"

But now sorrow had filled their hearts; and, in the gathering shadows, all things assumed a new and nearer import; anxious minds, till now scarce heeding, look up with questioning earnestness, asking, "What is this that He saith?" drooping again, baffled, perplexed—"We cannot tell what He saith."

It is often so. When all goes well, when skies are bright and nought weighs heavily on the heart or mind, the ear receives unquestioned, and unstudied, words fraught with deep and pregnant meaning. But when 'neath threatening clouds, the prick of fear, the pressure of heavy care is felt, utterances long familiar heard, as it were, from afar, speak to the soul with a force and directness heretofore unnoted and awaken the yearning, the demand for fuller comprehension.

What is this that He saith: "A little while"? How shall we say "a little while," when days are long and weary, and every hour fraught with pressing care or sorrow?

What is this that He saith: "Let not your heart be troubled"? Not troubled, when gnawing grief, perplexity, or fear darken the horizon on every side?

What is this that He saith: "These things have I spoken unto you that in Me ye might have peace"? Peace—when world-wide and ever present hovers the dark problems of human struggle, of helpless woe, and pain?

Thus questions the heart, perplexed; and Jesus, knowing its desire to ask, draws near, lifts the shadow, and floods the world with light. Draws near, and reveals long nights of weeping ending in morning light and gladness. Of shrinking fear and anguish unspeakable effaced, forgotten in joy pure and priceless. Of a world's tribulation overcome, swallowed up in victory. Of all eternity in which to blot out the memory of pain, to compensate all loss, or sorrow, and to reveal earth's "light afflictions," seeming now to have been "but for a moment," working out their "exceeding weight of glory."

Ah, blessed shadows, leading the heart to seek the light; to question and search the hidden depths of words else unexplained. Blessed grief, or care, or fear, constraining the soul, erstwhile so heedless, to seek for guidance, and ponder yearningly—"What is this that He saith?" L. L. R.

WE ARE INVITED by the example of Christ's Cross to offer up our bodies to God. We have no other gift. That is what Christ offered, that is what we, by His grace, may offer to-day. This is what He asks, this He loves to receive.

Be strong; be strong and of a good courage! It has come to you; it has been put into your hands—your gift, your sacrifice.

That suffering, that loss—that is it—that is your offering.

Offer up to God your life, your anguish. Offer it, be not afraid! It is a consecrated, a holy thing, the one worthy sacrifice that man can offer.

It is true, you are powerless. You cannot make that offering aught. You have not the heart nor the will. You sink down oppressed. But it is not you that offer, but Christ that offers in you.—Canon Scott Holland.

### THE AMERICAN CATHEDRAL.

**T**WELVE years ago there was published in the *Living Church Quarterly* (the "annual number" of 1895) a series of papers treating severally of twenty-five American Cathedrals, with the avowed purpose of discovering what was the Government, the Work, the financial support, and the legal basis of each. The papers, which were reviewed by the late Bishop Nicholson in the same publication, were received with great interest, comprising, as Bishop Nicholson remarked, "our first written consensus on this important subject."

Looking back upon those papers after the lapse of these twelve years, one is struck by the fact that with very large variations among the plans that were then outlined, there was quite general agreement that present conditions were only tentative, and that much of the practical realization of the Cathedral system must be left to the future. Few only of the Cathedrals had taken definite form that gave promise of permanence.

It may perhaps be useful to inquire how far the twelve years that have since elapsed have justified the hopes and the plans that were enunciated in that symposium.

THE CATHEDRAL MOVEMENT in America dates from those years—the latter sixties and early seventies—when, the war being over, the American Church was seeking to realize some of the larger conceptions relative to her mission in the world, that were the spirit of the Muhlenberg Memorial Movement and of the Catholic Revival. The years were a period of large intellectual expansion in the Church, coupled with violent opposition to that expansion. The Church conventions of the day, general and diocesan, were stormy; there was a warfare of controversy maintained in the Church press and in the voluminous contemporary pamphlet literature. One realizes now that all this involved simply the transition period between the narrow and the larger conceptions of the Church; between parochial units and diocesan units; between essential Protestantism and essential Catholicity.

An incident of that larger mind that seized the Church in that day, was the sense of the limitation of the American parochial system. So long as there is but one parish in a community, the parochial system works fairly well. But the growth of cities and the consequent multiplication of parishes in single communities, brought with it the realization of the loss of energy that was involved in the duplication of parishes in cities wholly without reference to each other or to the needs of the communities, present or future. Expensive churches were built almost side by side, while large areas of cities were left undeveloped. With no element of unity, it became impossible for these parishes to care for the "unchurched" population of the cities, and that population grew enormously. The Church was unable corporately to undertake any large work that would require the entire city for its field. Thinking men in the Church perceived that as a *missionary factor*, the parochial system had broken down.

That the "See System," with its Cathedral, its Chapter, its working Bishop, himself foremost as a city missionary where his predecessors had been practically robbed of any initiative by the parochial system, might be the cure for this evident weakness in our machinery, was set forth by many thinkers of the day. Foremost among these was that eminent scholar, Dr. Adams, professor at Nashotah; and led by his careful arguments, the diocese of Wisconsin memorialized General Convention in 1868 for the establishment of the See System.

By the earlier years of the seventies, the movement had taken tangible form in Albany, in Chicago, in Milwaukee, in Iowa, and in Maine, through steps to secure the adoption of the See System in the organization of a Cathedral. So widespread was the sense of the urgent necessity for this advance, that it is impossible to say which of these five dioceses was the pioneer. And the movement extended very rapidly, though not without encountering opposition. The older and larger Eastern cities, in which the vested rights of existing parishes were most strongly entrenched, were less quickly able to provide for this better plan than were the newer dioceses. By 1895, there were twenty-five Cathedrals or Pro-Cathedrals whose organization and work were recounted in the *Annual*. To-day, no less than forty-one dioceses and missionary districts have recognized Cathedrals, and three more—California, Massachusetts, and Michigan—have taken steps looking toward the inauguration of the Cathedral system at an early day.

AND YET, in spite of this very general adoption of the plan that was broached in the sixties and seventies as the cure for

the limitations of the parochial system, we are obliged to say that there has not been the degree of success attained that might have been hoped for after the lapse of so many years. In seeking to account for that disappointing fact, we must first consider what are the ideals of the Cathedral system.

Three results were hoped for by early advocates of the system. The first was that there might be a definite place for the *cathedra* of the Bishop, so that he might not be dependent upon the courtesy of any rector or vestry for a place in which to perform non-parochial episcopal functions. The second was that there might be a place where the Churchly ideal of worship might be realized, regardless of parochial prejudices. The third was that there might be a center of unity in the see city, wherein the several parishes might be brought together on common ground for common work.

Of these three ideals, the first has invariably been attained; though the necessity for providing distinctly that the Cathedral is to be the Bishop's church and not the Dean's church has been illustrated by the friction that has been engendered in one or two places where the fact had not been made clear. The Cathedral corresponds everywhere to the capitol of a state, in so far as the Bishop's relation to it is concerned.

The second ideal—that of realization of the ideal worship—has been partially obtained. There are two reasons why the degree of attainment has not been larger. One is, that it has not always been made clear whose ideal should prevail. If the Cathedral worship is to represent simply the *average* or *norm* of the diocese, or the composite view of a representative Chapter, it is obvious that instead of an ideal it will be a compromise. The worship in a parish church must obviously be devised with reference to the spiritual attainments and degree of development within its congregation. No such consideration should enter into the determination of the Cathedral worship. As far as means will permit, that worship should portray the absolute ideal of the Church. And the ultimate authority in determining that ideal must be none other than the Bishop. The Cathedral will give to the Bishop the opportunity and his only opportunity to illustrate to his people what he deems to be the ideal worship of the Church. Even greater care should be taken in the Cathedral, therefore, that every detail of the worship be absolutely invulnerable, both on abstract liturgical and on legal grounds, than in a parish church. But where in the latter the particular conditions within the congregation must be the chief determining factor in the character of the worship, in the Cathedral none but abstract questions as to fitness should have place. The other reason why the Cathedral has not fully realized this ideal in most places is the absence, for the most part, of an endowment. An ideal worship implies a very considerable expense, and also a congregation broad-minded enough to permit the Bishop's standard of worship to be fully carried out without opposition. Not every Cathedral has the income, and not every Cathedral congregation has the breadth of mind to enable the Bishop to realize his own ideals in the worship of the Cathedral. But the ideals themselves should never be lessened. So far as the people are concerned, it is far better that they should withdraw into neighboring parishes, where they will have a greater influence in the conduct of the parish than they ought to have in the Cathedral, than that the ideals of worship should be lowered by reason of local prejudices. Our Cathedrals do measurably, but not, as a rule, wholly, realize the ideals of Catholic worship.

But where the Cathedral has been least successful, is in giving to the see city a center of unity. And yet in a practical way, this is the most important purpose for which the system is required.

Let it be realized that the Cathedral is the capitol not only for the Bishop but for the diocese. This can be realized only if a really representative body of the clergy and laity from the city parishes constitutes the Chapter, or governing body of the Cathedral; and that, in turn, can be possible only by leaving the direction of the Cathedral worship wholly to the Bishop; of the Cathedral congregation wholly to the Dean and the local clergy; and of the Cathedral finances wholly to a lesser body representing the Dean and the congregation. Into those three factors of the administration of the Cathedral, the diocesan Chapter ought not *normally* to possess the right to intrude.

But beyond the Cathedral church and congregation and the various parish churches and congregations, there is an abundance of work that the Church ought to do in every city, and it is that work that rightly devolves upon the Chapter. Yet it must be remembered that this is only feasible if, in fact, the Chapter represents *all the Church* in the city. It must not be

a partisan body. Whatever grades of Churchmanship are tolerated in the city, should equally be tolerated in the Chapter. Thus only can the Cathedral Chapter be a working force in a city, and the Cathedral a center of unity.

A Cathedral Chapter of this nature would be the best administrator of city missions; yet since in many places these, or some of them, are under the control of diocesan boards or of individual parishes, it is obvious that there should be an amicable understanding on the subject between any such conflicting interests; and important also that the support of any missions maintained by the Chapter with funds raised for the purpose in all the city parishes, should be kept distinct from the funds of the Cathedral itself. Over the former the Chapter would have jurisdiction; over the latter it would not. The missionary character of the Cathedral should not, however, be neglected. The Cathedral should be a practical clinic of parochial and missionary administration. If its income will permit, there should be not only the usual staff of Dean and resident canons, but a body of deacons in training. With such a body of working clergy there should be model work accomplished, it being understood that there is no place in the Cathedral for drones and no ornamental offices. Missionary work should be expected of all the clergy and it should be made possible for such work to be accomplished at its best, and for the deacons thus to receive a practical training in the work of the ministry.

And while these functions would devolve primarily upon the resident clergy of the Cathedral, there is another phase of the work that would pertain rather to the Chapter, which, being a truly representative body uniting the clergy and Churchmen in a harmonious working force, could become a power in the community which no merely local parish could ever hope to be. This is the work which might be accomplished by the Church in social activities. What is the condition of jails, hospitals, public institutions within the city limits? What religious care is taken of their inmates? What beneficent oversight is given for their welfare, material and physical as well as spiritual? What is the condition of the families of prisoners and of bread-winners in hospitals, and who is caring for them? What good influences are thrown about the prisoner whose term has expired, as he leaves the jail? Lectures in common to Sunday School teachers of the several parishes with inter-parochial gatherings of children on occasions, hospitality during diocesan and other conventions, provision for general and diocesan missionary demonstrations on a large scale,—these are a few of the matters that would rightly come within the purview of a representative Cathedral Chapter. Classes for religious instruction supplementary to the public schools could be established and maintained. Canvasses could be made to discover the "unchurched," and booklets showing the services and the working "plants" of all the city churches circulated among them, and among strangers.

Such a Cathedral Chapter would be a feeder to every parish in the city quite as truly as to the Cathedral; but it would be more than that. It would be a means for lifting all of us out of the narrowness of merely parochial interests and sympathies, it would extend the protection of the Church to large classes of every city population that cannot be reached by parochial agencies and so under present conditions are not now reached at all, and it would make the Church a united force in a community, in place of a group of wholly distinct parishes, devoid of common interests and, not infrequently, even antagonistic to each other. It would once more restore to the Bishop the chief initiative in the Church's work, and make of him a real executive, with real workers under him. And all this would be accomplished with entire protection of the respective rights of Bishop, Dean, and congregation in the Cathedral, of the rector and people of each of the parishes, and without diversion of funds from any of them.

Is it too much to hope that the Cathedral of the future may be not only (a) the seat of the Bishop, but also (b) the church in which the best worship of the Church is given to Almighty God, and (c) the center of energy for inter-parochial work of the Church within the city, and the center of unity and harmony for all Churchmen?

**A**MONG the really useful discussions at the New Orleans Church Congress, none is more interesting to us than that on the subject: "What Shall the Preacher Preach?" The two papers, of which synopses will be found in this issue, admirably supplemented and fitted into each other.

And yet the subject is one upon which one of the appointed

speakers might well have been a layman. In the nature of the case, a parish priest has very little opportunity to study the art of preaching. He very seldom listens to a sermon other than his own or that of his assistant; and by much preaching he loses the power to put himself in the attitude of the habitual listener to sermons.

It has been the fashion among some of the clergy to belittle the ministry of preaching—particularly among slovenly preachers; but it is a fault that never has spread among the laity. Be the devotional attitude of priest and worshipper never so pronounced, it is a distinct loss to the worshipper when the priest has no word to guide him in his spiritual life, when the word may reasonably be expected. It is wholly misleading to say that sermons do no good. They seldom convert unbelievers, if for no other reason than that unbelievers seldom hear them; but they do assist very materially in building up the lives of the lay people. This the laity realize if the clergy do not.

And there is a second difficulty on the part of the clergy in appreciating the effect of their own sermons, and that is the lack of opportunity for criticism. Many excellent preachers would be dumfounded, could they know the extraordinary propositions which they have gravely uttered, and to which the congregation has given a decorous, equally grave assent.

But with it all, the preacher who really has something to say, may be certain that he can do good to his hearers. The sermon should, above all things, minister to their spiritual life. Both doctrine and ethical teaching enter into this necessity. Dr. Van de Water is right in concluding: "What shall the Preacher preach? JESUS CHRIST." Mr. Slattery is right in urging that "The world longs to believe in the power of Jesus Christ. It is the preacher's glory that he is set among men to preach that power." The appeal to the intellect, though necessary, is a subordinate part of the preacher's art. He must elevate the ideals, guide the life of his hearers.

Listeners to sermons know that there are sermons that help them and sermons that do not. It is exceedingly important that the psychological differentiation between them should be discovered by the preacher.

**G**OD, give us men!

On another page is printed a statement from the Hon. D. L. D. Granger, congressman from Rhode Island, concerning the pressing need for the ministrations of the Church in the Canal Zone. For three months the authorities of the Board of Missions have been seeking one or more men for this work, and thus far they have sought in vain. Yet six thousand white Americans have braved the dangers and inconveniences of the Zone in order to assist in the Government work, and a University Club of two hundred members in Panama shows that there is an unusual percentage of educated, refined men among them; though we do not cite that fact as though it were germane to the pressing question of the immediate duty of the Church toward thousands of souls—souls of black men and white, educated men and ignorant, good men and bad.

God, give us men!

Surely it cannot be that the call of the Church for volunteers for this confessedly difficult work falls upon deaf ears because among our clergy we lack for heroism sufficient to impel them to volunteer for the task. Rather do we attribute it to the fact that the number of the clergy is altogether inadequate for the work that is to be done, and the difficulty of finding men properly equipped for special work is rather because the right men are already engaged, than that they are unwilling to do the work.

But among the younger clergy who are doing less difficult work at home there must somewhere be some who will respond to the call: "Here am I; send me!"

God, give us men! First and immediately, for this special call; and afterward, in larger numbers, and from among the best material that we can give, men to supply the places of those who must go to such special work, and men to fill the many vacancies at home.

God, give us men!

**D**OES the Church provide sufficiently for the care of her own trained workers in their old age, when they may be homeless and in need of care? We have frequently commented on the serious need for clergy relief in old age, through the augmentation of the official fund provided for the purpose; but the

fund grows only too slowly, and the day when the Church can deal adequately with the problem seems not to be very near.

But we have in mind more particularly, at the present moment, the necessities of provision for women workers, in infirmity or old age. We know of absolutely no such provision at the present time. There are, indeed, local homes in many cities for the general relief of aged persons, but these hardly supply the need mentioned, even were their scope not of necessity local to the communities in which they are found.

The Church has gradually trained no inconsiderable number of women for her work. They are found in the mission field, in schools, in works of charity, and even in their own homes—homes that in course of time must inevitably be broken up. Sometimes they are the wives and daughters of the clergy; some may be trained deaconesses; some, teachers who have given their life work to the schools of the Church. Few of these are able to lay by any sufficient competence for use in their old age. What shall then become of them?

Here is a serious need which the Church ought to meet. It is one that might well be taken up by one of our sisterhoods. Provision for the "widows" was one of the earliest of all the works of the Church, before even missionary labors had proceeded beyond their incipient stage. And yet to-day, in this country, we are almost wholly neglectful of those whose needs should have the first place in our charities.

Is it too much to hope that one or more of our religious orders for women will find a way to supply this urgent need?

THE strange news will be found on another page of the seizure of one of our churches in northern Mexico, not far from the American boundary line, by the civil authorities, who have closed and sealed it without previous notice and without explanation. We are entirely without further information than is there given. It need hardly be said that unless some violation of local law on the part of the mission authorities be shown, the seizure is bound to become an international incident. In the meantime, pending further particulars, it is proper to assume that the facts, when laid before our Board of Missions, will result in the correction of any errors that may inadvertently have been made on our part, if any shall be discovered; and that through the intervention of the United States Department of State the redress of any wrong perpetrated by Mexican officials may be looked for.

Mr. FREDERIC COOK MOREHOUSE sails from New York by the White Star SS. *Republic* for Naples, on Saturday, April 20th, for a trip of a few weeks on the continent of Europe. His personal address will be care Messrs Sewell & Crowther, 72, Bishopsgate St. Within, London, England. Editorial matters should be addressed to THE LIVING CHURCH, Milwaukee, Wis.

### ANSWERS TO CORRESPONDENTS.

A STUDENT.—You will find the subject of the future life, both in the intermediate state and beyond, carefully treated in such works as Luckock's *After Death* (\$1.50), and Mason's *Purgatory* (\$1.20), and more briefly in Gayford's *The Future State* (30 cents).

J. K.—We are unable to say. The Cathedral is of course a free church, and so, probably, are some of the parish churches.

C. T. P.—(1) A suitable office to be used at the burial of suicides will be found in Bishop Howe's *Pastor in Parochia*.—(2) Though the Burial Office is intended for use in churches, wherein burials of baptized people should always be held, it is proper also to use it in private houses when the necessity arises.

CATHOLIC.—The question is too large to be answered in these columns. The science of liturgical ceremonial is not far advanced in most of our Southern cities, but you will find satisfactory services in most of them.

J. C. M.—The term *christen* is quite legitimate as an alternative to *baptize*, though it is more common in the Lutheran countries than among Anglicans.

SUBSCRIBER.—Strictly speaking, the vigil is the eve of the feast, though the term has come to be applied to the entire day preceding.

S. S. TEACHER.—The obvious answer is that God who could supply the Resurrection Body could also supply its necessary clothing, and that we have no information beyond that.

"IN ALL our afflictions He is afflicted." Think of His sympathy with your special trial. Has He not drunk each drop of that great Cup of Sorrow? And now He is going up and down among us, and by a perfect sympathy has compassion on each one. *He knows all.* Here is a thought to brace you, to enable you to carry your burden more bravely—even rejoicingly.—*Bishop G. H. Wilkinson.*

## ANGLICAN NEWS FROM EUROPE

### Presentation to Rev. Mr. Betticher in Rome

#### WORKS OF ART FOR CHURCH IN PARIS

The Living Church News Bureau  
Rome, March 23, 1907

THE Rev. Charles Eugene Betticher, who has been in charge of St. Paul's Church here from the time of Dr. Nevin's death, till the coming of the new rector, has won many warm friends in Rome by his whole-souled goodness and kindness. A short time after his official connection with the church had come to an end, he received—quite unexpectedly to himself—a well-deserved testimonial from various members of the congregation who, expressing themselves "very grateful for" his "services in St. Paul's Church at a time of peculiar anxiety and discouragement," begged his "acceptance of the enclosed check" as a testimonial of their regard. The check amounted to 3,000 lire—equivalent to about \$600. Our late Ambassador, Mr. White, junior warden of the church at the time, made the presentation.

The departure of Mr. and Mrs. White for Paris after so short a stay in Rome, has caused both surprise and widespread regret among the American colony. They filled their position with dignity. They took an interest in Church matters. And their influence was always on the side of purity and morality.

On his way to New York, Bishop Partridge of Kyoto, Japan, preached twice this Lent at the American Church of the Holy Spirit, Nice. He was also present at the annual meeting of the Gibraltar Mission for Seamen, presided over by the Bishop of Gibraltar. This was almost the last public appearance of Bishop Collins for some time, as we are sorry to hear that he has been ordered complete rest for six weeks, at least. In consequence of this, he has been forced to cancel all engagements till some time after Easter. Among the places which will suffer by this change of plan is Florence, which had looked forward to hearing him as preacher at St. Mark's daily throughout Holy Week, and also at the Three Hours on Good Friday.

The Bishop Coadjutor of Fond du Lac, Dr. Weller, has been spending a short time in Rome; but has, I believe, taken no part in any public services during his visit.

The rector of the American Church of the Holy Trinity, Paris, states in his *Parish Calendar* for this month, that in connection with the church a collection of works of religious art—pictures, wood-carvings, alabasters, etc.—has gradually been formed. "And in order that with the decease or the departure of the rector they may not be alienated from the church, he feels that it may be well to state—as he now states—that, with the acceptance of the vestry, they are the property of the Church, associated with no condition, but given with the hope that they may be permanently kept intact as a collection in the vestry room of the church. The collection illustrates over fifty subjects of Scripture story. . . . The purpose of the collection is to illustrate the history of religious art. The objects are, from this point of view, of a special value and interest. . . . They represent the faith and fervor of centuries, and, seriously studied, have for us much most helpful teaching." This is a most magnificent gift, and valuable with much more than a mere money value—however great that may be.

Might not this good example move some of our wealthy Churchmen, collectors, to think of enriching their own churches at home with old devotional pictures and other works of art? If really good, would they not be both edifying and educative? Would they not serve for the instruction of the unlearned, as an illustrated "*Biblia Pauperum*"? Would they not stir the devotion of the cultivated, and, lastly, would they not reveal to all a truer ideal of sacred art than that exemplified in the "ready-made" products of "Church Furnishers"?

H. W. DE NANCREDE.

ENDURANCE is the last offering and the highest act of the child of God. To have to lie still, unable to work, to pray, to think; too weak and suffering to feel any conscious spiritual life or peace, yet silently, humbly enduring all for His sake—this is the highest service, the most complete surrender to His Will.

We try to lie still, in utter helplessness, simply enduring, and yielding ourselves a living sacrifice in body, soul, and spirit.

There must be *submission* in everything, from the beginning to the end. When you come to die, nothing will help you but to have learnt to submit. Feelings may go, the power of prayer may go, all else may go—but this remains—"Not my will, but Thine be done."—*Bishop G. H. Wilkinson.*

## BISHOP GORE'S ADDRESSES CONTINUED

Speaking at Birmingham on "The New Theology and the Old Religion"

## OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau  
London, Tuesday in Easter Week, 1907

IN his fifth address on "The New Theology and the Old Religion" at Birmingham Cathedral, the Bishop of Birmingham dealt with the contrast between the new and the old teachings in relation to the Person of our Lord Jesus Christ, and concerning miracles. The two ideas about Christ might doubtless be stated in language closely alike. They might describe Christ as "God in manhood," but it made all the difference in the world if they also said that in reality everyone was also God in manhood. If they took these two contrasted ideas, there was no doubt which was the view inculcated in the whole of the New Testament, and which was summarized for them in the Creeds. This view of the Incarnation and of a Christ born of the Virgin Mary, crucified, but raised from the dead on the third day, described something absolutely and essentially unique. The teaching of the Synoptic Gospels, of St. Paul and St. John, and the Epistle to the Hebrews was in complete agreement in this respect, as he showed by various quotations. The Bishop pointed out that while there were controversies about other matters, the teaching of the Apostles and the Evangelists concerning the unique divinity of the Person of Christ was accepted by the primitive Church without question. As to the sinlessness of our Lord, the old dilemma is true. "Either Jesus was God, or in the claims which He made He was guilty of that kind of sin which in its essence was an ultimate defiance of God." In his closing address, the Bishop first completed what he had to say respecting the miracles of the Virgin Birth and the Resurrection. The evidence for the Resurrection he regarded as being "as nearly compulsory as human evidence could well be." With regard to the Virgin Birth of our Lord, he submitted that so far from the manner of our Lord's birth being unbelievable, it was inseparable from the conception of His Person as presented in the Gospels. Moreover, he believed profoundly in the Christian instinct which, amongst all possible articles of belief, selected the Virgin Birth of Christ as safeguarding the character of our Lord's Manhood, and placed it among the central articles of its belief in the Apostles' Creed. What we wanted in the present situation was a revision to the point of view in our Christian faith which was given in the Catholic Creeds. Having dwelt upon the defects of Protestant orthodoxy, the Bishop said that in regard to all these questions they of the Church of England stood in a position of great advantage and also of great responsibility. They were in a position of great advantage "because they stood so simply upon the Creeds, on the ancient structure of the Church, and on the canon of Scripture—the three great elements on which the Church had stood from the first": This position gave them a great advantage over the Protestant Dissenting sects. Again, by contrast to the Church of Rome, they had a great advantage "in that they were not encumbered by a number of dogmas which, professedly historical, constituted the greatest possible difficulty to the historical inquirers"—as, for instance, the Immaculate Conception of the Blessed Virgin Mary—dogmas which, if true, "were historical events, but for which there was not any fragment of what might be called historical evidence." As regarded the clergy it was necessary that they in the English Church should maintain the allegiance of her priests and officers to the Catholic Creeds. He felt no hesitation in saying that they must require of them that when they said "I believe," and recited as leaders of the congregation those great statements of faith and fact, they should be understood to mean what they said. As regarded doctrine, substantially he did not think anything was required of the clergy except that of adherence to what was stated in the Creeds. In the previous generation a very strict adherence was required from the clergy to the Thirty-nine Articles, but by the consent of Convocation and of Parliament that was altered in 1867 into a very general assent to the teaching of the Church as contained in the Prayer Book, Articles, Ordinal, all taken together. This foundation was enough to keep them united. Beyond this there was the greatest liberty for individual methods of action, and with that liberty they might approach the gigantic tasks which lay before them. They in England and in Birmingham would fail if they lacked character, and it was his profound belief that the maintenance of what was necessary in the way of character depended on the

maintenance of their faith in God as He was revealed in our Lord Jesus Christ.

The Rev. J. N. Figgis, rector of Marnhull, near Blandford in Dorset (Salisbury diocese), is about to resign his benefice in order to join the Community of the Resurrection, Mirfield. He is a Cambridge M.A., and was ordained priest in 1895, and has been rector of Marnhull since 1901.

The following I cull from the March number of *Pax*, the quarterly publication of the Benedictine Community of Caldey Island: "American friends hardly realize how interesting we find THE LIVING CHURCH and *The Churchman*. We shall be glad to receive them regularly." The postal address: The Abbey, Isle of Caldey, South Wales. The Rev. Father Abbot has accepted the invitation of the Superior General of the Confraternity of the Blessed Sacrament to address the annual meeting at the Holborn Town Hall on June 6th, being the octave of the feast of Corpus Christi. The subject will probably be the Contemplative Life for Men and Women.

There was a great congregation at the sung Mass on Easter Day at St. Paul's. "Hail! Festal Day," to the familiar setting by the Rev. Baden Powell (precentor of St. Paul's, Knightsbridge), was sung as the processional. The music at the Mass service was Stainer in A. The Bishop of London, vested, as usual in his cope and mitre, was attended by his chaplain (the Rev. M. P. Gillson) bearing the pastoral staff. Copes were also worn by all the four residentiary canons. Before the procession of clergy there was borne the richly embroidered banner of St. Mellitus, who was the first Bishop of London. The sermon was preached by the Bishop of London. "Let no doubts of clever men," he said, "no plausible rewriting of old truths, no editing of an easier Gospel for a skeptical age, rob us of the birthright of Easter—still the glory, still the comfort, and still the hope of the world." J. G. HALL.

## GRATITUDE.

BY MARIE J. BOIS.

IS there a more blessed feeling in the whole scale of human emotions than that of *grateful love*?

When a visible token of His gracious love is granted unto us; when a *direct, personal* message of His is sent to us through one of His servants; message of encouragement, words of cheer to the disciple trying to serve Him, what an unspeakable wave of grateful love rolls over and fills to overflowing the astonished and humbled heart!

*Astonished*, because of the sudden greater vision of His infinite mercy and goodness vouchsafed unto it; *humbled* because of the sense of unworthiness which *must* come over the heart so wonderfully blessed. Oh! for adequate words to express the intensity of the glorious feeling. The heart longs for the inspiration of a poet, for the power of a great writer. It is burning with the desire to tell Him of all its gratitude, of its love, of its wish to serve Him better, more faithfully, more lovingly, more fearlessly.

*Grateful love!* How it spurs us on to further efforts in His service. How it opens our eyes to the fact that everything we have is His, to be used in His service, that *He has a right to it all*, and that we have *but done our duty* when we have given Him our time, our strength, our life.

In former days I did not understand these words of our Lord:

Doth he thank that servant because he did the things that were commanded him? I trow not.

So likewise ye, when ye shall have done all those things which are commanded you say: We are unprofitable servants, we have done that which was our duty to do.

God forgive me, they almost seemed unjust; but to-day I sincerely repent of the feeling which was born out of ignorance. To-day the graciousness of a loving Father accepting His child's service, poor and imperfect as it is, dawns on me with the overpowering conviction of my own unworthiness and of His infinite mercy and love.

Oh! for grace to prove my grateful love in every thought, word, and action of mine in my daily life.

"O bless the Lord, my soul,  
His grace to thee proclaim,  
And all that is within me join  
To bless His holy Name!

"Then bless His holy Name,  
Whose grace hath made thee whole,  
Whose loving kindness crowns thy days,  
O bless the Lord, my soul!"

Whoso offereth praise, glorifieth Me.

## NEW YORK CLERGYMAN DECEASED

### Death of the Rev. Rufus W. Frost

#### REV. W. H. MEARS IS DEPOSED

#### Dr. Steele Resigns his Position at Trinity Church

#### OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau  
New York, April 18, 1907

A USEFUL and remarkable career has just been closed by the death of the Rev. Rufus W. Frost, deacon and hotel manager. Mr. Frost was born in Canada, and came to New York to be clerk in the Broadway Central Hotel, to the managership of which he was soon promoted on account of his remarkable business ability. He was also an earnest Churchman and devoted himself, out of business hours, to the work of a lay helper, teaching a Bible class and becoming head of the chapter of the Brotherhood of St. Andrew in Grace Church. In February 1903, Mr. Frost began mission work in a store in 155th Street in the Bronx. A large Sunday School is the result. He was, at the suggestion of his friends, last year ordained perpetual deacon.

The Rev. William Howard Mears, curate of St. Matthew's Church, whose "investigations" of vice in New York assumed a very concrete form, has been deposed from the ministry by Bishop Greer, who afterward gave out this official statement:

"The committee appointed to investigate the conduct of the Rev. W. Howard Mears on the night of March 12th, 1907, have reported that his conduct on that occasion involved a violation of his sixth ordination vow, which requires that a clergyman, 'as far as in him lies, shall make himself a wholesome example and pattern to the flock of Christ.' Mr. Mears, while declaring that he was not actuated by any wrong motive, has accepted the finding and acknowledged the judgment of the committee, and declared in writing his renunciation of the ministry, and I have accordingly deposed him from the ministry of the Protestant Episcopal Church."

"Nothing else could have been done under the circumstances," added Bishop Greer.

Mr. Mears was a graduate of the University of Chicago and of Seabury, and had heretofore worked in Minnesota and in Cincinnati.

The Rev. Dr. James Nevett Steele has resigned his senior curacy at Trinity Church.

A year ago Dr. Steele was obliged to leave his work for a time and go South. Last fall he caught a bad cold which could not be shaken off, so that he was obliged to go South again, this time making a trip to Bermuda and returning just before the beginning of the Lenten season. Dr. Steele has been attached to old Trinity for seventeen years, and for that time has had charge of the Sunday, parish, and industrial schools of the church, which the office of vicar includes. He was born in 1850 in Caracas while his father, who was a prominent lawyer of Baltimore, was Chargé d'Affaires at the American Legation in Venezuela. He was educated at the University of Virginia and was admitted to the Bar in 1872 in Baltimore, where he practised until 1880, when he decided to enter the ministry and came to New York to study at the General Theological Seminary. He served his diaconate at Calvary Church under Dr. Satterlee, now Bishop of Washington, and in the year of his graduation was ordained priest and called to Zion Church, in Wappingers Falls, N. Y. In 1887 he received the degree of doctor of music from the University of the South, and in 1890 was called to his present position in Trinity Church.

On Sunday morning, April 7th, the Rt. Rev. Albert Ernest Joscelyne, D.D., Bishop Coadjutor of Jamaica, preached at old Trinity on behalf of the ruined churches in Kingston.

Much interest is being taken in the lectures by the Rev. Professor James Orr, D.D., of Glasgow at the Fifth Avenue Presbyterian church, on "The Virgin Birth." Professor Orr reviewed the papers written on this subject by distinguished scholars. The Rev. Dr. Briggs preached yesterday at 4:30 p. m., on the same subject, in the Union Theological Seminary.

The lectures of Professor McKnight of the University of St. Andrew at the General Seminary—the first on "Ruskin"; the second on "Philosophic Undertones of Modern Poetry"—were well attended, although the approach of examinations, and the fact that Professor Orr was also lecturing in the city may in some degree have reduced the numbers. On the evening of Tuesday, the 9th inst., the Missionary Association of the seminary met and elected its new officers as follows: President, Edwin F. Wilcox, '08; Vice-President, Charles W. Popham, '08;

Treasurer, Wilmot Gateson, '09; Corresponding Secretary, W. D. Saunders, '09; Recording Secretary, H. J. Oberholtzer, '09.

The Rev. Professor Denslow is attending the Church Congress at New Orleans. In his absence the Rev. Frederick Sill, O.H.C., is lecturing to the Seniors on Sunday School Methods with special reference to the Sulpician. On Wednesday evening, the 10th, Father Sill addressed an informal gathering of students in the common room on "How to Approach and Deal with Boys."

## LOW SUNDAY IN BROOKLYN

### Easter Services, Fewer People

#### PROGRESS AT PORT WASHINGTON

The Living Church News Bureau  
Brooklyn, April 18, 1907

LOW SUNDAY was observed by nearly all the Brooklyn parishes much the same as the greater festival, the chief difference being in the matter of floral decorations and in the size of congregations. At St. Michael's, North 5th Street (Rev. Fr. Trathan) the choral Eucharist was fairly well attended by a reverent congregation. Solemn vespers were sung at 7:45, the Rev. E. P. Newton, of Calvary Church, Manhattan, being the preacher. This church ministers to the very poor and is surrounded by an alien population. Funds are needed to maintain the services and it is hoped that Churchmen of means will become interested in the work carried on there.

What is true of St. Michael's is also true, perhaps in less degree, of St. Paul's in the south Brooklyn section, another down-town parish that has been left almost stranded by the drift of population. Surrounded by boarding houses, flats, and tenements, mostly occupied by persons who owe allegiance to another communion, its chief dependence for support is upon the loyalty of parishioners who have long since moved from the vicinity and who are gradually dropping away and uniting with other parishes. A circular letter with the Bishop's approval has recently been sent out asking for funds to help pay for the repairs not covered by the insurance made necessary by the recent fire. At Christ Church, Bedford Avenue (Rev. W. S. Chase), Gounod's "Redemption" was sung in the evening. The Bishop of Jamaica was present at the early Eucharist at Holy Trinity, Clinton Street, and made a brief address. A service for deaf mutes was held in St. Mark's, Adelphi Street (Rev. S. S. Roche), at 3:30 p. m., at which the Rev. John Chamberlain, D.D., interpreted the sign language. At St. Matthew's, McDonough Street, a service for policemen was held in the evening. The Rev. Duncan M. Genns, Police Chaplain, preached the sermon.

At Grace Church, Corona, a new communion service was used for the first time. The church has also been provided with a fine new organ, much larger than the old one.

At Trinity Church, Northport, the special Easter offering amounted to \$235. The Sunday School contributed \$113 for missions.

At St. Stephen's, Port Washington (Rev. W. E. Nies), there were inspiring services both on Easter Day and the Sunday following. The work there is well organized and progressing rapidly. The parish was organized November 6, 1905. It existed six years prior to that time as a mission of Christ Church, Manhasset. While yet a mission, two lots and a church building were acquired, and just before the parish was organized it was decided to build a more commodious church in another locality. Accordingly a new site, 200 feet wide and 275 feet deep, was purchased in the heart of the village. When the Rev. Mr. Nies was called he found the property encumbered by a mortgage of \$3,500 and at once proceeded to cancel it. The church building was removed from the old site to the new in December, 1905, and lots upon which it stood were sold for \$1,500 and the money applied to reduce the mortgage, which was entirely wiped out in June, 1906. A rectory was then begun and has just been finished. It is a handsome edifice with a frontage of 55 feet and a depth of 30 feet with the first story built of concrete. The vestry have purchased plans for a new stone church which will seat about 250 persons, and before the summer is ended it is believed that funds will be in hand to build it. The congregation is much too large for the present church edifice and is rapidly growing.

The superintendent and board of trustees of St. Johnland, King's Park, have sent out an appeal for funds to carry on the work there on a larger scale than at present. This is a very worthy charity which had its inception in the brain of the Rev.



Dr. Muhlenberg, who, many years ago, built the first of the group of buildings at King's Park, which here sheltered many homeless men and women and several generations of friendless children. There should be a prompt and liberal response to the appeal.

The Archdeaconry of Queens and Nassau counties will meet next Wednesday (24th inst.) at Flushing and will be the guests of St. George's parish. Bishop Greer of New York will address the gathering in the evening on the ter-centennial of the founding of the Church in this country.

Dean Burluson of the Cathedral of Fargo, N. D., addressed the Men's League of St. Peter's Church, Brooklyn (Rev. Lindsay Parker) on the evening of the 8th. The Dean spoke on the subject of mission work in the Far West. R. M. D.

## TREASURER OF THE BOARD OF MISSIONS' REPORT

### Notes from the Mission Field

#### ILLNESS OF MRS. PARTRIDGE

THE treasurer reported at the stated meeting of the Board, on April 9th, contributions applying on appropriations up to April 1st, amounting to \$344,677.42, or \$7,891.16 more than those to the corresponding date last year. Up to March 1st the apparent increase was about \$14,000, so that the Society is relatively fifty per cent. worse off in this regard than a month ago. It is hoped that the Easter contributions of the Sunday School Auxiliary and otherwise will greatly change this aspect before the next report is made. While the contributions have shown this comparatively small gain, the appropriations, however, have meanwhile largely increased, making it necessary after applying legacies now on hand, that there shall be an excess of receipts over the last fiscal year of \$83,670.98 if we are to close the books on August 31st, showing no greater arrearage than a year ago.

Letters were at hand from Bishop Rowe up to the 19th of March. The Bishop was still at Sitka, but was better and purposing to make visitations at Valdez, Seward, etc. He was regretting that "heavy household necessities" that he had put into the burned mission house at Tanana at considerable expense for transportation were probably destroyed. He speaks of this as discouraging to him, as well he might, considering the difficulties and cost of freight into the interior of Alaska.

The information was at hand that the Sunday School of the Church of the Holy Apostles, Philadelphia, has agreed to give not more than \$3,000 towards the building of a church at Hilo, Honolulu.

The Bishop of the Philippines is anxious for the early appointment of another physician for Manila. He thinks that when the plans for the hospital are ready to be put into execution and with a very large and interesting dispensary work already going on, there ought to be sufficient attraction to a man of ability. The Bishop thinks it would be better if he could have a young, unmarried man who could live in the hospital. They can always arrange for consultations with city practitioners.

Letters were received from the Bishops in China and Japan. It was gratifying to the Board to learn that three of our missionary workers speaking the Mandarin language had, by request of the Famine Relief Committee, been able to render service to the distribution of supplies. At one time or another, Dr. Harry B. Taylor, Mr. Howard Richards, Jr., and Mr. Robert A. Kemp were so employed—for a portion of the time all of them together.

Bishop Partridge and wife arrived in New York on March 27th. Mrs. Partridge was almost immediately taken ill with typhoid fever.

Bishop Ferguson had recently visited Cape Palmas, where he opened the first public industrial exhibition held in that locality, presided at the local Convocation in St. Mark's Church, Harper, and at Mount Vaughan, and unveiled a monument the Convocation had caused to be erected to the memory of the early missionaries in Africa, an occasion unique in the history of the mission and exceedingly interesting.

Several recent letters from Bishop Holly of Haiti told of a visitation that he had just made in the mountains of Leogane, where he confirmed thirty-eight individuals and was informed of the opening of another mission station where nineteen persons were under instruction. By reason of the failure of the crops, he said the mass of the people were reduced to poverty, and adds: "As 'man's extremity is God's opportunity,' I feel to persevere in the path of duty and of self-sacrifice is going forward in the name of the Lord of Hosts." He gives an interesting account of the life of a young Hatien about to be ordained to the diaconate, who has been estranged from his parents for eight years by reason of his decision. Now a remarkable reaction has taken place among the respectable citizens of Aquin, who were stoutly opposed, and among these were the parents of the young man spoken of, who are reconciled to his spiritual calling. As a lay worker he has been most successful in the town mentioned, where the people heard him gladly.

The Bishop of Massachusetts moved the following Minute, which was unanimously adopted:

"WHEREAS, The foundation stone of the new building of the Society for the Propagation of the Gospel is to be laid at Westminster on April 27th, by His Royal Highness the Prince of Wales, the Board of Missions places this statement on record.

"This Board recalls with gratitude the fact that in the Colonial days of this country, the Society was founded to aid and nurture the Churches in America and other colonies. Through the efforts of the Society, missionaries were sent to the colonies, and churches built.

"Representing the Protestant Episcopal Church in the United States in her missionary work, this Board takes this opportunity of expressing the obligations of the Church and Nation to the venerable Society and its congratulations upon this advance in the administration of its work throughout the world.

"The Board herewith commissions William G. Low, Esq., its senior lay member, to represent it at the ceremony of the laying of the foundation stone."

## THE ELECTRIC CAR AND THE CHURCH SERVICE.

HOW the coming of the electric car system has changed the whole aspect of the New England village! The time of divine worship has in many instances been altered to conform to the running time of these cars. Church people who come from a distance, say two or three miles, do not care to arrive at the church door a half-hour before service, so they take the car passing their house that will leave them ten minutes leeway before the beginning of the service. To accommodate them, the Church service must be put ahead or so arranged that it may meet their wants and not detain them too long after their arrival. Cars generally run in the country village every hour, and it is hard to expect that the company will agree to the clergyman's arrangement of services. So the service must take in consideration the arrival and departure of cars. Otherwise people will find some objection to attending divine service regularly.

The service must not last over an hour, for there is the next car to be considered, and to miss it, would mean a delay of an hour.

Rubrics cannot be scrupulously observed in this predicament. Sermons must be accurately timed. Even the lessons of the lectionary when they are unusually long, must be shortened. When there is a service longer than an hour, people who must take the cars have no misgiving about leaving the church in the midst of a sermon, and often three-fourths of the congregation are engaged in this kind of a stampede for the regular car.

The clergyman cannot help but take the hint when such a scene as this happens, and is made mindful of the fact upon the following Sundays.

As much of the morning service as can be compressed within the hour is used, and often this must be abandoned to make the way clear for the service of the Holy Communion.

The sermon can rarely exceed fifteen minutes, making its contents necessarily to the point, and often subjecting it to a criticism that really should be levelled upon the electric car system.

The New Englander, as soon as he gets used to a new ordeal of regulating his time, will never change. He is a fixed quantity. He may take long in getting there, but when he patronizes the electric car and conforms to it, he wants the Church service to yield likewise, and yield it must.

In the days when he used the old gray mare, conditions were different. The old horse sheds around the church are now useless. They have had their day and they cease to be in the building of new churches.

Even the sending of a carriage to the minister for a funeral is dying out. He is told to take the electric car to a certain point and then foot the distance.

Once in a while one will defy these changed customs and ignore the autocracy of the electric car, but he is pointed out as an old-timer, followed up by his talk about what his father did, and "that's good enough for me!" But such characters are rare and nearly everyone wants the Church service to yield to the time of the electric car; but entertainments, fairs, sociables have not as yet come into line. G.

JESUS CHRIST has the Human Hands to bless, He has the Human Heart to sympathize, He has the Human Voice to intercede. He feels for all our anxieties, all our sorrows, all our sins. He feels, therefore He helps. Trust then His sympathy, His intercession for you.—Manning.

## COLORED WORK IN CHICAGO PROSPERING

### Excellent Progress Made at St. Thomas' Church

#### MISSIONARY WORK DONE IN MANY PLACES DURING LENT

#### Woman's Auxiliary Discusses Junior Work

#### OTHER CHURCH NEWS OF THE WESTERN METROPOLIS

The Living Church News Bureau  
Chicago, April 18, 1907

THE marked impetus in the work among the colored people of Chicago, which has come from the labors of the Rev. Joshua B. Massiah, rector of St. Thomas' Church, during the past year, has aroused deep interest throughout the diocese. The recent purchase of Calvary Baptist church at Wabash Avenue and 38th Street for \$20,000, for the use of St. Thomas' congregation, has been a great step forward in this growing work. This building will hold 800 people, and it is now regularly filled by the congregation. A class of about 110 persons is preparing for Confirmation, and the Easter offering was about \$1,000. This offering will be used in making the necessary changes in the interior of the building, to adapt it to the services of the Church. This property could not be replaced for much less than \$40,000, besides the cost of the land. The purchase has laid a severe strain upon the resources of both St. Thomas' congregation and the diocesan Board of Missions, though the terms of payment are exceedingly liberal. The sum of \$3,000 must be paid by May 1st, and it is already in hand, but \$3,500 more must be paid by September 1st. There are about 100,000 colored persons in Chicago. An appeal is being made to all our Church people to come forward and assist in the purchase of this valuable property, which will give to the Church in Chicago possibly the best equipment for work among the colored people to be found in any city of the United States. The old St. Thomas' Church is to be converted into apartment house property, and has already been leased on very advantageous terms for a period of years. The income from this lease will be applied to the purchase of this larger property on Wabash Avenue and 38th Street.

During Lent, three of the clergy in the Northern Deanery devoted so much time to missionary work outside their own parishes and missions that the diocesan Board of Missions voted them a resolution of thanks, at a recent meeting. The three priests are the Rev. Edwin Weary of Sterling, the Rev. A. B. Whitcombe of Dixon, and the Rev. F. E. Brandt of Harvard. They visited the towns of Oregon, Polo, Gray's Lake, Rochelle, and Grand Detour, and found from ten to fifteen communicants in each of these places, besides other persons favorably inclined towards the Church. Several candidates for Confirmation were also found, and these will be prepared as soon as possible. The Holy Eucharist was celebrated in each town, during these Lenten visits, and the whole series of efforts was warmly appreciated by these scattered Church people. In Grand Detour there is a beautiful stone Church, one of the oldest in the diocese, and it has lately been put in good repair. The Rev. A. B. Whitcombe of Dixon is hoping to be able to provide Grand Detour with other services in addition to these of this past Lent.

There are several points in the diocesan mission field where the work is progressing with rapid strides. At Pullman (the Rev. O. W. Gromoll, priest in charge) after many years of effort, the sum of \$3,000 has been collected for the purchase of a lot. The Pullman Company will not sell any land in the town limits proper, and this lot is therefore located as near the limits as possible. At Glencoe (the Rev. Luther Pardee, priest in charge), on the North Shore of Chicago, five lots have been purchased recently, for the new memorial church which will now be soon erected. The work at Harvard, under the leadership of the Rev. F. E. Brandt, has progressed so that the purchase of a large rectory is being carefully considered by the congregation. At Pontiac a fine residence in a choice location has recently been given to the mission for a rectory, through the munificence of Mrs. Hannah Humiston, a parishioner. The mission at Wheaton has finished paying for the lot, for its new rectory. A generous gift to the Bishop for the work at St. John's mission, Clybourn Avenue, Chicago, has provided the salary of a priest in charge, thus relieving the city mission staff of the care of this mission, and enabling them to increase their work in other directions.

One of the most successful efforts in the way of debt-raising on record in the history of the diocese, is that which has lately

been completed by the Rev. H. L. Cawthorne, priest in charge of St. Luke's, Western Avenue, Chicago. When he took charge of St. Luke's, more than ten years ago, there was a debt of over \$6,000 upon the property of the mission, which had been accumulated in such a way that its reduction was a very difficult problem. Year by year Mr. Cawthorne has gone about to raise this heavy debt. Each year has seen some payments, and the final dollar was raised by Easter Day of this year. The mortgage was burned amid great rejoicings, on the 16th of April, and the many friends of St. Luke's and of their priest in charge join with them in hearty congratulations. Several times during these ten or twelve years it has seemed that the work could scarcely be maintained any longer, but the steadfast efforts of the priest in charge were still put forth, and what has often appeared to be impossible, has at last been accomplished. St. Luke's has 116 communicants, and the work is growing.

There are at present but few vacant places in the diocese. At El Paso, Mr. W. H. Hoagland is keeping up the services as lay reader, since both El Paso and Fairbury are vacant. The Rev. W. H. Bliss, who left Chicago for Honolulu on the 15th of April to become the principal of the Iolani school for boys, leaves Geneva and Batavia vacant.

The April meeting of the diocesan Branch of the Woman's Auxiliary was held on the Thursday after Easter, in the Church Club rooms, with a good attendance, the subject of the morning being "The Junior Auxiliary." Miss Mary Knight, president of the Milwaukee branch of the Juniors, was the visiting speaker, and Mrs. J. K. Lewis, one of the chief workers with the Chicago Juniors, was the other speaker. Many interesting points were brought out by these addresses, and the great importance of furthering the Junior branch work in every possible way was clearly emphasized. The annual sectional conferences of the Chicago Juniors began on the second Saturday afternoon after Easter, under the direction of Mrs. J. H. Hopkins, assisted by Mrs. J. K. Lewis. It has been found necessary in Chicago to hold three or four of these annual sectional meetings, instead of trying to gather the children from all parts of the city and suburbs in one annual meeting. There are some strong parish branches in Chicago, notably the Ministering Children's League of Trinity parish, which carries on an extensive work of making and shipping Christmas-present boxes, as well as other kinds of missionary giving. The offering at this monthly meeting of the diocesan branch was given to the Chicago Juniors, for their scholarship funds.

The Round Table of the Chicago clergy held a meeting in the Cathedral clergy house on Monday morning, April 8th, at which the Rev. Dr. Francis J. Hall read a paper on Dean Slattery's admirable book, *The Master of the World*. The discussion which followed showed a deep appreciation of the sound scholarship and devotional atmosphere of this welcome book. It was considered to be an effective gift-book to many of the laity, who might wish to read its fresh and apt summaries of the most recent scholarship about the Person and Life of our Lord.

One of the most important gatherings assembled for some time in the Cathedral parish house was the March monthly meeting of the West Side Bureau of Associated Charities, at which seventy-five or more of the leading workers on the Associated Charities of the city came together by the invitation of Dean Sumner. Luncheon was served by the Woman's Guild of the Cathedral, and the meeting was marked by great interest. Either the Dean or some other priest of the Cathedral staff is present at the weekly Tuesday night Men's Advisory meetings of the West Side Bureau of Charities, and also at the Wednesday morning weekly conferences of workers. Coöperation with this Bureau is common to many of the parishes of the Church, in all parts of the city, but the West Side department is especially large, and the Cathedral work comes in particularly close contact with much that is being done by the Bureau. It is hoped to invite this West Side monthly meeting at least once a year to the Cathedral parish house in the future.

The choir of the Cathedral is in close contact also with the Chicago Homes for Boys, under the charge of the Rev. L. B. Hastings. Sixteen of the boys of the Homes are in the choir at the Cathedral, and half a dozen others are assisting the Dean as servers at the Cathedral altar. The discipline of the Homes has lately been made additionally effective by the adoption of a military system. The boys are divided into companies, with officers, and the daily inspection is thus rendered much more easy and efficient. Daily drill is also a part of the Homes' schedule. The Homes are crowded to their utmost

[Continued on Page 880.]

## A LAYMAN'S VIEW OF THE CHURCH'S OPPORTUNITY IN THE PANAMA CANAL ZONE.

By D. L. D. GRANGER,  
Member of Congress from Rhode Island.

**D**URING a recent visit to the Isthmus of Panama my attention was called to the religious needs of that part of the isthmus controlled by the United States and known as the Canal Zone. Within the Zone there are four buildings used by the Roman Catholic Church for services and one in the city of Colon, just outside of the Zone. These buildings were erected by the French Company, but have now become the property of the United States. Permission has recently been granted for the erection of new buildings for Church purposes to the Roman Catholic Church at the Ancon Hospital and at Cristobal. The clergy, however, reside at either end of the Zone, going from Panama or Colon to officiate.

The Church of England has maintained a mission on the Isthmus for twenty-one years and owns a chapel at Colon, presented by the Panama Railroad Company, and one in the city of Panama. The work of this mission has been principally among the Jamaican negroes. I visited the chapel at Panama and found the parochial school in session, composed entirely of colored children.

The coming to the Zone of some 6,000 white Americans, most of them young men and many of them men of education, calls for a very different work from that hitherto done by the English Church on the Isthmus. I talked with the rector of the church at Panama, and also with Archdeacon Hendricks, rector of the church at Colon, and each lamented the fact that nothing was being done by our own Church on the Zone, beyond occasional visits to officiate at weddings and funerals.

The Government is building eight recreation houses where the hall will be used on Sundays for religious purposes. They will be for the use, in rotation, of all denominations applying for them. Schoolhouses can also be used for services, but those that I saw were not suitable, being fitted with chairs or benches suitable only for very small children.

I was glad to meet the secretary in charge of the Young Men's Christian Association work, and to learn that the Government is to erect six buildings on the Zone for the use of the Association. It is, however, understood that the Association will devote itself very largely to the social work. A Methodist clergyman had been recently at the Isthmus, but I could not learn that services were carried on regularly by that Church, or by any other Protestant body.

Sunday is the only holiday in the week for the Government employees, as there is no Saturday half-holiday. Transportation is furnished free by the railroad to all employed by the Government, with the result that thousands of young men come every Sunday into Panama and Colon. It is perhaps needless to say that both these towns are "wide open" on Sunday. At Panama the attractions include the public lottery drawing at noon in Cathedral Square and a bull fight. Both of these entertainments, however, are much less objectionable than others that are offered.

I cannot but feel that it is the duty of our Church to provide for the thousands of young Americans (for a visitor is at once struck by the youthful appearance of the men) who have gone to do the great work undertaken by our country. I believe that the work will be done, and if it is done it will mean a permanent population of several thousand Americans.

The length of the Zone, by rail, is some 47 miles. There are living upon it, employed in the work, now over 30,000 men. Our Church should have at least four men permanently upon the Zone during the work of construction. The time of the two clergymen now at Colon and Panama is taken up by their own parishes. They cannot go regularly up and down the Zone, becoming acquainted with the men. Nowhere to-day can be found a finer set of young men than on the Zone, but they are away from home, most of them without families, and they need the influence of manly young priests of our Church to live with them and be of them.

No one need be deterred from going to Panama because of the climate or sanitary conditions. I found the weather in March (which is summer with them) delightful, and came back to suffer more from the heat in one day in Washington than I had all the time I was away. Colonel Gorgas has worked a miracle in sanitation; the mosquito and yellow fever have been banished. I saw nothing to make me feel that Panama was not as healthy as Washington. But even if there is danger, it has

not been sufficient to keep our young engineers, graduates of our best colleges, from going down there to do their work, and shall our young men in holy orders not be equally eager to go where the work is to be done?

As showing somewhat the class of men who are at the Isthmus, I may say that the University Club at Panama has a membership of over 200. I am sure if the right clergymen present themselves, the Church will not fail to provide means to send them, and I trust the Board of Missions will soon have both men and money for that purpose.

## DIOCESAN COUNCIL IN LOUISIANA.

**T**HE 69th annual council of the Church in Louisiana convened at Christ Church Cathedral, New Orleans, on the 8th inst. The Bishop was celebrant assisted by the Rev. Dr. Duncan and the Rev. Charles Thorp. The sermon was preached by the Rev. H. R. Carson of Monroe. Dr. Duncan was elected secretary and he appointed the Rev. H. R. Carson as his assistant.

The Bishop reported having confirmed 440 persons during the past year, and in his address paid tribute to the work of the Woman's Auxiliary and the Brotherhood of St. Andrew in the diocese. He dwelt upon the possibility of greater progress with the negro race by giving them a Bishop of their own color. He also spoke of the importance of a large offering for the M. T. O.

The report of the committee on the State of the Church proved interesting reading, particularly in its statement that the attendance at the Lenten mid-day services for business men under the auspices of the Church Club had averaged 2,000, and more than half men.

The Rev. W. S. Slack, treasurer of the Board of Missions, reported a cash balance of \$326.47. The total receipts during the year were \$3,616.27.

The endowment fund for the diocese has reached the sum of \$24,000, with an insurance policy for \$1,000 on the life of one of the priests of the diocese.

Among the pleasant features of the Council this year was the presence of many visiting clergymen, among them Bishop Knight of Cuba, who on the closing night of the Council gave the members a very interesting description of his work, its development and its possibilities on the island of Cuba.

The result of the elections was as follows: Board of Directors of the Church Association, Bishop Sessums, Rev. Messrs. Bakewell, Hunter, Slack, Wells, and Messrs. McConnell, Eshleman, Dillard, LeBlanc, Westfeldt, and Macon. Trustees of the University of the South, Bishop Sessums, Rev. J. H. Spearing, and Messrs. Henderson and Guion. The Standing Committee, Rev. A. R. Edbroke, Rev. Dr. Warner, Rev. Mr. Wells, and Messrs. Westfeldt, McConnell, and Macon. Deputies to General Convention, Rev. Messrs. W. S. Slack, C. C. Kramer, C. L. Wells, D.D., B. Warner, D.D., and Messrs. McConnell, Westfeldt, Whitney, and Parkerson.

### WOMAN'S AUXILIARY.

The Woman's Auxiliary held its annual meeting at the time of the Council, the Rev. R. Claiborne delivering the address. Mrs. T. G. Richardson, president, read a report which included a history of the Auxiliary from the year 1888. The amount on hand for the united offering amounts to \$701.05, and it is hoped to greatly increase this sum before the time of meeting of General Convention. Miss Amelia Wharton reported that the Woman's Auxiliary had expended during the year in missionary work \$1,533.78, and ten boxes amounting in value to \$945.15, had been sent for domestic missions.

### NOTES.

The Brotherhood of St. Andrew held a conference in the afternoon of April 11th, at which several interesting addresses were made by prominent clergymen and laymen.

Bishop Sessums gave a reception at the See House on the afternoon of the 10th to the members of the Church Congress, diocesan Council, and leading laymen of the diocese. It was largely attended and exceedingly enjoyable.

Mrs. T. G. Richardson, president of the Woman's Auxiliary, gave a reception at her home to the diocesan Council on the afternoon of April 9th, which proved most pleasant.

The usual missionary meeting after the Council was held at Christ Church Cathedral on the evening of Sunday, April 14th. The speakers were largely from the mission field, and the addresses were all enthusiastic and encouraging.

**HAPPY** season of Childhood! Kind Nature, that art to all a bountiful mother; that visitest the poor man's hut with auroral radiance; and for thy nursling hast provided a soft swathing of Love and infinite Hope, wherein he waxes and slumbers, danced round by sweetest dreams! If the parental cottage still shuts us in, its roof still screens us; with a father we have as yet a prophet, priest, and king, and an obedience that makes us free.

The young spirit has awakened out of Eternity, and knows not what we mean by Time; as yet time is no fast-hurrying stream, but a sportful sunlit ocean; years to the child are as ages.—*Carlyle*.

## NEW ORLEANS CHURCH CONGRESS

NEW ORLEANS, April 11.

A LARGE congregation assembled in Christ Church Cathedral this morning to participate in the celebration of the Holy Eucharist which opened the Church Congress. In the office, the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, was celebrant, and the Rt. Rev. A. W. Knight, D.D., Bishop of Cuba, was preacher. In the sanctuary were several priests, among them the Ven. H. C. Duncan, D.D., of Alexandria and the Very Rev. Charles L. Wells, Ph.D., Dean of Christ Church Cathedral. In the congregation were many clergymen and laymen, some of the diocese of Louisiana and some from other dioceses. The gathering was very representative.

### THE SERMON.

Bishop Knight took for his text the words of the Lord as recorded in the Gospel of St. Luke, fourth chapter, twenty-third verse: "And He said unto them, Ye will surely say unto Me this proverb, 'Physician, heal Thyself,' whatsoever we have heard done in Capernaum, do also here in this country."

He said: The scene was in the synagogue at Nazareth and the lesson was that which Jesus drew from the feeding of the widow of Sarepta and the healing of Naaman the Syrian leper. There are, however, some teachings to be drawn from that sabbath in Nazareth and from our Lord's sermon, which are applicable to conditions now prevailing in this country. The Nazarenes grasped, but failed to apply the inferences of Jesus. They saw the drift of His words and illustrations, but blinded by selfishness they refused to acknowledge that they could profit by them. Through centuries, the Jews having failed to grasp their real relationship in religious matters to the other people of the world have developed a self-centered policy which has always proved disastrous in individuals, in churches, and in nations. There is, too, the realization of the evident truth that disease and internal disturbances may be. The narrowed vision sees only the trouble, but does not see the effect; nor does it determine the cause. This has been the history of many men, many churches, and many countries, and this has been the primal cause of decadence wherever it has been followed.

Our Lord in the stories of the widow of Sarepta and of the leper Naaman, drove home the lesson that there were widows and lepers beyond their own borders. In caring only for the widows and lepers at home, the Jews were merely treating the effect and not reaching the cause. The Jew failed to understand that even if all the lepers in his own country were healed, and all the starving widows satisfied, yet there would be danger of leprosy creeping in from over the border and of starving people coming in from other parts.

Let us apply the principle of the Gospel to the healing of disturbed conditions.

The unifying of sectional differences and the great wave of prosperity which has swept over our country during the past nine years, were the outcome of that war for the relief of the oppressed, upon which we entered at that time. With the great prosperity and upward progress of a nation there is always danger of envy, jealousy, and selfishness, and in order to counteract these evil effects the country must center its efforts upon some altruistic work and do that work in a truly altruistic spirit, and with no ulterior motive than that of aiding the unfortunate. Naaman, the leper, has been thrown athwart our pathway. It may be said we have lepers of our own; that all our problems have not been solved. We have a black race in our midst, with all of the perplexing questions and problems attached to dealing with such a people. We have the vast influx of the decadent peoples of modern Europe thronging to our shores, bringing with them the needed problems of healing and rejuvenescence. Our nation has entered upon a policy of aid to others. The American nation has a sacred trust, won for it through the toil and blood of our forefathers; a trust held not simply for our own, but for all the less fortunate nations of the earth. It is the sacred trust of

liberty, rightly accepted, rightly applied. To-day we stand before the world as the trustee of doctrine, and the world recognizes that trusteeship that exists between foreign countries. Out of the abundance of our resources, whether these resources be principles or simply material things, we share them with other nations. We enter upon a foreign policy not to divert the attention of the people at home, but for the benefit of those with whom we deal. The nation thus becomes more Christian in its principles and in the application of these principles than is the individual citizen of the nation.

The name of the Prince of Peace and His spirit were invoked and incorporated in the name which was given to the army which went out last fall, and upon the records of the War Department at Washington it has been recorded as "The Army of Cuban Pacification," and will so go down in history.

As to the conditions in the Church to-day, Bishop Knight said: Our Church to-day realizes she has many perplexing problems to solve, problems which affect her internal organization, which disturb the faithful, which lie about in dark corners of great cities; problems which disturb the Church in the lack of spirituality and in the lack of loyalty among her members. To discuss such questions as these this body assembles. There is always grave danger that discussions of this nature will become purely academic and will

be used as an opportunity for the display of intellectual fencing, and it is against the perversion of the high purpose of the Church Congress that we need to be carefully on our guard. It is not by heeding the cry of those who exclaim, "Physician, heal thyself!" that the great work of stamping out heresies, of arousing spirituality, of strengthening loyalty, and of purifying the citizenship is to be found. It is in the great work of evangelizing the world and in getting our mind and heart's desire fixed upon that great work, that our thoughts will be drawn off from too much contemplation of ourselves, that we are to find the great power of healing. It is the engaging of our whole souls upon this work that will give God's good spirit opportunity to enter in and bring his health-giving influence in our beloved Church.

As to individuals, the Bishop said: More men and women are ruined in their moral and spiritual lives by too much subjective contemplation than through any other cause. On the other hand, a soul that recognizes its own weakness and imperfections and yet enters upon some objective work, finds that a strange and wonderful influence comes in and

brings with it more of the joy of living, and a more healthy being is the resultant. It is the principle that our Lord laid down when John the Baptist sent his disciples, asking, "Art Thou He that should come?" And He sent back answer: "Go and tell John what things you do see and hear." His life of activity and doing for others being the reply which His soul found, and the answer which every soul finds in dealing with the great problems of our existence on earth.

### WEDNESDAY NIGHT.

The Congress assembled on Wednesday night at the Lecture Hall of Sophie Newcomb College and was opened by Bishop Sessums. The hall is large and it was well filled. Bishop Sessums gave a very cordial welcome to the Congress and other visitors and expressed his hope that all matters might be conducted for mutual benefit and instruction. The first subject for discussion was

#### THE ATTITUDE OF OUR CHURCH TO PROTESTANT CHRISTIANITY.

THE REV. PAUL MATTHEWS

read an admirable paper. It was without doubt the best paper presented at the Congress, and elicited the most frequent and the most vociferous applause. When the reverend writer finished his paper, so great was the applause that it was some time before the Congress could resume its deliberations.

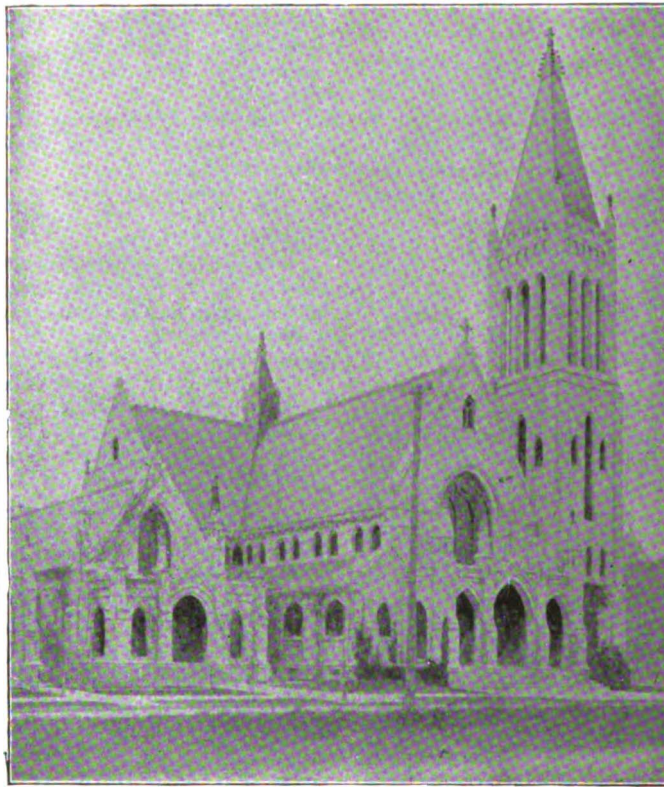
[Dean Matthews' address is withheld at this place in order that it may be printed in full next week.]

Mr. Matthews was followed by

THE REV. THEODORE SEDGWICK

of St. Paul, who said:

We have a peculiar place on the Protestant side toward other



CHRIST CHURCH CATHEDRAL, NEW ORLEANS.

Christain bodies which it is eminently fitting that we should discuss, but we must discuss it as a Protestant body with apostolic rights of a true historic Church. At once it will be seen our attitude is not one to view Protestant Christianity as if we were separate from it, but rather, being allied with it by a common inherent devotion to the Scriptures—to the moral supremacy of conscience—to the supreme importance of conduct—to the emancipation of the intellect from invented systems. We are sympathetic in presenting an attitude which shall have the spirit of fellowship, good will, and peace.

Not only do we stand in this unique position between the Roman Church on the one hand and in an allied attitude to Protestant Christianity on the other, but we are in a fundamentally strong position by our leadership in proposals of bringing about a unity in the present state of divided Christendom. The platform put forth in Chicago and then reiterated in Lambeth, England, known as the Quadrilateral, places our Church in a most favorable attitude, and has given her the rare honor and privilege to lead all the rest in a great movement by an offer of union, broad and strong, yet consistent with her position. She holds out as the meeting ground the Bible, the Apostles' and Nicene Creeds, the two sacraments, and the historic episcopate. The first three articles are practically accepted by Protestant Christianity; the difficulty lies in accepting the episcopate. Nearly twenty-one years have passed since these proposals were made, and little, so far, has been accomplished by them.

The application was made in 1901 for a concordat with this Church by the Polish Catholic Church under the leadership of Bishop Kozlowski, according to the terms of the Quadrilateral. He had been consecrated by the old Catholic Bishops in Europe, with whom this Church has always been in sympathy, for work in this country among the Polish-Americans. His request was formally considered by the House of Bishops and placed in the hands of a committee, but no action was taken. Since then Bishop Kozlowski has died. We are unwilling, because no action was taken in this case, to speak of the Quadrilateral as a fiasco. It is to be remembered that its application is inevitably, and in all cases, qualified by the circumstances of each particular instance. Fine and broad diplomacy is not upset by a small incident like this. The Quadrilateral is not an unworkable proposition, but it is one of those utterances the larger significance of which the Church has been slow to realize and illustrate. We mention this incident, which has only to do with our subject, as showing it in no way invalidates the strength of the platform on which we stand. These proposals for a definite Christian unity, even if they have, thus far, borne no fruit, yet have done much to clear the air, and they show an anxiety on our part in a practical way to urge such a movement. Church unity will not come rapidly; we must not look for it in our day, but the attitude of our Church in offering a *modus vivendi* will do much in forming a right spirit toward creating a closer bond of union in Protestant Christendom.

The first of the speakers on the subject (as distinguished from the writers), was the

REV. DR. W. H. VAN ALLEN,

who was greeted with a storm of applause.

He began by addressing his audience as fellow-Catholics, saying that indisputably they were all Catholics. They had attended Mass in the morning in a Cathedral and they had made their confession of faith at that service. But they did protest against the errors of Rome, just as they did against the errors of Mrs. Eddy, and just as Cardinal Gibbons protested against Mrs. Eddy. The difference between the Catholics and the Protestants was that the Protestant bodies dated back to the period of the Reformation—some of them—while we went back to Pentecost. He further illustrated the difference by a canonical demonstration, showing how a preacher of a Protestant faith, before he could be admitted to orders in the Church, would have to be baptized and examined in theology and then ordained, whereas with a Roman or a Greek Catholic priest he would simply have to satisfy them of his acceptance of the doctrines and he would be admitted immediately.

The attitude to Protestant Christianity was what was the heart of Catholicity—love. There was an unbending towards them. If they were true Catholics, there was no withholding love from them.

But what was the attitude towards the various sects? He recalled what the Prayer Book said of heresy and schism. The separation was caused by heresy and schism. A human society was not divine. Their ministry was not the same. They did not claim the right to offer a holy sacrifice. These societies did good work, but they were not the Church of God. The Church of God was established on a foundation laid 1900 years ago. He had a desire for Christian unity, but there was no reason to sacrifice what made the Church worth while for an apparent unity.

Dr. Van Allen was followed by the

REV. T. P. THURSTON,

who said:

From the topic two evident inferences are possible: (1) That we set Protestant Christianity entirely apart from ourselves, having no vital connection with it, either from a theological or an ecclesiastical point of view; (2) That this which is known as the Protestant body is a real part of Christianity, and should be courteously (if not yet officially) recognized as vitally connected with the true Christian Church (even though its usages are somewhat modified

therefrom). So that of the two possible attitudes, one is annihilation, the other is generous recognition.

History and the Prayer Book favor the latter attitude. Granted that the Oxford Movement classified the Holy Church Universal as consisting in branches—Greek, Roman, and Anglican—and that this leaves out of account all others, it is a question why we should rather affiliate with one branch (the Roman), which has subtracted from the faith by attaching unwarranted addenda to the doctrine, at the same time that we simply ignore another which is behind in the lesser matter of discipline. It is a fair question to ask why we pass the *judgment of unrecognition* upon one group of societies of our Lord Jesus, while we accept as true those whose defects are much more glaring. The warrant and the logic of history point rather to the side of generous recognition; for, long before the Oxford Movement, the Church (of England and the American branch of the Holy Catholic Church) had shown its inclusiveness by the width and the wisdom of its prayer for "all sorts and conditions of men." It is a fair interpretation of that prayer that the "Holy Church Universal" consists of "all who profess and call themselves Christians," so that it is evident that the intent of this Church has been wiser and more generous than the actions of some who claim her as their own. Whatever may have been the position of this Church in centuries gone, it is now secure and assured. We are a branch of the True Church. No one can successfully challenge our apostolic lineage, not even the Bishop of Rome. We have the deposit of the True Faith, and having it, we can afford to be generous. Only those who are uncertain of their lineage fear the results of generosity and inclusiveness.

On what logical grounds can we deny to Protestant Christianity possession by that Spirit which "God giveth not my measure" unto men? The historic attempts of Joshua, and the gentle John to curb and limit the full expression of the Living Lord received their merited rebuke. From which the inference is plain that the real Spirit of Christ does not depend for its complete manifestation upon the set form. Not for one moment do we make light of the beauty and the need of form; but that when the choice comes between discipline and doctrine, between form and substance, there can be no choice at all, for doctrine is essential while discipline is incidental; therefore, logically, we are closer to Protestant Christianity, which has the substance, than we are to the Roman Church, which has the form, yet utterly repudiates the one while we recognize the other.

From an historical reference to the four marks of the True Church (Acts ii. 42), we ask again whether we ought not logically to recognize those whose form is deficient, as well as those whose doctrine is overgrown with that which is not of The Faith. Logically we are not only justified, but compelled to recognize Protestant Christianity as a real and vital part of the True Catholic Church.

Officially our branch of the Church does not do this; and, therefore, officially neither do I; but I am glad to have this occasion to say that personally and fraternally I take and make every opportunity to show them a recognition of which they are in every way worthy; for "by their fruits ye shall know them."

I believe that in some particulars, not of faith, but of form, we can well afford to modify our attitude.

In regard to our pulpit, a lessening of our strictness would not mean a flood of irresponsible preachers. Each could judge for himself, just as each does now in respect to his own brethren. But there are some, whom we cannot now invite, yet whose conservatism and orthodoxy would make true prophets in our pulpits. Liberty in this matter need not be license; generosity need not be gush. Then, too, in regard to Confirmation, while no modification of the practice can be considered for a moment, we need not court as infants in religion those whose lives have been spent in Christian homes, and in other Christian Churches. We might well, in some way, give generous recognition to those of riper years, that they have already made some real religious progress. And intimately connected with this idea is the allowably generous interpretation of the rubric at the close of the Confirmation service. This clears the way for the larger inclusiveness of the shorter exhortation, and for the literal application of the Comfortable Words: "All ye who travail and are heavy laden."

But above all, and right now we can look upon our brethren of other names as real Christians, and their societies as *real churches*, and call them such; for, by an increasing dignity of worship, and a growing possession by the Spirit they are *not a negligible factor in the Church of God*. And again, we can stop this un-Christian glorying in making so-called converts from among them; as though we were plucking them as brands from the burning.

When our branch of the Church of God makes real use of its inherent generosity and inclusiveness; when it recognizes as Christian brothers and Christian Churches those of other names; and when it accords to them a real and dignified position in the Church of God, we shall have gone a long way toward making Christianity stronger, and this branch of the Church *greater in its influence and power*.

The volunteer speakers were the Rev. Dr. Geo. R. Van de Water, the Rev. Dr. Cyrus Townsend Brady, and Bishop Osborne.

DR. VAN DE WATER said: No clergyman had the right to limit Protestant Christianity to members of the Anglican communion. He said the Prayer Book of the Church was not written in one night,

and he did not like the attitude of any clergyman who treated it lightly. He had the kindest feeling for all Protestants; they were all Christians. He had the most cordial fellowships with men of different faiths. He thought it was nonsense to talk of exchanging pulpits. Whenever that was tried it was always that the preacher indulged in a lot of mellifluous language which filled the time, but meant nothing. The young men in the Church, with all their flow of charity, were not as wise as the Church, and they were all bound to follow its teachings. If they reached the point where they did not believe all that was in the Prayer Book, then they should go somewhere else.

DR. BRADY followed by saying that he believed all Protestant bodies should be officially recognized by the general Church, as they drew their teaching from the Bible.

BISHOP OSBORNE contended that what was needed was teaching. The Church of Jesus Christ was intended by its divine Founder to teach. There could be but one attitude towards the Protestant bodies, and that by assuming the attitude of a teaching Church. There was never a body which needed teaching more than Protestant Christianity. He illustrated it by reciting several instances which had come to his notice. We should teach that body because we love it. Unless there was a priest, and an altar, and a sacrifice, the place of worship was only a meeting place, and could not be a church. We had to learn ourselves, and then should teach our ignorant brethren.

#### THURSDAY MORNING.

##### THE VALUE AND LIMITS OF FLEXIBILITY IN FORMS OF PUBLIC WORSHIP.

REV. H. M. DENSLAW.

Christian worship being so important and so human, any discussion of it needs to be conducted with candor and liberality. This paper intends to make the treatment very inclusive and to consider principles rather than particulars. Underlying all that will be urged is this conviction: in a Catholic Church great flexibility, within clearly defined limits, is desirable and safe; but in proportion as the sect idea prevails, flexibility is feared. The term "Catholic" must be used discriminatingly. One's lack or appreciation of true Catholicity cannot be judged fairly or kindly by the ceremonial that he prefers or abhors. Nor does membership in a historic Church certainly exempt one from the blight of the sectarian spirit.

We will call four witnesses to the value of flexibility.

The Prayer Book provides for some flexibility, as in alternate canticles, selections of psalms, etc. This lawful diversity bears plain testimony to fundamental principles, for it gives to each officiant the clear right to interpret for himself the value of the flexibility offered; and it declares plainly that some flexibility ought to exist.

The second witness is the evident desire for greater flexibility than the Prayer Book seems to provide. This witness testifies of two significant facts: the agitation for more freedom; the taking of some liberties without waiting for them to be duly granted. An instance of the one is the frequent criticism of the lectionary; indications of the other are far too numerous. Plain rubrical directions are disobeyed. Diversities suggested by some one as valuable are adopted, quite without authority. Defined flexibility is so misused that elasticity becomes nullification. The assumptions back of the practices referred to, indicate a species of interpretation that is without good precedent in liturgical history and without parallel under any administration of law or any code of etiquette. But the very existence of these irregularities is strong testimony to the value of some further flexibility than the Prayer Book intends to provide, in order to relieve tender consciences and to remove bickering and scandal.

Nor is this testimony the cry of the restless and the radical. The voice of Christian history, our third witness, tells us that the demand for uniformity is modern and that it has never been successfully enforced. Gallican and Sarum books agree in saying that uniformity was not known. The attempt to enforce it has been the bane of the Church of England. And a relentless uniformity also shuts us off from the many treasures of devotional experience, from which we might, if we would, discriminatingly enrich our service books.

The fourth witness is the diversity of human needs. In a Catholic Church account must be made of varieties of personal habit, temperament, condition, race. It is no longer desirable that we should find precisely the same service everywhere in this land in an Episcopal Church. The needs of many people, untrained in habits of worship, or unused to our methods of worship, immigrants of many names, toilers in our cities, cry aloud for some provision for their spiritual welfare. We must not hinder anyone's approach to God or dull his apprehension of God's approach to him, by insisting on his using in public worship only what we find helpful. We need not be surprised but we ought to be ashamed, if many an alien among us finds himself shut out from religious privileges within our borders, while we offer to him only the beautifully ordered services of the Book of Common Prayer.

So much for the value of flexibility. Only a small part has been mentioned of what might be urged—but its testimony seems emphatic and clear.

There must be some limits; and, in proportion as they are wide and even elastic, they require to be very clearly defined.

It is in fashioning or setting these limits that we are likely to find ourselves in disagreement. But we may agree about some principles of limitation.

The purposes of any limits among men are briefly summed up in one phrase, to prevent wandering and encroachment. Hence fences to keep in the unthinking sheep and bars to keep out intruders. In matters of public worship, some restraint on flexibility is requisite to prevent indiscreet variants, to avoid complexity, to secure the corporate rights of the Church and of each congregation, to safeguard doctrine. Will one set or sort of restraints secure all these? Just what must flexibility not touch? Can desired flexibility be obtained by multiplying permissive rubrics or repealing mandatory ones? Is it equally desirable in rite and in ceremony? How far may the law of a national Church properly go in defining particulars of public worship? These are some of the pressing questions that arise, questions that demand, evidently, other than purely liturgical reasons for their decision, questions to which it is hoped the ensuing discussion will provide helpful answers.

Meanwhile it must suffice to point out the importance of these four considerations.

First, any flexibility that is allowed should be frankly and clearly provided for by competent and recognized authority.

Secondly, all the material used in public worship should either be contained in the Prayer Book or, if not, be made known to all the people of the Church by authority.

Thirdly, no flexibility should mar the structure of the services in the Book of Common Prayer. If any of them be finally convicted of structural faults, let these be removed, frankly, by surgical treatment, not played with according to someone's light fancy or imperfect theology.

Fourthly, the competent authority in determining limits of flexibility in public worship, is the Bishop of each diocese, acting under sanctions inherent in his order, but in ways plainly defined by General Convention, and subject to an appeal to the Bishops of the Province. It is difficult to frame rubrics so clearly that they will never need to be interpreted; the proper interpreter is the Diocesan. It is impossible and undesirable to provide by rubric for all particulars of all possible variations in liturgical use; the Bishop is the one fitting judge in such cases. In affirming this ancient, reasonable, necessary *Jus liturgicum*, the latest Standard Prayer Book in English agrees with the earliest. The Book of 1549 referred all doubtful questions about the use of the book to the Diocesan. The Book of 1892 makes a Third Service, as well as repulsion from the Holy Communion, subject to the approval of the Ordinary. Objections to this episcopal supervision seem to be no less ill-judged than unfounded. For unless we are prepared to approve congregationalism or to make a little Pope of each parish priest, there is no other resort than the canonical rule of each Bishop. That some are restive under this is quite evident and not surprising; but the more usual feeling is that of the priest who says that he has worked happily under six Bishops, in widely differing conditions, and has never been unwilling, nor ever found it disastrous, to be ruled by their liturgical decisions, though he has sometimes thought their fears unfounded and their opinions unsound.

That seems a rational position for everyone charged with the responsibility of helping people in their worship in a Church that stands for order, as every creature of God must. If we consult and act under the guidance of this spirit, having in mind the great need and the reasonable limits of flexibility in the Church that desires to minister properly to all sorts of people, we shall stimulate one another in desiring suitable new forms of worship, and shall trust each other to use these forms in loyalty and with love; in utter loyalty to the Church, which has brought to us these treasures of devotion, with yearning love toward all souls of men whom by these means we call nearer and nearer to God.

THE REV. DR. V. W. SHIELDS

presented the next paper, in which he said that the value of flexibility is manifest in the satisfaction felt through the discretionary use of this or the other part of the service. Liberty in this respect was demanded for relief from strain of over-long services. But the Prayer Book already has given sufficient latitude. In the book are found not only the true and proper way of worshipping God, but the correct teaching and edification of the people by holding before them the principal parts of public worship, the historical facts of Revelation, and especially the history of the Redeemer. The question of flexibility is satisfied by the rubrical provisions. But if demand is made for shorter services then reduce the number of psalms, shorten the lessons, or even the epistles and gospels, replace the *Te Deum* and *Benedicite* by some other shorter hymns; and reserve the great canticles and hymns for festal occasions.

The masses read the Prayer Book and thus learn history taken from the Bible. The Book of Common Prayer is the bulwark of the historic Catholic faith. No idea of flexibility should be permitted to break the continuity and the historic aspect of the Christian religion. Some of the canticles and lessons, epistles and gospels have respective bearings upon the historical aspect of religion. The rubrics should be followed. No extraneous or extemporaneous matter should be permitted, and the demand for individualism in the services should not be tolerated.

## THE SPEAKERS.

BISHOP KINSOLVING, who is always a welcome speaker, gave a brilliant extempore address. He said the main purpose of all forms of public worship originates in the effort on the part of the worshipper to secure three things; first, reverence in the thing offered; secondly, dignity in the performance of it; thirdly, adequacy and propriety of expression. God is the giver of every good and perfect gift. Man, in offering to God the worship and adoration of his nature, will intuitively try if he approaches the divine presence in the proper spirit to come with the best he has; and, as a result of this, we have had on our hands our forms of public worship, in the Book of Common Prayer. Now, the Church has always recognized a certain amount of flexibility in the use of the Book, and never before in the history of the Church has there been shown such earnest desire as at present, to apply the principle of flexibility. That degree of flexibility is needed that will keep the service alive; that will prevent them from degenerating into mere mechanical lip-service and into mere formalism by the constant repetition of the same forms.

As to the limits in the value of flexibility we have limits defined for us by the Church herself when she applied the principle of flexibility to her forms of worship.

The Book of Common Prayer gives you all you want. The Church has carefully defined in the use of the Book the limits of flexibility, in the rubrics in that Book, and a wayfarer or a fool even, can see. On the seventh page the rubric is as explicit and plain as any law devised by man as to special services. There is a limitation set by the Church herself, and I do not agree with those who say that the Church has spoken in uncertain voice. We stand before the Christian world as the most orderly constitutional and legal body of Christians in the world. I do not ignore or overlook a great principle, the law of liberty as applied to various conditions and times and circumstances. The loyalty of the priesthood ought to be the limitation of the application of flexibility when there is unwritten law or no law at all. We are living in a great, busy, bustling epoch of the world's history, and we must realize that we have to deal with problems and so, my answer to the limitation of the use of flexibility in cases not provided for by the Church is to leave the questions to the loyalty of the priest and of the layman. It would be disloyal to introduce false doctrines or teachings; it would not be loyal to omit certain forms prescribed by the Church, but much is left to the sound judgment and discretion and loyalty of the minister and of the layman.

The REV. QUINCY EWING, the next speaker, contended that the Church did not allow flexibility but that flexibility was to be desired. In speaking to this point he said he could not understand how, strictly speaking, there could be any such thing as flexibility in the use of prescribed forms of public worship. If a certain prayer is ordered to be said at a certain time, a certain posture assumed, there is no possible flexibility in the saying of the prayer, the assuming of the posture. The real question seems to be the value on occasion of dispensing with, or, in some sense, departing from prescribed forms of public worship, and the limits within which such procedure is justifiable.

That any prescribed form of service should sometimes be departed from, if our worship is to be a spiritual reality for truly spiritual ends, I take to be at least as much a matter of course as that the rules and regulations of the most authoritative military manual should be ignored when victory is the probable reward of ignoring them and defeat the probable price of adhering to them. The Church is not here with its forces drilled and organized for the sake of the Prayer Book; the Church is here for the sake of victory over the world, the flesh, and the devil; and the Church's soldiery are disloyal to its deepest meaning and eternal purpose if they permit anything prescribed to forbid them to help win its victory in the largest way. Until we can put a limit to spiritual needs, until we can put a limit to the ways in which spiritual needs may be ministered to, we cannot wisely and Christianly put any limit to the forms that may be employed in bringing about a closer, more vital relationship between the spirit of the living God and the spirit that is in man, the bounded and unbounded, the finite and infinite, the forever ungrown and forever growing child of God.

## THURSDAY NIGHT.

## THE MORAL STRAIN IN SOCIAL AND COMMERCIAL LIFE.

Owing to illness the first appointed writer, the Rev. Wm. Austin Smith, was not on hand. His place was filled by

MR. E. M. JOHNSTON,

who said: It seems to be quite generally stated and currently believed that the present is a time of a weakened moral vitality in man's social relations. Numerous facts are appealed to in support of this contention, and it would be an affectation of the optimism of the astute to deny these facts or the prevalence of the popular conclusion. Modern methods of communication give us almost instantly and unerringly the news, and the whole reading world, whether it thinks or not, is fully apprised of the appalling frequency of evil.

The charge was made that we were giving evidence of moral decay. The facts did not prove that we were morally decayed. We were passing through an era of material expansion. The whole social fabric was undergoing a change. Vast forces were at work. Great

combinations of capital and labor had wrought out great wealth and were making complex problems for us to solve. They created a greater demand for the exploitation of moral possibilities. The stress on morals was like the high-tension electric current which did its work well under perfect conditions, but where there was a flaw in the machinery it burned out the weak spot. The moral development was not fast enough to suit the changing conditions. He referred to the moral awakening which swept over Missouri and was fanned into a flame by the present Governor of that State.

If we are to maintain an economic system fitted to our large opportunity and advance to larger ones, we must frankly recognize the insistence of a great and growing strain on morals as a necessary and inherent thing which you can neither eliminate nor reduce save by cutting the sinews of economic strength, and returning to a cruder and less effective industrial condition. As a community, we must learn by the ordinary means of enlightenment or from some cataclysmal panic that righteousness is the most valuable asset of civilization. That it is in fact a condition precedent to progress, and that when Christ expounded the law that if we sought the Kingdom of God and his righteousness material advantages would surely follow. He stated a fact as true and verifiable as the laws of Harvey, Kepler, or Sir Isaac Newton. When this diligent, inquiring, and astute American people have firmly grasped the real value of practical righteousness as a business asset, it will be quick to promulgate and enforce by judicial or extra judicial process a decree that the men of affairs who are to captain our colossal enterprises, be not only technically equipped to do the work in hand, but also be so thoroughly drilled and disciplined in the tactics and strategy of the army of the common good, that he turns not the armament with which he is trusted against his own people and act the oppressor, spoilsman, and tyrant. When we find this out our crops of rascals, from the gopher-like grafter to the proconsul of plutocracy, will alike go quickly down before the sweeping scythe of public scorn.

REV. D. C. GARRETT.

Every age has its moral strain, for progress implies struggle, and growth involves groaning and travailling in pain in the ethical as well as in the natural world. In various ways the old question constantly recurs: Is the world growing better or worse? Evolution, as a distinguished exponent points out, is not always upward and onward, but has its lateral and parallel and retrograde movements.

In studying present day problems there is danger of confounding the awakening of the public conscience with unprecedented decay of private and public morals. Publicity and retribution do not necessarily imply the world is going wrong. If the world is not advancing in righteousness there must be something lacking in the Gospel of Jesus Christ. If there was ever a time when the Gospel was convicting the world of sin and righteousness and judgment it is now. There was never a time in the history of the world when there was such a widespread interest in the questions that concern not merely the palliation of poverty and punishment of vice, but the prevention of suffering and the curing of the causes of wickedness and woe.

From one point of view there seem to be two comprehensive causes for much of the modern strain in society and business. A fundamental question is the accumulation of capital in the form of great corporations. It is a remarkable fact that nearly eight millions of families in this country average in holdings a little less than five hundred dollars each, while not over two hundred thousand families possess one-half of the entire wealth of our land. These eight million families depend on the daily wage, small salary, or meagre proceeds from modest farms or humble trade, and these are they who have to bear most heavily the burden of making ends meet and feel most keenly the strain of living, while return from labor rises reluctantly and incomes increase sparingly. Out of the total annual income of the nation one half goes to one tenth of the people. The other half is divided among the remaining nine tenths. The question of how to regulate corporate wealth is therefore the burning question of the day; the ethics of corporation management demand the fullest attention from college chair, the press, and, perhaps, the pulpit.

The remedy for much of the mischief of machine management is to be found in governmental supervision so that corporate business cannot be carried on contrary to simple, every-day common honesty. Let it be understood once for all, that fraud and robbery by corporations are as bad as dishonesty on the part of individuals. The strain occasioned by organized industries will be relieved by publicity. In regard to public utilities the people have the right, and through legislation will exercise the right to know how the books are kept; and, in the old Bible language, to demand that the books be open whether the judgment day follows or not.

In every legislative prescription for the ills of humanity, there is danger of an over-dose. The strain relaxed in one direction may be tightened in another. Let there be a square deal all around and fair play to corporations.

The second source of strain in both the social and business life is the widespread departure from simple to an artificial mode of living. A present-day problem that ranks in importance with the ethics of corporate control is the question of the ethics of extravagant expenditure. All moralists have agreed that prodigality is pernicious. The difficulty to-day lies in the definition of luxury, in any statement as to the limitation of expenditures. No ironclad rule can be laid down for all alike. What might be considered luxury for one

would be frugality for another. And what may have been profusion in the past may be parsimony in the present.

Take the question of economic expediency. A fallacy floating around the land makes out that extravagant expenditure is a good thing; it puts money into circulation; it gives employment to all sorts of people. It is not denied that money spent from one purse goes to other purses; that a spendthrift is more useful than a miser; but this is not the economic question. Must not a man take into account the moral effect both upon himself, and upon others? The waste wrought by an expenditure that does not contribute to the good of humanity is analogous to that of an earthquake. Whatever is spent that does not help to develop life physically, mentally, spiritually, is not well spent. The pay for extravagance is incidental; the waste of capital that might go into worthy productions is essential.

In the vision of the Kingdom of God that is surely coming, there will be raiment and food, houses and books, flowers and music, and every good and beautiful thing for all, because all shall have won these blessings by their own labor, unfettered by wrong; and all who cannot work—the weak and unfortunate in gradually decreasing numbers—will be held up and helped by those stronger than themselves. Meanwhile the progress towards this happier end will be hastened by rational living and fair play. The economic explanation of hard times is the whole nation at intervals struggling to make up the deficiencies and irregularities of one part of society whose false living forces burdens for the rest of society to bear. So great is the solidarity of mankind that the whole body must suffer the consequences of the sins of many members. No man may then dare separate himself from the social organism, and, taking his stand upon the platform of a false individualism, declare he is not bound to respect the rights and feelings of others. To attempt this is, in the long run, to commit suicide commercially, socially, morally. A man cannot thus dissever himself from all responsibility to others. There is still a bond that holds him fast, a tie stronger than blood and tighter than death. He may injure society, but he hurts himself at the same time. God has so willed that we belong to one another. Absolute independence is impossible. Man's true individuality is to be secured only through the surrender of the single self to the universal.

#### THE SPEAKERS.

The REV. J. H. MELISH spoke of the results of the strain, and said:

If we were content to remain still, then we would cease to be good. Ethical standards become moral narcotics if we did not aim higher. In the world of business, the tendency was to put the dollar above the man; in the world of politics, the tendency was to make it an instrumentality for the domination of the many at the hands of the few; in the world of religion there was a tendency to outward show and hollow sham. Under these conditions, so long as man is man, he would be under a great moral strain.

He quoted Carlyle's definition of society as one huge mechanism in 1829, when he took the ground that the discovery of the use of steam had destroyed the individual worth of men. Nearly a hundred years since we were confronted with a new problem, the characteristic of our time being organization. Had the introduction of mechanics destroyed the moral worth of man? No. Conditions do not make men. Men make conditions. Man frequently puts his responsibilities upon conditions, simply to shift the burden of failure from his own shoulders. Only as men could we go forward and do the work ahead. Man's power was multiplied by organization, just as it had been by mechanics. Think of the captains of industry and the labor unions working on their splendid field, vaster than any Cæsar ever had. Let us not misuse this great power on the most splendid stage of history.

He held that behind all systems of society there lived one good thing, and only one, and that was good will—the upward look and the struggle.

PROF. ST. G. S. SIOUSSAT said he did not believe that the world was growing worse. The strain was great but the world was growing the better by reason of the strain. I am an optimist, he said. The burden of proof was on those who held that the world was growing worse. Speculation was not a recent development. It went back to the early days of the Republic, when there was just as rabid speculation in land scrip as there was now in stocks and bonds and there were just as many accusations of corruption.

There was a distinction between materialism and industrialism which was not always made clear. Materialism was sordid, but industrialism meant development. They should not be confused. It was plain that men were not worse, but the problems before them were more complex. Labor and capital were separated by the factory system; there was the development of the corporation system; limiting the liability of the individual; there was the growth of the representative democracy in government. All these contributed to separate and divide self-interest of the individual and the responsibilities to the world at large.

In conclusion he deplored the lack of effort to teach sociology in the colleges and technological institutions of the South, which, he said, resulted in a one-sided development. The young men were compelled to rely on the newspapers and magazines for their views on the great questions, and were uninformed of the problems of the relations of citizenship. There was a narrow development and it

resulted in self-interest prevailing. They should be educated not only in their rights, but their duties as citizens.

The REV. H. R. HULSE said that the evidence of the strain was perfectly apparent, and he attributed it to the wonderful progress of civilization and man's probing and searching in every direction.

Man was uncovering the secrets of nature, and the rewards were great, and consequently the moral strain was increased. The rewards were not always equitably distributed. Not only had they engendered a sort of class feeling, but even a caste feeling. Shall we say prosperity is bad? No, prosperity is good. Wealth and comfort and luxury are good and can be made good. Wealth and education are simply powers to be made use of for good or evil. All this was bestowed upon us from God and belonged to Him. We should sanctify it, and use it for God's purpose. We should turn our silver into culture, and our gold into character.

BISHOP OSBORNE joined in the discussion and spoke of the temptations which prevailed in the world to-day. The social sins of large cities are very numerous and great. The manner in which Sunday is spent is an evidence of the spirit of the age. He told of a society woman who took his advice and went to church every Sunday while at a fashionable summer resort, being the only one of over three hundred who braved the smiles and sneers of the others. While here he had received a letter from her telling of her experience at another resort in Florida, where she was the only one of 600 to attend church. All the others were under a severe moral strain, which was to practice in public that which they affected to believe in their own hearts. Most of those people spent their Sundays playing bridge. The gambling of to-day was not confined to stocks and bonds. He told of instances where women lied even to get money to pay their gambling debts, or as additional capital. There were many things nearer to us than gambling in Wall Street.

#### FRIDAY MORNING.

#### WHAT SHALL THE PREACHER PREACH?

REV. GEO. E. VAN DE WATER, D.D.

A preacher is merely a man who publicly declares a message. It may be his own, it may be the message of another, in which case if the preacher is honest the message will become his own by adoption. If he be a Christian preacher his message must be the Gospel of Christ. If, moreover, he be a Christian preacher ordained as a minister of, and licensed to preach in any particular Church, whatever he may himself think of his rights and his privileges, the people who hear him preach will expect him to preach the Gospel of Christ as his particular Church hath received and understands the same. The essence of Christian preaching is that the preacher should believe himself, however humbly, yet assuredly, to be set in no uncertain sense as the bearer of a heavenly message from God to man.

It were manifestly impossible for any preacher, however intelligent, without help from others, to extract from the Bible in any systematic way and for any definite use the teachings of the Gospel of Christ. If any preacher could do this to his own satisfaction, he never could preach it to the satisfaction of others.

The Bible is a book that a fool running may read, but a wise man will do better to stand still and study. There are a few things that must be believed, if one is to be a Christian, and then there are more things that may be believed. The Christian Church has authority to teach. Availing itself of the combined wisdom of its officers, it exercises its inherent right to put forth in the form of a creed the things that constitute the essence of the Gospel of Christ, which is the message that the Christian preacher is to preach.

Anything that can enlighten these statements of historic creeds may be properly utilized by the preacher, but nothing that darkens them. They may be explained, but not explained away. The facts are facts. There are no inferences in the creed. The words mean what they say. They who first used them, the myriads who have said them and believed them for centuries, and the millions who say them and believe them to-day, with exceptions so few that exceptions prove the rule, certainly believe "the Virgin Mary" to mean something more than a pure woman, and "the resurrection of the body" something different from the life Everlasting. The Apostles' Creed is too sententious for compilers in any age to insert into it words of doubtful meaning, and is too short to contain two statements at its conclusion which mean the self-same thing.

Our question is answered in part by saying, Anything that helps to the knowledge of the Scriptures, which testify of Christ, in whom men have eternal life. Shall the preacher preach politics? Yes, if he preach in such a way that he may not be charged with flagrant misuse of a trust in advancing the cause of a party. Shall the preacher concern himself in his preaching with the social questions of the day? Yes, if he is careful not to become such a faddist that he can preach about nothing else. Is the preacher to refer to current literature, and the passing novel, and how passing most novels are? Yes, assuredly; but never let the congregation think that the preacher knows more about *The Call of the Blood* or *The Awakening of Helena Richie*, than he does about the prophecy of Ezekiel, or the Gospel according to St. Luke. The whole realm of nature as well as that of art is the preacher's to roam through, if only he will remember that his business is to preach religion, this always, this first, this foremost. Even the foolishness of preaching can do much good, when it is of this sort.



The end of preaching is spiritual mindedness. Ethical culture can never be spiritual life until it is infused with the life of Christ. The preacher who does not preach chiefly and constantly Jesus Christ may be a preacher, and a good preacher, but he cannot be a Christian preacher.

What shall the preacher preach? Anything under heaven that will vindicate belief in God, faith in Jesus Christ, the sanctifying presence of the Holy Spirit, and the certainty of a future life in which the inherent character of the individual will determine his endless destiny.

With diction easy and clear, pregnant with reasonable sentiment, cultivating a reasonable use of the imagination, adorned with apt metaphor, void of all display of learning yet ever displaying learning, painting genuine Christianity with that venerable coloring and masculine form which distinguishes it alike from sordid superstition and rash enthusiasm, and instead of inspiring men with dread and fear, commanding their love and admiration so that the hearers will say and mean it, "I want to be good"; this is the kind of preaching that man loves, and God admires, and is preaching that has reached the point of perfection.

Subjects for such preaching are innumerable. Texts for such preaching are multitudinous. Illustrations are without measure, but the theme is one.

What shall the preacher preach?

JESUS CHRIST.

The second speaker was the

REV. CHARLES L. SLATTERY.

He pleaded first for sermons which attempted at least to answer the hard questions roused by such events as the ruin of Martinique. "To come to the church after such a startling calamity, and to hear from the Christian preacher no faintest attempt at interpretation, or even remembrance, is to feel that Christianity is either faithless or frozen. . . . Better a halting, stumbling sermon, which, however shabby its argument, shows an implicit trust that God has the terrible event in His keeping, than the most eloquent and easy discourse which glibly passes it by."

Mr. Slattery's next contention was that in every Christian pulpit there ought to be at least four sermons each year on the Nation. "The Church," he said, "ought to be the conscience and the will of the Nation." He believed that the accusation that the clergy are afraid to speak out is false; "but," he added, "when a man stands up in the pulpit, and begins his sermon with the declaration, either to his own heart, or aloud to the people, that he is about to speak in the Name of God, he feels a grave responsibility. He strives then to say only words which he *knows* to be true. Vague surmises, brilliant guesses, are not for him. The rich man is just as important as the poor man: one must be justly treated quite as the other. . . .

It may be easy in private gossip or in political wrangling to brand a man a thief on circumstantial evidence; in a court of law it is hard; in a Christian pulpit it ought to be impossible." Against the easy thrust that the preacher's lips were therefore sealed, he pointed out how a man inclined to cooperate with bad men because such cooperation promised success to him personally, might, by a Sunday morning's sermon on the Nation, be so filled with love and honor that his will would be fortified to do exactly right in the political struggle; even if, individually, he seemed to fail. The man, moreover, who had stood for office with honor, and had gone down to defeat because he would not touch pitch, might be given courage to try again. The whole problem was as practical as it was vital.

All this leads, said the speaker, to the individual man. He felt that the preacher had a stern obligation to inspire in men a horror of sin. "The theory," he said, "that saints and gentlemen do not have very vulgar and common temptations, is not true. Every man needs to be taught to abhor evil. And," he went on, "the warning ought to be definite. Lying, slander, stealing, intemperance of every sort, irreverence, selfishness, unforgiveness, ought to be so specifically condemned that a man will instantly fumigate his heart to kill any lurking germs of such pestilences."

He at once guarded against the danger in such preaching: it might become hard, exacting. "Most of the people to whom we preach are trying hard to lead good lives. They have temptations; now and then they trip; but they need more than warnings—they need encouragement, they need to know the comfortable Gospel of Christ." To this end he attached the obligation to preach doctrinal sermons. "The preacher must preach the most definite news of God which he can grasp. For comfort, to be comfort, must be more than sweet words and flowing assurances: it must be based on the firmest, deepest facts of life. There must be reasons, reasons so good that the mind will be convinced. In a word there must be preaching of sound doctrine." He pointed out the excellent reasons why some doctrinal sermons grated on people's nerves. They come from callow folk who themselves are unconvinced. They are raw and rasping, detached and unrelated bits of doctrine, which, not understood by the preacher, can obviously have no comfort for his congregation. "He is a mean preacher," he said, "who does not convince his congregation that doctrines are given us by the Holy Spirit to help us understand the world, ourselves, and God. They are not dark shibboleths, but bright revelations of the truth. They are not tests of our respectability, but the clearest messages which intelligent men have received of the goodness and the love of God."

The climax of preaching is Christ. That sermon which does not make men think of Christ is a failure. Christ ought to be preached personally. There ought to be enthusiasm for the Church, because it is His. "As Christ identified Himself with a stained humanity and shared all its troubles, so the preacher beckons men to have great Christian hearts, and to share their goodness and their happiness with the unfortunate and the distant. . . . As Christ sought the lost sheep, so the Church, in His Name, seeks all who forget, all who have not yet heard." The preacher must be convinced of the *power* of Christ. Thus convinced, he must so appeal to the emotions of men that men will open their hearts to Christ. He must plead with them so to believe in Christ's power, that they will dare to give their whole lives to Him—so that old sins will drop away, and virtues, hitherto impossible, will become inevitable. "So," he went on, "the preacher must preach the sacraments; not as cruel, unintelligible barriers and conditions, but as pledges of Christ's perpetual love. I am afraid," he went on, "that the sacraments are sometimes preached slightly as charms, not as the divinely-given means of simply and implicitly obeying Christ, and so, by an outward act opening wide our hearts to His presence, and so admitting to our inmost selves not His Body and His Blood merely, but His heart, His mind, His soul, His whole life. How gracious, how inspiring is that scene where many men and women, urged by the preacher, kneel humbly together in the absorbing effort to obey the Lord Jesus, and the air vibrates with the enthusiasm of Christ's presence consciously, really, spiritually received. . . ."

"The world longs to believe in the power of Jesus Christ. It is the preacher's glory that he is yet among men to preach that power. He must convince men that the power is available; he must inspire men with the longing to possess it. . . ."

"Who is sufficient for these things? Not one. Therefore must the preacher pray for help."

#### THE SPEAKERS.

The REV. W. A. GUERRY, chaplain of the University of the South, said a preacher must have time-consciousness so as to be in touch with the great movements of his age, and be informed on public issues and questions; and world-consciousness, by belonging to all ages, and being a student of history and a reader and student of Holy Scriptures. He must know the ideas of his age. For instance, the old idea of the Rock of Ages, showing a woman in the midst of a tempestuous sea, holding on to a cross at the foot of a rock, which conveyed the idea of personal salvation, has been modified so as to represent her in the same attitude, but only clinging to the cross with one hand while the other is extended to her sister who is about to disappear under the waves, nearby. This is the modern idea of salvation for others.

The modern preacher comes declaring a kingdom of God, and this kingdom is a present reality. It embraces all of a man's life. Hence the range of subjects of modern preaching is greatly enlarged. The question is asked: "Should the pulpit concern itself with public issues?" Yes, if they involve a clear moral. There are many burning questions before the people concerning which the preachers cannot afford to remain silent. There are the questions of child labor in factories, prison reform, the horror of sweat-shops, the treatment of delinquent children. But these questions must not be treated in the spirit of partisanship. The preacher always speaks in the higher interests of men's souls.

The world has not yet heard its best preaching. Other ages have been richer in personality of the preacher, but no age so rich in truth. We know more about the Bible than did our fathers. The modern preacher addresses a larger audience, through the telephone, the phonograph, the press. If the pulpit fails to supply moral and spiritual leadership to the people, the public press will, and our place will be usurped by those who have the courage of their convictions. The average man will not see how the Gospel applies to him, unless the preacher makes the application.

Mr. Guerry was followed by the REV. P. H. WHALEY, who began his address with remarks concerning the latitude in the Church for all schools of thought. He believed all clergymen were preaching the Word of God; if not, they were not true to their calling. Said he: The only thing for him to preach is the Gospel of the Son of God. But various applications and changes may demand a re-statement of things, but never a change of facts. There are two great postulates of the Gospel—sin and salvation. The atoning sacrifice of Christ comes in as a means by which sin may be eliminated and salvation accomplished. Sin is a reality; salvation is a sacramental process whose ultimate is beyond.

In order to be a successful preacher a man's life must be bigger than his sermons, and he must be greater than his sermons. His Sunday morning preaching must be the noble, sublime echo of what he is the other six days of the week.

#### WHERE BROAD CHURCHMEN SHOWED INTENSE LITTLENES.

The call for volunteer speakers was responded to and the only jar to the harmony of the Church Congress occurred at this time. In the subject discussed on the opening night, the Rev. Dr. Van Allen of Boston, in the course of his remarks, had addressed the audience as "Fellow Catholics," and spoken of the great pleasure he had experienced in attending Mass at the Cathedral at the opening of the Congress; and Bishop Osborne on the same night in his remarks spoke of the Church as a teaching body, and incidentally speaking of

the second order of the ministry as "priests," of the altar and of the unbloody Sacrifice of the altar as "a showing forth of Christ's death until He come."

These remarks must have rankled in the breasts of two of the volunteer speakers, the VERY REV. CHAS. L. WELLS, Ph.D., and the REV. DR. BEVERLY WARNER. Under the guise of the topic, "What Shall the Preacher Preach?" the Very Rev. Chas. L. Wells, Ph.D., most emphatically declared that "the Mass" was never celebrated at Christ Church Cathedral, and that there was no altar in the Cathedral, while the Rev. Dr. Warner addressed the audience as "Fellow Protestants," and said he gloried in being a "Protestant minister." In his remarks he eulogized the Rev. B. M. Palmer, a Presbyterian minister of long residence in New Orleans but now deceased. He inveighed against "monks" and the type of Churchmanship represented by Dr. van Allen, and said that with the help of God, "monks" and the type represented by Dr. van Allen would be eliminated from the Protestant Episcopal Church in the United States of America. The attitude of the present age towards child labor, he contended, was not the result of Christianity, as Dr. van Allen had asserted, but would have taken place whether the event which happened centuries ago in the stable of Bethlehem had occurred or not. Both Dr. Wells and Dr. Warner were wrathful, and outside of this one unfortunate episode, which marred otherwise excellent addresses, the harmony of the Congress was not disturbed.

Bishop Osborne and Dr. van Allen were guests, and many present could not understand how the use of the words "Mass," "Priest," "Catholic," and "Altar," which are certainly legitimate in the Anglican communion, and are recognized as such by the authorities, should have excited so much ire and contention on the part of the two New Orleans clergy named. While not relating to the topic under discussion, it was amusing to some and served to create a little excitement.

DR. VAN ALLEN was one of the volunteer speakers. He said: The preacher should preach Christ and Him crucified. For the Christian preacher the question, "What Shall the Preacher Preach?" was answered in the Bible—Christ and Him crucified. In the course of his remarks he said he had several young men in his parish preparing to become "priests of the Catholic Church, and I expect they will one day celebrate Mass at the Altars of the American Branch of the Catholic Church, which, by the way, is preaching Christ and Him crucified, for we thus obey His command to 'Do This,' and we do 'show forth His death until He come.'" He was in his usual good humor and did not appear to be even in the smallest degree ruffled or disturbed. He was warmly applauded.

The Rev. T. P. THURSTON and the Rev. J. H. MELISH joined in the discussion, arguing for larger liberty in the expression of ideas from the pulpit.

#### FRIDAY NIGHT.

##### THE LIMITATIONS OF PRIVATE FORTUNES BY LEGISLATION.

RICHARD M. HURD.

In considering the limitation of private fortunes, the first question would be on what moral and economic grounds could private fortunes be justly limited, and the second, what methods would be most effective in accomplishing such limitation? The grounds of limitation would differ according to the origins of the fortunes, which divide themselves into three classes: first, fortunes honestly earned; second, fortunes due to special privileges; and third, fortunes illegally or unfairly obtained.

To begin with, we may concede that the men who by superior ability and industry develop natural resources, perfect the mechanism of exchange, or render any other important industrial service to their fellowmen, are entitled to large returns. But no man by the labor of his own hands or brain can create a colossal fortune during his life-time. The one exception might be the inventor whose stroke of genius yields millions of dollars of value.

The one fundamental reason why such fortune should be limited is that great fortunes are in themselves detrimental.

Let us turn now to the fortunes derived from special privileges or franchises, beginning with those made in public service enterprises in cities. The majority of city franchises are corruptly obtained and maintained and inevitably tend toward monopoly. Based on these exclusive rights in the city's streets, prices for service are fixed which might yield 30 per cent., 50 per cent. or more per annum on the cost of the plant, but which by the simple plan of watering the bonds and stocks, are made to show only normal interest earnings. Public service corporations are not private corporations for private profit, but public servants deriving their sole existence from public franchises, and the reason why they cannot be allowed to make charges based on competition, as in other forms of business, is that competition does not exist, hence the only fair basis for their charges is that they should earn normal interest on actual cost of plants.

Take the private fortune due to ownership of large areas of land in rapidly growing cities. The owners contribute nothing to the land's value. It is the growth of the community that creates value in land, since ground rent capitalized is the sole source of value in land. Take the fortunes due to discovering rich mines. To what proportion should society benefit and to what proportion the discoverer? As the rich natural resources of the Government domain are being exploited, the view is steadily gaining ground that the nation should retain title, for the protection of future generations,

to all mineral lands, coal lands, and forests which it now holds. When such a policy is enforced, colossal fortunes from owning mines or forests will disappear, and moderate fortunes from operating mines or forests owned by the nation will take their place.

As examples of fortunes illegally or unfairly acquired, Mr. Hurd cited those of the Standard Oil Company; those raised by manipulation of railroad stocks and bonds as in the recent Chicago and Alton "adjustment," the colossal swindle of the Union Pacific, and the Cincinnati, Hamilton and Dayton operation for which "Napoleon" Ives went to jail twenty years ago and which "was substantially repeated on the same road; the transactions on the New York Stock Exchange; the life insurance manipulations, food adulterations, and land frauds.

The extension of existing laws necessary to bring about this result will include abolishing all corporate privileges of issuing watered securities and forming combinations, monopolies, and holding companies, abolishing the Protective Tariff which enabled one man to sell his steel works for \$460,000,000, and which is the backbone of the monopolistic trusts, abolishing the privilege of private purchase of all mineral lands, coal lands, forests, water power, and irrigating rights still belonging to the nation, and abolishing the privilege of the rich of buying seats for their stool-pigeons in the United States Senate and State Legislatures through which to block legislation protecting the people. Also as to railroads, Federal revaluations of their physical properties and a consequent reduction of their freight and passenger charges to a basis sufficient to pay interest only on capital actually paid in, should squeeze out the water in their capitalization.

Mr. Hurd concluded by answering various arguments against the limitation of fortunes. If innocent investors would suffer losses, it is because they were robbed when they made their investments, and in recent years must have made them with full knowledge. The employment of labor would not greatly suffer, because the production of capital by labor is continuous. Business men would not be levelled in the way that labor unions slow down the pace of mechanics to that of the slowest man, because the possible limitation is so remote that not one man in ten thousand would ever be affected by it, and further, because the best work in the world in all lines is done for the joy of the work and not for dollars.

If it is argued that the wealthy make such princely gifts to charity and education as to justify them in acting as beneficent disposers of the products of the nation's toil, it may be answered that this partial return will not compensate a nation deprived of the rightful share of its earnings, nor offset the grave danger of over-concentration of power. If it is argued that progressive income and inheritance taxes will produce more money than the Government can utilize, it may be answered that after the normal expenses of the Government are met, including the loss of revenue from abolishing the Protective Tariff, its functions could be wisely expanded into many economic fields, such as irrigation works, river and harbor improvements, forest preserves, agricultural experiment stations, higher educational facilities, and many more.

More fundamental than the correction of the mistakes of the past is the inspiring thought that special privileges can be so abolished, present laws so enforced, and logical extensions so enacted, as to render colossal fortunes in the future almost impossible.

JOHN DEWITT WARNER.

Quoting at the outset from a magazine article written by Mr. Andrew Carnegie nearly twenty years ago, in which the social condition of the day was stated with the conclusion that "the situation may be surveyed and pronounced good," Mr. Warner questioned the conclusion and especially its application to the present time. At any given time, so far as the wealth of the world is in the hands of those whose energy or ability has acquired it, it is also in the hands of those who can best administer it for the common good. They do not always do so, but the qualities by which wealth is acquired are the best safeguards against its misuse. But there is another question—the extent to which wealth has been gained or is held by privilege.

Possession of the earth's surface, tariff favoritism, farming out of government powers to private franchise holders, and corporate privileges, were among those discussed. The fruit of these was denominated actively acquired wealth. A more burning question remains—that of unearned wealth. There is, generally speaking, neither merit in its possessor; nor real profit in it to him or the community. The wrong to be righted is a creation of statute—one which we have made and that we should therefore destroy or control.

Its great source is devolution of property by death. But the earth belongs, not to the dead but to the living; and in no country, least of all this, does possession of property by an ancestor infer either desert or capacity on the part of his descendant. His suggestions as to the cure for evils of this class embraced the following:

Let the law consider each citizen to be a trustee, for the public, of all he holds, subject to the right—

To hold, control, and dispose of it for all lawful or business purposes—including his personal enjoyment and the support, education, etc., of such as he may see fit—except as to give (as distinguished from using or expending to or for) it to any person or party—

(a) As to this, he might be allowed to give or will to or for anyone not to exceed \$100,000, unless his estate be over \$1,000,000,

and then not to exceed one-tenth of his total estate, or, in any case, more than \$1,000,000—any gifts, legacies, or devices to any one person or party to an aggregate of about \$10,000 to be valid as against the public only when duly recorded. In cases of intestacy, estates to be subject to like limitation of the amount to be received by any one beneficiary, other than the public as residuary legatee; and this amount to be discounted by any prior gift from the deceased not theretofore used.

(b) Also to give to any *public use* of not to exceed one-tenth of his estate, such one-tenth being over one million dollars, with the privilege during life to make successive or greater gifts by leave of Court on application therefor; or to do so by will, subject to the approval of the Court.

This leaves each to enjoy such luxury as he may wish, and to provide more generously for his family, or any and all whom he may wish to favor, than most of our men of wealth would themselves say for their good.

In disputed cases, every reasonable intendment of good faith would be made in favor of validity of the transfer attempted. But by penalty of forfeiture to the state of such part of unlawful gifts as the courts could reach, and against the donor for any remaining amount, the law could be kept effective.

I have not forgotten that constitutional limitations might forbid, during life of the present holder, such limitation on disposition of property already held. But this need not seriously limit or postpone the desired effect. Before any plan can be put into workable shape, many more problems must be solved than the few I have noted. But those who do not like my way would do well to frame better ones. The question is not whether the public shall have its rights, but only how it will take them. And if the holders of wealth unearned or gained through privilege have any preference as to the method, their suggestion should be prompt.

How inadequate may be the remedies I have suggested I admit. There are two reasons why I have not discussed the bulwarks that should be raised against predatory wealth as such.

One is that my subject is the limitation of wealth by law; and any proposition thus to limit real power, laughs itself out of court. For laws are but cobwebs stretched across its path.

The other and more hopeful is this: Once we have done away with such privilege as does not represent real power in the holder, such readjustment of moral forces must follow as, I believe, will measurably withstand the encroachments of wealth. If not, then, this nation must become a plutocracy, and be added to the junk heaps of past greatness. But I anticipate no such fate. Our peril is indeed greater than that which any other nation has survived. But our resources to meet it are still farther beyond those with which any other was ever endowed.

Among these on the part of the masses are that alertness that promptly arraigns wrong, that aggressiveness that insists on promptly dealing with it, that good temper of well nourished men in which with us reform can be planned, and that fairness that in the end must characterize the intelligent majority of a prosperous people. If to these were added equally correct reading of the signs of the times by our privileged classes and the holders of unearned wealth among us, prompt concession of what they cannot logically resist, and cheerful acceptance of justice for all, the needed reform would be had without a jar.

We can have no French Revolution here. We need fear no Russian terrorism. Our people are too wide awake and too capable to wait for redress till misery drives them to frenzy.

Both of these papers received marks of approval from the audience and the writers were applauded on several occasions.

#### THE SPEAKERS.

The first speaker on this topic was the REV. C. C. KRAMER. His speech was excellent in every way and elicited much applause from the audience. He divided it into four parts, that relating to the land question, the problem of corporations, the inequalities of a high protective tariff, and the abuse of patent rights. He argued on the line of the individual contributing nothing to the unearned increment of land values, which was created by the community as a whole, and, therefore, the community should enjoy what it created. The creation of corporations was just and laudable, because there were some forms of enterprise which were so large that they were beyond the management of an individual. In the beginning they did great service in the development of the nation. But they had become in a measure one of the great sources of evil, acting as a corrupting influence on government and legislatures, and had men at their head who were more interested in Wall Street than in the management and development of their properties. The tariff which professed to do great good, and was alleged to be in the interest of labor, increased wages 8 per cent. and increased the cost of the necessities of life 33 per cent. As to patent rights, it was not the man who created the invention always who derived the profit, but the capitalist who exploited that invention.

At his conclusion the hall echoed with applause.

JUDGE S. McC. LOWRASON contended that wealth acquired by industry was a man's own, and man had a right to all his industry enabled him to accumulate. Wealth is not wrong in itself; only the misuse of wealth is wrong. The danger, the cause for special alarm at this time is that we have arrived at or are approaching that

period in our growth as a people, our evolution as a nation, which in the history of nations is called their zenith, and which implies a corresponding descent or decay to follow.

What is meant by the phrase using a great fortune wrongly? It means, to put it as concisely as possible, that men use such fortunes, or can, if they wish, so that they will have a monopoly of liberty and the pursuit of happiness, and that others not so rich will enjoy life, liberty, and happiness by sufferance, as it were.

If wealth is rightly acquired, the discipline to which the acquiring of it has subjected the acquirer has made it practically impossible that he should use it wrongly. If that is true, and, considering the further fact that to take away what has been honestly acquired smacks of oppression and dishonesty, the correct thing to do is to regulate the acquiring of wealth so that it cannot be acquired otherwise than rightly. This is easier to do, as well as more honest, than to limit the acquisition of wealth by the very difficult process of selecting and establishing a fixed point beyond which it shall be forbidden.

There is an objection to limiting wealth, if the phrase means anything, implying a dwarfing of man's faculties, a suspicion of his inborn capacity for integrity and honesty and a distrust of his future. It suggests the hobbling of progress, fixing standards to-day for to-morrow, laying up a store of baby clothes for the grown man. So far as I am concerned, no amount of money is too much for the man who uses it, let us say, as our Saviour would have him use it, who does good with it, and does not use it to break the laws of his country. And, on the other hand, no fortune is so small as to be bearable which is used against one's neighbors to make men bad and to make laws contemptible or oppressive.

The only restriction fair or necessary to prevent the accumulation of wealth which does not or has ceased to represent effort is by laws of distribution among descendants. This can be so regulated as to be enough of a safety valve.

There were no volunteer speakers to this topic.

The report of the discussions of Saturday is deferred till next week.

## IS THERE TIME?

BY ERIE WATERS.

IS there time, mother? We are so late."

Maizie spoke with impatience as she rose from the table.

"Yes, dear, your father is ready. Prayer and food hinder no man's journey."

Many-a-day, and in many a long year after were the mother's words remembered. Life was a hurry and a rush, but the very memory of the quiet, even tones brought rest and peace. Always in that household there was time for morning prayers. (Perhaps life was slower then.)

Just after breakfast, before the family scattered. The maids were free to come, or not, as they pleased. They usually came. A short chapter was read. Then all knelt for prayers. The father read, or in his absence, they listened to the mother's gentle, reverent voice:

"Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities." This—and more.

In the pleasant room they met; the habit of order, of duty, of reverence, was present; the habit also of loving. The children's custom was to kiss father and mother when they rose from their knees. Sometimes "Baby" ran for the first kiss. Sometimes it was a noisy scramble. Never a reproof for this. Sometimes—since children are but human—the familiar words may have fallen for a moment, on deafened ears. Perhaps Pussy came in, and who could help smiling—aye, and giggling—when she clambered up Willie's back, or jumped into mother's lap?

Oh! life is a "rush" now; life is crowded and hurried. True; but it is possible that there has never been a better time in the world's history, with more interests, more opportunities, more preachers. And, surely, there are homes, be they ever so small. For, where father and mother are—where love is—there is home.

"Is there time?" Is there time for the sacred, familiar words to drop from loving lips? Think of it, parents! In after years the *message* bears an added sanctity, when the child—a man or woman grown—is far away; when the dear voices are still. When those words first heard in childhood fall from the preacher's lips, a depth of feeling stirs again; a picture comes before the homesick one:—the cosy room, the earnest, loving faces, the innocent mirth. The memory, too, of the care, the effort, the determination that the children should be good.

WHATEVER God tells us to do, He also helps us to do.—*Dora Greenwell.*

# THE CHARACTER OF A CHRISTIAN MINISTER

BY THE VERY REV. GEORGE HODGES, D.D.

*Dean of the Episcopal Theological School, Cambridge, Mass.*

## IV.—FAITH.

**W**ITHOUT faith it is impossible to please God"; more especially in the work of the ministry. For faith is the perception of God, and the maintenance of a personal relationship with Him. And to bring this about, and to make it more real to more people, is the mission of the minister: He must first possess it himself. He must be a man of faith. It is a quality fundamental and indispensable. If ye had faith, said the Master, ye could do all things, move mountains, cast out devils. He made faith the necessary condition of power. Also, He made faith essential to the entrance of benediction. He who has it may be blessed: he who lacks it makes blessing impossible. Thus on both sides of his life—towards God, that he may receive strength, and towards man, that he may exercise power—the minister has imperative need of faith. He cannot get along without it.

Faith, in this sense, is a spiritual rather than an intellectual matter. It consists not in a formula, but in a quality of mind; and is expressed in act rather than in speech. It is the color, and the fragrance and the flavor of life. It is the determining fact of personality: so that men are recognized and estimated as large or small, broad or narrow, spiritual or unspiritual, helpful or unhelpful, according as they have much faith or little. Here is one who lives in the physical plane only, and is little more than an intelligent animal; here is one who lives in the intellectual plane, and is little more than an animated book, without human sympathies, and with no perception of the unseen; here is one compacted of body, mind, and soul together, facing the sky, conscious of God, in harmony with the environment of mystery, and revealing this completion of his normal being by a note in his voice, a light in his face, an indefinable quality in what he says and does. This indefinable quality is faith.

That which is believed may be in great part mistaken, it may contradict the truth, and yet there may be saving faith. Thus our Lord praised the faith of Samaritans, and even of pagans. The distinction between believing in God and believing about God is both valid and important; one is faith, the other is theology. An illustration of the difference is in the relation of a little child to his father. The child's idea of his father's business corresponds to what we believe about God: we get just about as near as that to the divine and infinite truth. The child's confidence in his father is essential faith: that is how the man of faith believes in God.

Such faith as this justifies a man's ministry and gives him his message. He knows what the psalmist meant when he said, "I believed, and therefore will I speak." And he translates into his own counsel the word of St. Paul, "Let us prophesy according to the proportion of faith." He finds by experience that that is the true measure of his preaching. He prophesies well or ill according to the proportion of his faith. He enters into his ministry and goes about its daily errands in the strength of certain primary convictions, and he increases in ministerial power according as these convictions grow clear and strong.

The first of these is the conviction of the being of God. The good minister is absolutely sure of God. He knows both by revelation and by experience that God is. Every day he says the nineteenth psalm, though not necessarily in Hebrew or even in English: for this psalm needs neither speech nor language. The heavens declare the glory of God and the firmament showeth His handiwork, always and everywhere, to the observant and reflective soul. They who live in the spirit go about conscious of God, in the presence of God, rejoicing in God, and all the sight of the natural world is interfused with divine meaning and opens into heaven. To the saints who walk by faith, a country road is an aisle in the Temple of the Lord, and leads straight to the sanctuary and altar where He specially dwells; and all the experiences of life are anthems and lessons, and versicles and responses, and sermons and sacraments, in an unending service of adoration. This is indeed an ideal which nobody realizes in full, but all good people have blessed seasons of approach to it.

Another primary conviction is that God is expressed in Jesus Christ. God is manifested not as an influence only but as a person; with qualities of which our human virtues are sug-

gestions and interpretations. God is in Christ. God is visible in the face of Jesus Christ. This truth the minister perceives immediately with the eyes of his soul. Sometimes he is helped to realize it by the technical definitions of theology, sometimes by the aid of mystical and sacramental symbols. It is largely a matter of temperament. The essential thing is to have the vision, and thus to see God. The path does not greatly matter, so long as it leads to the feet of Christ. What is needed is that the minister shall find in the words of Christ the words of life eternal, and in the spirit of Christ the Spirit which transforms the world. These words he teaches and applies to common duty, and in this spirit he endeavors to live, and to induce his neighbors to do the same. Here is his unending occupation. Here is his distinctive mission.

A third primary conviction is that which asserts the value of the soul. The minister knows that he has a soul, and so has his neighbor. He knows also that the soul is the best that is in man, even the true man himself. He does not expect to be rich, or to attain any other secular ambition, but he does desire with all urgency to save his soul. He would keep it clean and fair and unspotted from the world. And he desires to save the souls of his neighbors. This is quite different from a desire to preach, which may be wholly akin to the joy of authorship and oratory. It is also different from various social culturing, and the desire to provide people with better houses and better wages. It determines the spiritual quality of the ministry.

There are other primary conditions, but these are the chief. A belief in the validity of prayer is essential, so is a belief in the life everlasting. But these, like the others, follow upon these three. These convictions are essential to the work of the ministry. When they are present in power, not only accepted but held, and not only held but realized, there is an efficient ministry. Earnestness and humility, and enthusiasm and devotion, go along with them.

He whose faith is built on these convictions is not greatly disturbed by doubts or questions, nor afraid of the results of investigation. For him the essential truths are as far removed from the possibility of failure as the earth on which he stands and the stars into whose shining ranks he looks by night. He is as serene in the presence of controversy and criticism in theology as in science, knowing that the eternal truth persists, and is in no more danger from the debating theologians than the planet is in peril from the geologists or the stars from the astronomers.

He is not depressed by disappointment, nor cast down by the smallness of results. Even hostility and defeat do not dismay him. He knows by the solid assurance of his faith that this is God's world, and that God is working out His own great purpose in His own wise way, both for the race and for the individual. Thus he both lives and works in the hope which follows faith, and in the love which is the flower and fruit of both; sure of God, sure of Christ, sure of the soul, and content to do the service which is set before him, leaving the fulfillment and the benediction in the hands of God.

A WRITER in the *Church Times*, after describing the Anglican work at Port Said, says: "There are signs that Port Said will, ere long, become one of the greatest interest to all students of Scripture history. Researches in the neighborhood serve to show that there the great deliverance of the people of Israel was wrought when they were first made a nation, and were led up to take possession of the Promised Land. If the Hebrew version of the Exodus is the right one to be followed, it is almost certain that the "Sea of Reeds," where Pharaoh's forces were overwhelmed, is the same as that through which the Suez Canal has been cut at Port Said. It is wider than the sea at Suez, and all the Biblical narrative precisely corresponds with the neighborhood of Port Said, where even now, when there is a strong east wind, the sea goes back even as far as the horizon, as Colonel Tullock, R.E., distinctly saw when surveying the locality on behalf of the British Government. Others also have seen this going back of the sea, such as was brought about so providentially for the Israelites at the Exodus, when God led them by the way of the wilderness of the (Yom Suph) Sea of Reeds to the encampment at Migdol, where the miracle began."

IT IS THE same Cup which Jesus Christ drank of. It is He sends it. He sees it is absolutely necessary that I must be first partaker of His sufferings, and then of His glory.—*Selected.*

*Helps on the*  
**Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT—Bible Characters. The New Testament.

BY THE REV. ELMER E. LOFSTROM

**ST. PAUL, THE MISSIONARY.**

Catechism: XIX. and XX. Requirements, Infant Baptism.  
Text: I Cor. xv. 10. Scripture: Acts xvi. 9-24.

FOR THE FOURTH SUNDAY AFTER EASTER.

WHERE there is time to do so, it will be an interesting exercise to find out what had been happening to St. Paul in the long interval between his conversion and this opening of the door into Europe, which is the subject of the appointed lesson. The interval was not a short one. Foundations were being laid. Saul the Pharisee was becoming firmly grounded in the new relationships assumed by St. Paul the Apostle. He spent a period, which he describes as three years, in Arabia (Gal. i. 17, 18). It was then that he probably returned to Damascus and afterwards to Jerusalem, where he remained but two weeks (Gal. i. 18; Acts ix. 26-30; xxii. 17-21). His work among his own nation having been unfruitful, he received the assurance that his proper work would be among the Gentiles. However, he had no idea at first of the great field which was to be opened by him as a pioneer. For he spent the next several years (probably about seven) at Tarsus and the region adjoining (Acts ix. 30; Gal. i. 21). Was there any fruit of his labors during those years? See Acts xv. 23, 41. He did not leave Tarsus until a messenger came for him, in the person of Barnabas, with whom he went to Antioch, where they remained for about a year (Acts xi. 26). After his visit to the Church at Jerusalem, when he brought the famine relief fund, he returned to Antioch where that brave little flock sent out their two best men to carry the Gospel beyond the horizon. As yet he seems to take a second place to that of Barnabas. Together they set out upon the "first missionary journey," St. Mark going with them as an attendant as far as Pamphylia. The course of that journey may be easily traced from Acts xiii. and xiv. After the return to Antioch, St. Paul attended the Council at Jerusalem and took no small part in bringing about the decree which was sent forth (Acts xv.).

After "some days" spent at Antioch, he decided to make a visitation of the churches founded upon the first journey. St. Barnabas wished to take St. Mark with them. St. Paul was unwilling to do so. The result was that St. Paul took Silas and set out without Barnabas. From this time on St. Paul is the leader. He has completed his training, and is now the great missionary. The journey upon which they set out was an overland one, by way of the churches of Syria and Cilicia. At Lystra they took St. Timothy with them. They went throughout the region of Phrygia and Galatia. Being workers for God, and acting as His instruments for the accomplishing of His purposes, they sought to learn His wishes as they moved about. They now thought that the next step would be to go further on to the cities lying towards Ephesus. Later they were to do a great work there, but now "they were forbidden of the Holy Spirit to preach the word in Asia." Accordingly they tried to turn the other way and go to the north, but once again "the Spirit suffered them not." There was nothing to do but to go ahead, and so they came to Troas, where our lesson takes up the story. St. Luke joined them there as is shown by the change from the use of "they" to "we" in referring to the party. Troas was the nearest point to Europe. Europe was across the blue sea. It would take five days sailing to reach it. Could it be that the Spirit meant them to go on—or were they now to turn back to Antioch once again?

The answer came in the night. St. Paul saw in a vision a man from Europe beckoning him on and seeming to say, "Come over into Macedonia and help us!" There could be no doubt after that. The vision answered their unput question. They were to go. But here we must stop to ask the meaning of this vision. Had Europe sent the man? Was the country so eager to receive the message of love which these men had to give that they sent to ask them to come, as the Chinese have been sending messengers to Bishop Roots of late? No, Europe was not conscious of any great need. As a matter of fact there

was no one to meet St. Paul and his two companions when they left the boat five days later. And before many days they had beaten St. Paul and Silas and cast them into prison. It was not the conscious, but the unconscious need of Europe that was pleading for the Gospel. They needed the Gospel; even though they thought that they did not, and took violent measures to prevent the preaching of it. We therefore have here our answer to the question as to whether we ought to send missionaries to countries which are well satisfied as they are. If the history of Europe can teach us anything we may be well assured that the Gospel has a power to bless richly any land which does not have it.

God had sent the man whom St. Paul saw in the vision, and God had prepared a work for them to do upon their arrival. They were in Philippi some days. They looked in vain for a Jewish synagogue. There were not enough Jews in the city to have one. But when the Sabbath came, St. Paul found a small handful of Jews, or of Jewish proselytes, gathered on the river bank for a service. Here were a few who had already some knowledge of the true God. As a result of St. Paul's preaching, and the preparation of the heart by the Spirit of God, Lydia believed and was baptized along with her household. This implies the presence of minors who were subject to her order, and it is a presumption that there were therefore "infants" baptized. Cf. also Acts xvi. 33; xviii. 8; I Cor. i. 16. Lydia, who "constrained" St. Paul to accept of her hospitality, is an example of that spirit of brotherhood which made the children of the household of faith as one family.

The incident of the girl with the evil spirit who persisted in bearing witness to the mission of these men is interesting in itself, and it is in a way typical of the work which was to be done in Europe. The fact that the evil spirit was bearing a true witness did not make St. Paul willing to accept of that witness, just as Jesus Himself had rejected witness from the same source (St. Mark i. 25, 34; St. Luke iv. 41). That the spirit came out at the command of the Apostle shows that it was a real spirit. The exercise of the power was a literal fulfillment of the promise of St. Mark xvi. 17. There seems also to be a typical side to the incident. The Apostle of Jesus Christ was here brought into direct opposition to the use of a spirit of evil for commercial gain. That spirit of evil was willing to make a compromise as it were, by bearing witness to the truth of their message. But to have accepted that witness and to have left the girl in the power of the evil spirit would have been to give the *practical* denial to the truth. Because of the money loss, her masters were much opposed to the messengers of the Gospel of love. They were able to bruise them. The Gospel wherever it goes is always opposed to evil. That opposition can not admit of any compromise with evil. As a result of its coming those in the power of the evil may be freed. It will often be at the expense of money, but while the money be lost, souls will be saved.

The lesson leaves the two men in jail, with their feet in the stocks. Few children will be willing to leave them there. Let them find out what happened that night.

Let this lesson leave the definite impression upon the pupils of the great value of the Gospel. St. Paul here brought it to Europe. Suppose it had never come west of Asia. Suppose it had gone to China instead—how the world would have been changed from what it is! We would still be heathen ourselves if the missionaries had waited for us to send for them. Discuss the possibilities which lie before peoples who have not yet had a chance to show what they can do under the power of the Gospel. Does God love the people of the United States and not those of China and Japan, or the Indians of Alaska? If God has been able to make such nations as Germany, England, and the United States out of the kind of raw material His messengers found when they first brought the Gospel to Europe, is there any reason why He cannot do great things for other races and peoples?

EACH SEPARATE SUFFERER may claim for himself the promise of the personal help and indwelling of this Great Comforter. He comes to assist and strengthen the spiritual nature to bear up against the weakness of the flesh;—yes, more, to turn the weakness into strength, the sorrow into joy, the darkness into light. "He helpeth our infirmities."—Rev. J. P. F. Davidson.

OFTEN we plead hard for deliverance from some trouble, and it is denied; do not let us say our prayer is lost. Perhaps, though it has not brought us the deliverance we sought, it has brought us something sweeter—submission to a Father's Will.—J. Gurnall.

## 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.

### VIEWS OF DR. ALLEN'S "FREEDOM IN THE CHURCH."

To the Editor of *The Living Church*:

AS the author of a book that excites controversy, as Dr. Allen's *Freedom in the Church* has done, can hardly be expected to enter into debate with his various critics while the controversy is still going on, and as Bishop Hall's attack upon it seems to me to be quite unjustified, I should like, as a friend of both, to point my reasons for so thinking. No one who knows Bishop Hall as I do would doubt his intention to be just. If he is not so in this case, I can hardly ascribe it to such a preoccupation in his own views that he has failed to understand Dr. Allen's position. Only this, I think, could have led him to question in the way he does, with the full consciousness that he is making a serious charge, the "relevancy and trustworthiness" of Dr. Allen's quotations.

Dr. Allen in his book is not discussing the truth of the Virgin Birth, which he accepts (Preface, p. vii.), nor the fact of its general acceptance until recent years, which he takes for granted where he does not expressly assert it, as he does when he says of the Reformers (p. 174): "They did not deny the Virgin Birth, they affirmed it when the occasion of their subject demanded it." What he does discuss in regard to it is its relative importance, the reason and significance of its being put in the Apostles' Creed, and the varying views that have been held about it. In pages preceding the quotations with which the Bishop finds fault, Dr. Allen has been speaking of such subjects as the silence of the New Testament in regard to the Virgin Birth, except in the "Gospel of the Infancy," of its absence from the creeds of Jerusalem, Cæsarea, and Nicæa, of the unwisdom of giving it undue prominence, and of the connection of the tendency to do this with Mariolatry. The reasons for its presence in the Apostles' Creed, and the variety of view as to these reasons, are constantly in view in this seventh chapter on "Modern Sensitiveness about the Virgin Birth." It is in this connection that he quotes Nowell and Secker as to the reasons why the name of Mary is in the Creed, a question which they distinguish, as Dr. Allen does, from the question why the Virgin Birth ought to be believed. How can the quotation of direct answers to the question Dr. Allen is discussing possibly be irrelevant? And as Bishop Hall has not alleged that the quotations are inaccurate, what ground has he for his additional charge of untrustworthiness?

A similar absorption in his own feeling as to the importance of the doctrine of the Virgin Birth seems also to account for his attack on Dr. Allen's statement, following the quotations, that the Virgin Birth is "not in the foreground of the consciousness" of Nowell and Secker. By this, Dr. Allen naturally means, "not in the foreground" when they are speaking of the reason why the name of the Virgin is in the Creed.

Now to prove that it really *was* in their consciousness then, what does Bishop Hall do? He quotes *other* passages in which they are *directly speaking* of the Virgin Birth. Is this the kind of relevancy he expects Dr. Allen's quotations to show?

But perhaps some of your readers may think that in dealing with the question thus I am dealing too much with the form, and too little with the substance. Well then, let us drop altogether the particular form in which the Bishop has put his criticism and deal with the evident fact that he somehow feels that Dr. Allen ought in fairness, in quoting Nowell and Secker, to have given also the passages that he himself quotes; that Dr. Allen's position was given a false appearance of strength by their omission, and is weakened by their addition. To determine whether there is any justification for this feeling, we must ask what the Bishop's and the Professor's respective positions are. Now Dr. Allen's position is perfectly plain. As he states in his preface: "There is no denial in this treatise of the Virgin Birth. It is accepted as the miraculous or supernatural mode by which God became incarnate in Christ. . . . But criticism is directed against the misinterpretation of the Gospel of the Infancy, or against arguments used for its support which not only go beyond God's Word written, but give to it a promi-

nence which changes the perspective of the Christian faith as revealed in Scripture." I have not equal evidence for determining Bishop Hall's position, but suppose that I shall not be doing injustice to it if I say that he differs from Dr. Allen in attaching greater importance to the Virgin Birth, regards it as the necessary form of the Incarnation, and thinks that to deny it is logically to deny the Incarnation also. Which of these two views do the passages that Bishop Hall quotes support; that which holds the Virgin Birth to be true and fitting, or that which holds it to be also necessary and vital? Both passages, I contend, but especially that from Archbishop Secker, are far nearer to the former. Neither contends that the Virgin Birth was the only possible method of incarnation. Nowell says that "*it behooved*" that He "should not be defiled or blemished with any spot of sin"; that "therefore" "*it behooved*" that He should be born of the Virgin by the "marvellous and secret working of the Holy Ghost"; that "therefore" He "was" so begotten and born.

If Nowell does not state the necessity of the Virgin Birth, Secker clearly shows that for him there is no such necessity. After saying that this mode of incarnation was "easy to infinite power" and "undoubtedly proper and fitting, since it was done by infinite wisdom," he goes on to say that "*even we* may be able to trace" "*some footsteps* of that wisdom"; that "*it seems requisite*" that Christ should be perfectly free from the impurity which "the tainted nature of an earthly father, *may, for aught we know, . . . communicate,*" that His miraculous birth "*may have qualified Him perfectly for becoming both a Lamb without blemish, and a High Priest . . . holy and undefiled.*" This is all plainly consistent with the fundamental position of Dr. Allen's book, which gives abundant reason for believing that he is in accord with both Nowell's statement and Secker's, and could use them as his own. Both authors are in accord with Dr. Allen's view in this also, that although they see in Mary the pure and chaste Virgin, they do not magnify her part in the Incarnation, but lay the stress upon the "marvellous and secret working of the Holy Ghost," the "infinite power" "of God." THEODOSIUS S. TYNG.

[Delayed in transmission.]

To the Editor of *The Living Church*:

WHAT is this? Freedom in the Church to deny the Faith of the Church? Surely not; that would be "License," not "Freedom."

1. That the Apostles' Creed, *in its entirety*, is an authoritative statement of the Faith of the Church is a truth so axiomatic that it should not need to be affirmed.

The main argument of Dr. Allen's book has as its object the minimizing of the obligation of the Creed in its several parts on Church people, and to this end he utilizes the summary of the Creed in the Catechism, implying a distinction, in the mind of the Church, between its various articles.

It cannot be done. All specious arguments to the contrary, it is not the summary of the Creed, but the Apostles' Creed as a whole, and in each of its several articles, that is presented to the candidate for Baptism for affirmation, and in Confirmation for reaffirmation—"Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?" "All," not those only which relate to Creation, Redemption, and Sanctification. And who shall say that "Born of the Virgin Mary" does not relate to Redemption? If God chose that way, it does; if He did not, it does not. "Who was conceived by the Holy Ghost. Born of the Virgin Mary" is as much an article of the Christian Faith as "He was crucified, dead, and buried." There is no such distinction as Dr. Allen implies. He who denies the former denies an article of the Christian Faith, "as this Church hath received the same," and, moreover, as she exacts compliance with it from every candidate for Holy Baptism and Confirmation.

2. Strange, is it not, that, while Dr. Allen labors so earnestly to exalt the Holy Scriptures as the chief authoritative statement of the doctrine of the Church, he should seek, by implication and inference, to render easy the denial, in part, of the Holy Scriptures.

Is not the Gospel of the Infancy a part of the Holy Scriptures? "The incident of the Virgin Birth (he tells us) is given in two only of the four Gospels, and is never alluded to again." Indeed! What of that? Should not one affirmation of the fact in the Word of God be sufficient? "Yea, let God be true, but every man a liar."

How dangerous and utterly unreliable the argument from

"silence" on the part of "the greater writers of the New Testament" is, "as if they had not heard of the Virgin Birth," we may infer when we remember that the Gospel according to St. Luke was written with the knowledge of St. Paul, and is referred to by Eusebius as his (St. Paul's) Gospel. Irenaeus (Book III. 1), says: "Luke also, the companion of Paul, recorded in a book the Gospel preached by him" (St. Paul). He further says (Book III. 14), which may be of special interest in the present day, that "no persons of common sense can permit them (selves) to receive some things recounted by St. Luke as being true, and to set others aside as if he had not known the truth."

And yet St. Luke, categorically and as one of "the things most surely believed among us," affirms the Virgin Birth, as part of the Gospel preached by St. Paul.

As to St. John's knowledge of the Virgin Birth, though he does not mention it, we are told by Eusebius (Book III. 24), quoting Clement of Alexandria, that "the three Gospels previously written, having been distributed among all and also handed to him (St. John), they say that he admitted them giving his testimony to their truth."

3. Dr. Allen states that "in the Anglican Church there has been developed, since the Reformation, a doctrine of the Incarnation which, while it accepts (mark the word "accepts") the Virgin Birth and recognizes the miraculous element in the entrance of Christ into the world, as well as His departure from it, yet does not regard it as an essential condition for the incarnation of God in Christ, or dogmatically determine that God could have become incarnate in no other way."

This may be highly considerate; but, to me, it seems slightly presumptuous.

God employed the method of the Virgin Birth; and yet this stupendous miracle superseding the natural order of human generation, was not essential to the Incarnation of God in Christ, which (impliedly) might have been effected in some other way! How do the promoters of this doctrine know that the Virgin Birth was not essential, and that God in Christ might have become incarnate in some other way? The question is not what God could or might have done; all such conjectures are puerile and beside the mark; but what God did. And whatever He did must have been essential.

This weak-kneed *acceptance* of the Faith, Mr. Editor, "letting 'I dare not' wait upon 'I would,'" is the most lamentable feature of the book—apprehensive of the conjectural contingencies which weakness of faith conjures up. Such a spirit would yield up the Faith, article by article, as the assault grows fiercer—especially if it comes in the name of "Science" or "Higher Criticism." How different this from the spirit to which we are exhorted, to "contend earnestly for the faith once for all delivered to the saints."

"Nevertheless, when the Son of Man cometh (the Virgin-born), shall He find faith on the earth?"

He may find acceptance, He may find timorous hesitancy, but shall He find *faith*, "that overcometh the world?"

Not unless all loyal Churchmen resort to prayer and Eucharist to develop the strength and wisdom, aye, and charity, by God's grace, to withstand this propaganda which, in this case unintentionally, but all the more insidiously, would undermine the Faith.

ALFRED FLETCHER.

Covina, Cal., April 4, 1907.

### AN EXERCISE IN HIGHER CRITICISM.

To the Editor of *The Living Church*:

POSSIBLY you might care to present to your readers the following extract from a Columbia (Mo.) daily, as a problem in Higher Criticism. The question is, Where does the authentic Catholic document leave off, and the gloss of the sectarian redactor begin? It may not be necessary to add that the Columbia paper follows the custom of some New York papers in having the sporting editor do the religious notes.

"The Church Club of Calvary parish will hold its first annual dinner on Wednesday, April 10th, on which occasion the Rev. Geo. M. Babcock, rector of St. George's Church, Chicago, will speak on 'Some Aspects of Christian Socialism.' He will also address the Masonic body on April 9th, the subject being, 'Masonry in Relation to Religion.' While in Columbia Father Babcock will be the guest of Dr. H. Cumberland Wilson. The Church Club is an organization among the members of the Episcopal Church in this city and others interested for the purpose of studying the history and mission of this particular sect of the Protestant Church."

Very truly yours,

HENRY P. HORTON.

### DESIGNS FOR MISSION CHURCHES.

To the Editor of *The Living Church*:

I FIND very great difficulty in securing suitable designs and plans for cheap mission churches. We have built several such churches in the last two years, and we are planning to build several more at once. You would do a great service if you would print in each number of *THE LIVING CHURCH* a design with plan (not specification) of a church, to cost, say \$800, \$1,000, or \$1,500. What is most needed is the design. It is easy to get the specifications worked out by local builders. A church should be designed by a Churchman. Taste, correct lines, etc., cost no more than vulgar, mistaken monstrosities.

W. S. SAYRES,

General Missionary, Michigan.

### NOT BY MENDELSSOHN.

To the Editor of *The Living Church*:

IT is curious that an error made by one writer on page 771 of your interesting and valuable publication, published March 30th, should be corrected by an entirely independent article on page 762 of the same number. Miss Kate Woodward Noble attributes the music of the hymn "The strife is o'er, the battle done," to Mendelssohn, and speaks of it as taken from his "Song Without Words."

I well remember the first appearance of this tune in hymn form when it was published in the *Standard Tune Book*, and a year or two later, in the first part of *Hymns Ancient and Modern*, at that time being the instalment including only the hymns and tunes from Advent to Easter. If there is a well-known tune by Mendelssohn of this hymn, I shall be glad to know of it. I have looked in a great many books, but cannot find one.

Yours very truly,

Philadelphia, Pa, April 8, 1907.

JOHN THOMSON.

### TO PREVENT THE LAPSE OF COMMUNICANTS.

To the Editor of *The Living Church*:

WILL you permit me through your columns to call attention to a very important but not very well known phase of the work of the Brotherhood of St. Andrew?

Much has been written and more has been said about the loss which the Church sustains through the removal of men and boys from one city to another, and a suggestion which will tend to stop these leaks will be welcomed by our clergy.

When a Church man or Church boy goes to a strange city to work or to attend college, it quite frequently happens that before any Churchman is aware that he is in the city, the man or boy gets into company more or less undesirable and is lost to the Church, whereas this would not have occurred had someone been able to get into touch with him in time.

In the national office of the Brotherhood there is a department known as the Follow Up Department, the object of which is to prevent just such losses as these. When a man or boy moves away, his name and address are sent to the national office, and, through the Follow Up Department, referred to a Brotherhood man in his new home. In this way it is possible for the Church to get in touch with the newcomer immediately after his arrival. When he has been located, the fact is reported to headquarters and by them communicated to the person who sent in the name.

The services of this efficient department are at the command of everyone, and I am sure the clergy will be glad to make use of them, now that attention has been called to the work. All that is necessary is to drop a line to the national office at Boston, Mass., giving the name of the man or boy and his new address, and he will be promptly looked after.

Respectfully,

April 12, 1907.

HARRY P. HOLTZ,

Secretary St. John's Chapter, Milwaukee.

### THE SECULAR PRESS AND THE CHURCH.

To the Editor of *The Living Church*:

NO well informed person any longer expects to find the unbiased expression of intelligent opinion in the editorials of the secular papers.

These papers are usually owned by either political or financial interests, which they represent. Their able editors

are often Jews or unbelievers. I remember a zealous layman, over fifty years ago, urging upon me the expediency of a daily paper in New York under Church influence, as the best thing that could be done to further the interests of the Church. Not by any means a religious daily, but one of high tone, giving all the news fit to print, admitting no articles hostile to the Christian religion, and furnishing Church news fully and correctly.

Alas! Why did no one do it?

All Churchmen know too well how ready the secular press is to indulge in flings at the Church.

The New York *Times* is one of the best of them, yet in an editorial article about a month ago, headed "The Church of England," are found these words: "The view taken by the English Church and expressed and enforced in the Anglican Catechism, that the first duty of a child born low down is to abstain from trying to rise, has become untenable."

The allusion is easily recognized, but it is entirely misquoted so as to convey a meaning directly opposite to what it really says.

What the Catechism does say is a noble sentiment: "To learn and labour to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."

Its constant misquotation, as in the editorial, is to put "has pleased" for "shall please." It invites to progress, not to stagnation. To illustrate:

Abraham Lincoln did his duty in the village store in Illinois. He did his duty when the Providence of God called him to be a member of Congress. He did his duty when he was exalted to the Presidency of the United States.

Littleton, Colo.

W. ALLEN JOHNSON.

## A WAIL TO THE CLERGY FROM THE LAITY.

To the Editor of *The Living Church*:

IS it not possible that religiosity may be given from the painful irreverence and great fatigue of the present-day Church music? At least may we not have the Creed left as it has been handed down to us without mutilating, transposing, and repeating over and over its solemn words to fit the music?

We are denied the blessed privilege of saying, or even singing, "with angels and archangels" the sacred *Sanctus*; and after repeating many times and in many tortuous ways the words of the *Gloria in Excelsis*, it was ended on Easter Day by the "Amen" being sung forty-five times!

Is this devotion? Is this reverence?

Believe us, Reverend Sirs, it is extremely shocking and painful to many of your people who long to join in the praise as well as prayer of our beloved service.

We address our grievance to you as responsible for the reverent rendering of the services.

Respectfully yours,

New York, April 9, 1907.

MARY R. GREENE.

## COLORED WORK IN CHICAGO PROSPERING.

[Continued from Page 866.]

capacity, and applications are, perforce, rejected almost every day. Seven new boys were brought on one recent morning. The total number at present in these five connected houses which comprise the Homes, is about 100, including the matrons and helpers.

On Wednesday evening, April 10th, the Rev. Dr. F. P. Davenport delivered the fifth lecture of the Hale Lecture Course, in the chapel of the Western Theological Seminary, the subject being "Christian Unity and the National Church." The spring term of the Seminary began on April 9th, the post-graduate courses under Professor Toffteen being mainly those in Comparative Religion and Isagogics, on Wednesdays. The themes principally studied by this post-graduate class include Totemism and Taboo, and the Sacrificial animals of the Hebrews, also the Higher Criticism in reference to Hebrew Legislation and the Code of Hammurabi.

At St. George's, Grand Crossing, Chicago (the Rev. G. M. Babcock, rector), there were 161 Easter Communicants, all receiving early. The new pipe organ, costing \$1,325, was used for the first time on Easter Day. The offering was \$300. At Christ Church, Streator (the Rev. A. W. Higby, rector), there were 68 communicants, and the offering was \$115. There were 140 communicants at the Church of the Transfiguration, Chicago (the Rev. H. S. Webster, rector). At Grace Church, Sterling (the Rev. Edwin Weary, rector), there were 91 Easter communicants, and at Calvary Church, Chicago (the Rev. W.

B. Hamilton, rector), there were 215, being an increase at Calvary of nearly twenty per cent. over last year. The attendance at St. Alban's, Chicago (the Rev. G. W. Knapp, rector), was also an increase over last Easter, and at St. Matthew's mission, Evanston, where the Rev. Dr. F. J. Hall was the celebrant, there were 69 communicants, an increase of more than twenty per cent. There were 45 communicants at Grace Church, Pontiac, being ninety per cent. of those in the parish.

The Rev. Edgar Cope has declined the call extended by the vestry of St. Peter's, Chicago, and will remain with his Philadelphia parish.

The Rev. N. W. Heermans, who for eight years has been rector of St. Peter's Church, Sycamore, has resigned his parish, which is added to the list of charges at present vacant in this diocese.

TERTIUS.

## THE NEW TESTAMENT AND THE AVERAGE PARSON.

BY AN AVERAGE PARSON.

IN his daily efforts to do his work, the average parson remembers the question, "Who is sufficient for these things?" and often feels his own insufficiency. There are few of us who do not at times feel that it is hard to find thought, who do not dread that our next Easter sermon will be very much like the last, that our Advent addresses will be almost stereotyped. We are to speak, we must speak on the sacred seasons and the lessons they teach; but it is, we fear, highly probable that we will say what every attentive hearer knows already. The best we can do is to state something old in such a way that it may be new and fresh to someone.

The daily and careful reading of the Scriptures encourage us. By degrees we learn that there is nothing new in the New Testament, but that what the prophets and wise men of old had taught is developed until it resembles X or Y raised to a much higher power. The wise king had said, "Far better it is that it be said unto thee, Come up higher, than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen," and the scribes of Hezekiah's day had copied out the saying; yet our Lord's parable appeals to the thousands who never heard of Solomon's advice. Isaiah had compared ungrateful Israel to a vineyard that brought forth wild grapes, and had foreseen the heavens rolling together as a scroll, nevertheless the Saviour and St. John make the old seem new. The illustrations drawn from the lives of shepherds, fishermen, and vine-dressers were as well known to devout Israelites as *Glorias* and *Te Deums* are to us; but the great Teacher brought new things out of the old. His quotations, always going to the root of the controversy, make us more attentive to our own reading. We may fancy that we have developed our logical faculty or improved our method of presentment, but in at least nine hundred and ninety-nine sermons out of a thousand the words that will be remembered are words of Holy Writ, quoted at the right time and in the right way. It would comfort us in our periods of depression and would save us from weak efforts at originality, to daily compare some Old Testament passage with its reproduction in the language of our Lord and His apostles. Compare the first words of Genesis with the opening of the Gospel of St. John, or see how the visions of Daniel and Ezekiel gleam through the pages of Revelation. We may not understand the Apocalypse, but we can at least see how the reading of Holy Scripture comes to illumine an old man's later days.

We must all, sooner or later, recognize our mental shortcomings; and the writer is painfully conscious that during over twenty years of preaching he never had a new thought of his own. To him it has been a priceless consolation to reflect on the method pursued by our Lord and His apostles. It was because they dealt with the old that they showed mankind that all things were to become new.

PATIENCE is gained by the consciousness of the abiding sympathy of Christ. He knows what I am going through by His own experience. "He knoweth whereof I am made." He is patient with me even when I rebel. He will not give me up.

As we throw ourselves upon Him, with a confidence that grows stronger every day, patience becomes formed within our heart—the patience that can endure. Bear all in utter abandonment to His Love.—*Canon Body*.

THE Resurrection of Christ is the great public manifestation of His authority over the power of physical decay and death.—*Butler*.



## A PRAYER

O Jesus blessed Saviour,  
Be near my heart to-day;  
And help me bear those burdens,  
Which makes so hard the way.

Give me a kindly spirit,  
To serve Thee with my best;  
And when the day is over,  
Then give me quiet rest.

HENRY SHERMAN SMART.

## RABBONI.

WE read that it was a woman (one to whom much had been forgiven) who was the first to take, as it were, the oath of allegiance to a recognized risen Lord. That she kept this oath to the end of a life that had once been godless, the silence of Scripture bears witness. In that one word, "Rabboni!" is contained the essence of all the promises made by the baptismal sureties during the last nineteen centuries. If the Carpenter of Nazareth who suffered death on the Cross is not our Master, then for us He was not the Saviour, and all talk of Him as such is as vain as the tongue-worship of heathendom's gods.

"If ye love Me, keep My commandments." Those who most effectively oppose the coming of Christ's Kingdom here below are not the heathen, content with the graven images their fathers worshipped; not the open scoffers to whom all religions are equally false; but the disobedient servants of One whom they call Master. To those who have never said "Rabboni!" to Him who died for our salvation, such servants are a delight to the eyes. The professing Christian "in whom the old Adam lies behind the counter all the week while the new one interests himself in Sunday School work," has been for generations past a favorite mark for the darts of those auxiliary troops who unconsciously fight for the Banner of the Cross by swooping down on the traitors who profess to follow it. The inconsistent Christian, the mammon-worshipper who would have men to believe him a Christian, these enemies of God had their prototypes in the ranks of Lucifer when, before the beginning of time, there was war in heaven.

Rabboni! How much renunciation is implied in the utterance of this one word! When Easter lilies are faded and the singing of Easter hymns has, like the spring carols of song-birds, died away into silence, there remains with us the memory of catechetical question and answer: "Dost thou not think that thou art bound to believe, and to do as they (thy sponsors) have promised for thee?"

"Yes, verily, and by God's help so I will."

Our sponsors said, in effect, to Him sitting at the right hand of God as they did to the bright Presence in the garden, "Rabboni," and it is ours to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. This is the commandment of the Master, and if the world for which He died does not prove its allegiance by obedience to such commandment, contenting itself with singing

"There is a fountain filled with blood  
Drawn from Immanuel's veins,"

then Satan and his hosts might well have laughed at the tragedy of the Cross. It is true that there a Divine Victim offered Himself as the one great Sacrifice for the sins of all the world, but the recognition of that sacrifice requires us to amend our lives according to His Holy Word. When the woman whose sins had been many, exclaimed, "Rabboni!" we may take it that nothing was farther from her thoughts than that now she might return to her former life, assured that she would be saved from its penalty by abounding grace.

For forty centuries those among men who worshipped the true God, did so as the Geber of old worshipped the sun, a deity on which they could not look: when God appeared like unto man, worshipper and worshipped came nearer together, and the power of God among men was increased an hundredfold for men had seen their Master. As the historian puts it:

"It was before Deity, embodied in human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in their manger, bleeding on the Cross, that the prejudices of the Synagogue, and the doubts of the Academy, and the pride of the Portico, and the forces of the licitor, and the swords of thirty legions were humbled in the dust." C. M.

OFFER YOURSELF to God in union with that one perfect Sacrifice, as one of the very members of Christ.—Canon Williams.

## ON THE WAY TO EMMAUS.

A STUDY OF THE GREAT FORTY DAYS.

BY ROLAND RINGWALT.

IT is not hard for a man with a little poetry in his soul to preach on the walk to Emmaus. The sorrow-laden travellers, the mysterious Stranger, the gradual unfolding of prophecy, the pause, the recognition in the breaking of bread, the narrative seems almost to form a sermon of itself, and the discourse might well be followed by "Abide with Me." Devout souls who have been awed, well nigh frightened by the dark scenes of Good Friday, and who share the dread of the first witnesses whenever they read of the broken seal and the empty tomb are calmed by the story of the quiet walk. In every parish somebody has had a journey not unlike it. A ride home from a graveyard, a turn through a country lane after an early service, an errand for a sick friend, may have called forth thoughts resembling those which passed through the minds of the disciples.

Besides the meaning of the walk to Emmaus has for every believer it has a special meaning for the priest, and keeps before him an ideal he cannot afford to forget. There have been men who strove to follow their Heavenly Master and yet who never aroused enthusiasm. No multitude ever dreamed of taking them by force and making them kings. They were not eloquent or magnetic. Yet the people who knew them and listened to them, learned a great deal of Holy Scripture. In the darkest regions of Southern Europe, in the roughest parts of Saxon England, in ages we are prone to call benighted, it is amazing how much good priests did in the way of teaching. They dwelt on the prophecies, the ceremonies, the manifold pictures of Old Testament life, and everywhere they saw Him whom all this prefigured. Some of their interpretations may be dreamy, but from the earliest fathers down to Bishop Wordsworth and John Keble, the men who found the Redeemer all through the Old Testament taught others to find Him. A curate may be almost unknown, and yet there may be a few whose hearts burned within them while he expounded the Scriptures.

It may be that some missionary on a lonely prairie does more to deepen the world's faith in Sacramental grace than some brother in a famous parish. The missionary goes through a great deal. He does not offer unto the Lord that which cost him nothing. He faces the August sun to meet a few people who want to remember the feast of the Transfiguration. He wades through snowdrifts to celebrate the Holy Mysteries at Christmas. He has long journeys to make, for the sick are scattered over a wide territory. But he sees that all this labor brings its reward. The sick, the bereaved, the poverty-stricken, the penitent souls who are strengthened and refreshed by the Body and Blood of Christ, learn something from the earnest man, who never wearies of his sacred work. His life shows that he believes in his mission, and he is as ready to visit those who need the hallowed food and drink as the apostles were to feed the five thousand. His own devotion leads others to seek the meaning and the blessedness of this holy service. Men whose sermons were never published may have taught some unfortunate fellow beings to know their Saviour in the breaking of bread. The walk to Emmaus means a great deal to every Christian; but it has a special significance for those to whom is committed the ministry of the Word and Sacraments.

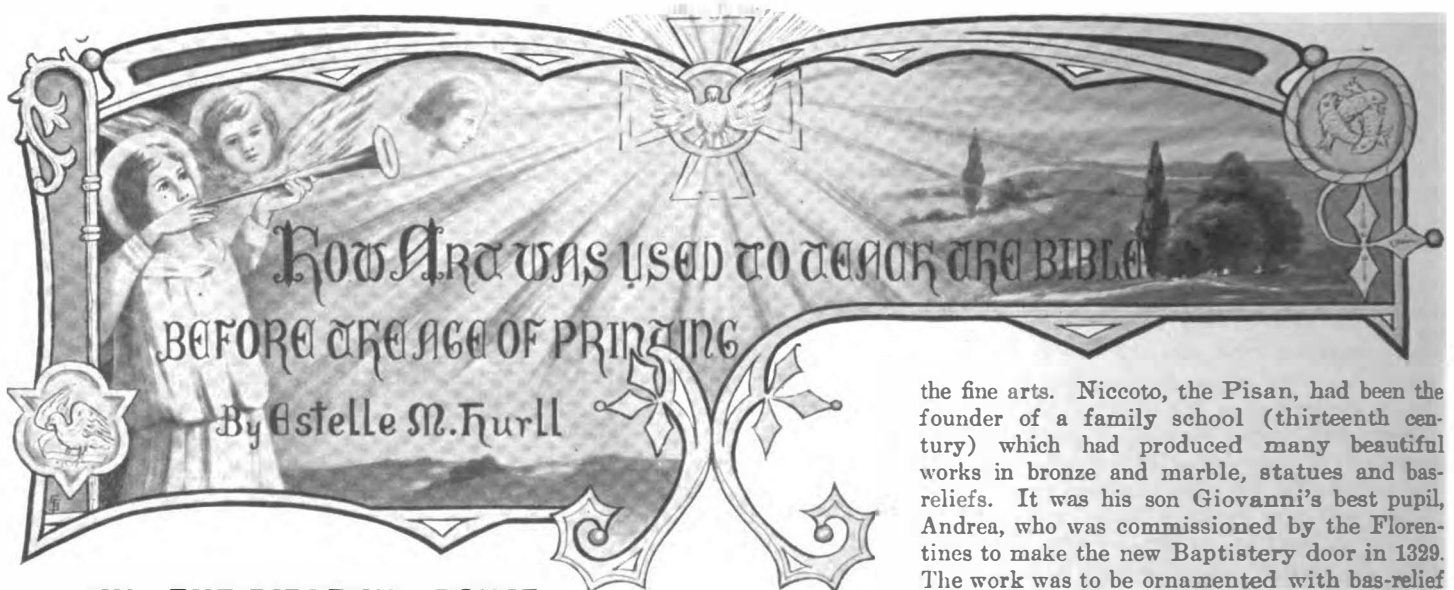
JUST BECAUSE He loved them, *therefore* He abode two days where He was, and in those two days His friend died.

Only afterwards did they discover that there was no neglect, but rather a purpose of love in the bewildering delay. It was that there might be a fuller manifestation of the Glory of God.

The love of Jesus is still as real for those whom we commit to Him as it was for Lazarus. "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?"

After many days the sight will come, but the days must be lived in faith.—Bishop Cosmo G. Lang.

GOD IS PREPARING YOU, strengthening you, disciplining and training you here for your work and service, your appointed place, in the City of God. Therefore do not be impatient to know God's meaning and plan about your life here. Whatever happens, God our Father has arranged it, and it must be right. In this world you are only on the way to the City of God. When you get there and look back, you will see how He has been leading you with the "pillar of the cloud by day, and the pillar of fire by night"; overshadowing you, you know not how.—Bishop Webb.



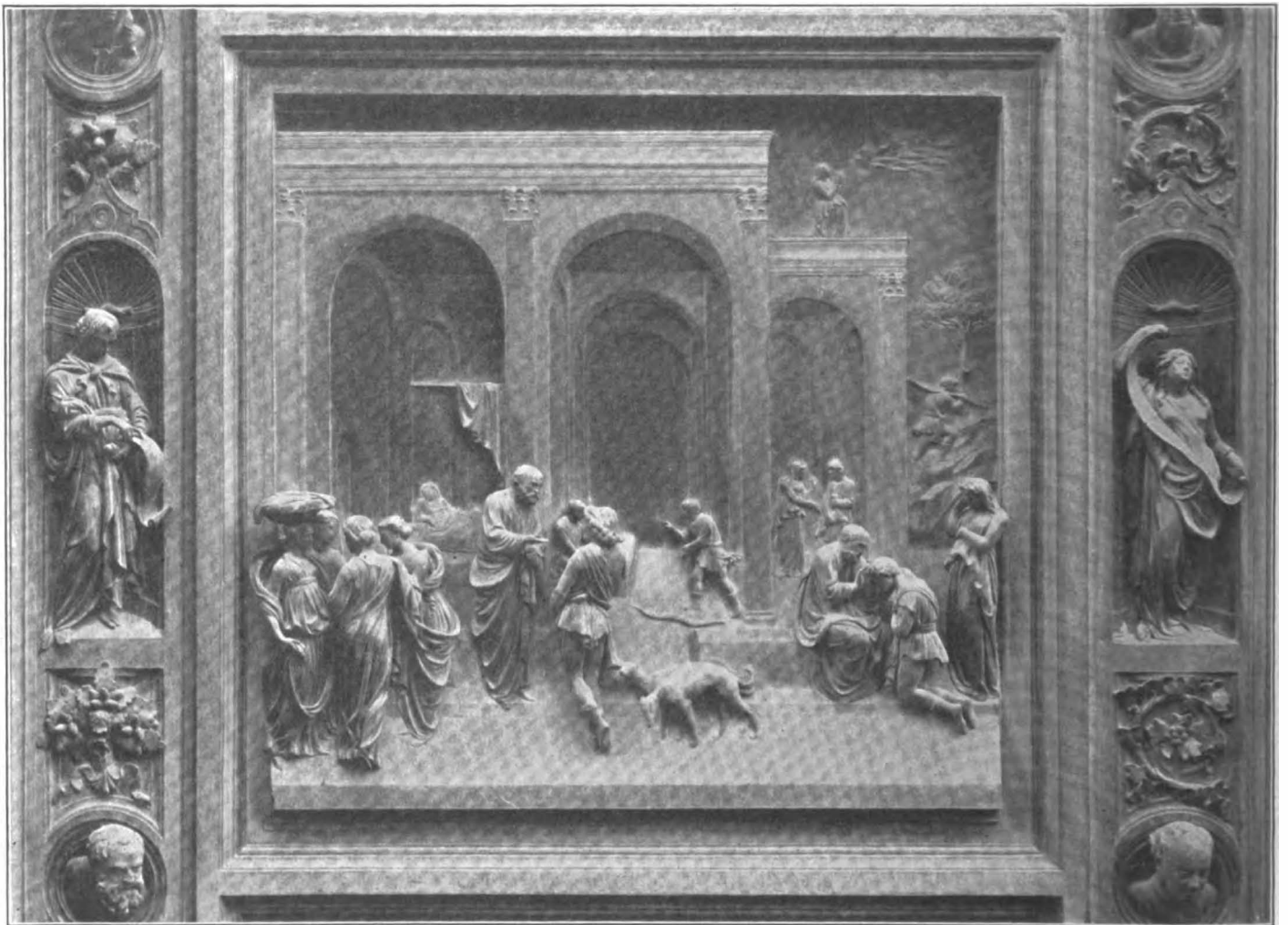
#### IV.—THE BIBLE IN BRONZE.

*The Florence Baptistery Gates.*

**I**N the heart of the old city of Florence is a quaint little church about which cluster some of the most sacred associations of the past centuries. It is the Baptistery of St. Giovanni (St. John's) where many generations of Florentine babies have been brought for Baptism. The building is octagonal in form

the fine arts. Niccoto, the Pisan, had been the founder of a family school (thirteenth century) which had produced many beautiful works in bronze and marble, statues and bas-reliefs. It was his son Giovanni's best pupil, Andrea, who was commissioned by the Florentines to make the new Baptistery door in 1329. The work was to be ornamented with bas-relief pictures illustrating the life of St. John the Baptist to whom the church was dedicated.

The space is divided into four rows of seven square compartments with the rounded corners which give this shaped figure the name of quatrefoil. In simple little groups of figures the artist showed how the angel appeared to the priest Zacharias to foretell the coming of a son; how the good old man was stricken dumb as a sign that the vision was authentic, how he



GIHIBERTI'S OLD TESTAMENT GATE, FLORENCE.

and is made of black and white marbles. Nobody knows quite how old it is, for its origin dates back to the misty period when Roman buildings were torn down to be reconstructed as Christian churches. It now looks a small affair, standing opposite the great cathedral, but in the days when it stood alone it was the pride of the city.

When the Florentines heard that the neighboring city of Pisa had a fine bronze door for the local cathedral, nothing would do but that they too must have one for their beloved St. Giovanni. Sculpture was at that time the most advanced of

wrote the child's name on a tablet when the babe was born; how the prophet preached and baptized in the wilderness, how he reproved Herod for his sins and was cast into prison; how the King, yielding to the charms of Salome's dancing, ordered the prisoner's head to be brought to the feast, and how John's sorrowing disciples bore his body to the tomb. Altogether the gate is a delightful piece of story-telling and it is a pity that its beauty has been overshadowed by comparison with later work.

Years passed and a new century was just opening, when

Florence was visited by a plague. In the hope of averting the calamity, the Guild of Wool Merchants proposed to propitiate Providence by a new baptistery gate. To seek out the best artist a sort of competitive examination was held, each aspirant working on a given subject—the Sacrifice of Abraham. The winner was a certain Lorenzo Ghiberti, a youth of twenty-one employed in his father's goldsmith's shop. It was a triumph of real genius that this mere beginner should outstrip the experienced sculptors who were his rivals. He at once set to work to make a door illustrating the life of Christ, imitating the general design and method of his predecessor. The subjects begin with the Annunciation and are carried through the Crucifixion and Resurrection to the descent of the Holy Ghost, thus making a complete redemption story. Several incidents from the ministry are introduced, the Casting Forth of the Money Changers from the Temple, the Stilling of the Tempest, the Transfiguration, and the Raising of Lazarus. The simplest designs are the most beautiful, like the Annunciation and the Crucifixion. Over twenty years were devoted to the task, and when it was completed (1424) it aroused such enthusiasm in the art-loving city that another commission was immediately given for a gate illustrating Old Testament history.

Again the sculptor devoted more than twenty years to his task, and this time he allowed himself more originality. He divided his space into ten large square compartments and crowded every composition with figures and groups to make them tell as long a story as possible. For instance, in the first, or Creation panel, is (1) the Awakening of Adam, (2) The Birth of Eve; (3) The Temptation; (4) The Fall; and (5) The Expulsion from Paradise.

In the next, which tells the story of Cain and Abel, we have (1) in the foreground, Cain ploughing and Abel watching his sheep; (2) in the background, the two brothers offering sacrifices on an altar; (3) in the middle distance, Cain slaying Abel; and (4) in right foreground Cain, with a staff, starting



PANEL FROM GHIRBERTI'S OLD TESTAMENT GATE.  
THE STORY OF JACOB AND ESAU.

out as an exile, the divine figure hovering over him and sending him into banishment.

Other panels tell with similar detail, the story of Noah, of Abraham, of Isaac and Jacob, of Joseph, of Moses receiving the Law, of Joshua taking Jericho, of the Battle of the Amalekites, and the Visit of the Queen of Sheba to Solomon. To give a sort of perspective effect to these sculptured pictures, as if indeed they were veritable paintings, distant groups are in low relief and near figures are modelled in high relief, or even in the round.

It is this wonderful craftsmanship, together with the romantic and imaginative charm of the work which make this gate so immensely popular. The Florentines were enraptured with it, and it is said that the great sculptor Michael Angelo, living a century later, declared it fit to be the gate of Paradise.

The Old Testament gate now forms the central or main entrance of the baptistery, the other two gates being at the



BAPTISTERY, FLORENCE.

sides. Set so conspicuously in the midst of the busy life of a great city, a countless throng of people pass by every day and see, as it were, the Bible open before them in these pages of bronze. Creation, Redemption, and Baptism are the great themes impressed on the mind. The three doors in fact represent the essential doctrine of the Trinity, setting forth respectively the offices of God the Father, Christ the Saviour, and the Holy Ghost (the Baptismal Dove) the Sanctifier.

ONE HEARS a great deal of a growing carelessness in regard to Sunday observance and church attendance. We are told, and no doubt with truth, that there is a sad falling away in both these respects. I fear that most of the clergy in the East as well as in the West have this difficulty to face to a greater or less degree. But one thing impresses me in returning to New York as a consideration upon the other side, or at least a partial compensation. There are many of our New York churches where, in addition to any other services that may be conducted, there is a regular noon-day service, not in Lent only, but throughout the year. Chiefly near the great centers of business, one may hear the noon-day call to prayer, and see many turning from their engrossing occupations to the calm quiet of the churches. I preached on one of the Wednesdays in Advent at old St. Paul's Chapel on Broadway, and I think fully one hundred and fifty persons were in the congregation. This, I am told, was nothing unusual. The service was brief, not exceeding thirty minutes, and at its close a considerable number of the congregation, tired men and women, remained to pray or simply to rest for a short time. There are many centers in this great city where the busy working people do make their acknowledgement to God and seek the help of His Church at the very busiest moment of the day in the very busiest centre of the most hustling nation in this busiest age of the world. This surely counts for much. But however true it may be that church-going is neither as general nor as faithful as it used to be, our Western congregations have still very much to learn from the Eastern brethren, and have a long road to travel in the performance of their religious duties before they shall have reached the level of the East.—HUGH L. BURLISON, in *North Dakota Sheaf*.

WE toil for frivolous riches, as if we labored for eternal possessions, we labor for eternal possessions, as if we toiled for frivolous riches.—*Massillon*.

## Church Kalendar.



- April 1—Monday in Easter.  
 " 2—Tuesday in Easter.  
 " 7—First Sunday (Low) after Easter.  
 " 14—Second Sunday after Easter.  
 " 21—Third Sunday after Easter.  
 " 25—Thursday. St. Mark, Evangelist.  
 " 28—Fourth Sunday after Easter.

### CALENDAR OF COMING EVENTS.

- April 24—Diocesan Convention, Western Massachusetts.  
 " 25—Convocation, New Mexico.  
 " 30—Seventh Department Missionary Conference, Boise.

## Personal Mention.

THE Rev. F. A. ATKINS of Leavenworth, Kansas, took charge on April 7th of St. Luke's Church, Chickasha, I. T.

THE Rev. EDWARD S. BARKDULL has resigned the curacy of St. James' Church, Brooklyn, N. Y., and on April 15th becomes rector of St. James' Church, Oneonta, N. Y.

THE Rev. ROBERT M. BOTTING has resigned as priest in charge of St. Peter's Church, Kansas City, Kan., and has accepted a call to become rector of Holy Innocents', Evansville, Ind.

THE Rev. UPTON B. BOWDEN has accepted a call to become assistant at Trinity Church, Natchez, Miss.

THE Rev. and Mrs. WM. L. BULL are about to return to Whitford, Pa., after an absence of more than a year.

THE Rev. EDGAR COPE, rector of St. Simeon's, Philadelphia, has declined the call to St. Peter's, Chicago.

THE Rev. R. JOHNSTON CAMPBELL has resigned the rectorship of St. John's Church, Frostburg, Md., and will go to New York City, where he will be connected with the Church Missionary Society of New York.

THE Rev. W. K. DAMUTH, rector of Calvary Church, West Philadelphia, has accepted a call to the rectorship of St. Luke's Church, Baltimore, Md.

THE Rev. H. C. GOODMAN, who for four years was in charge of the missionary field of "The Panhandle," Texas, has, since December last, been serving as *locum tenens* in Chihuahua, Aguas Calientes, and San Luis Potosi, Mexico, and now becomes missionary of the Isthmus of Tehuantepec, with headquarters at Rincon Antonio, Oaxaca, Mexico.

THE Rev. C. SYDNEY GOODMAN of Zanesville, Ohio, has become assistant rector at the Church of the Ascension, Atlantic City, N. J., and not rector, as was stated in the issue of THE LIVING CHURCH for April 13th.

THE Rev. M. J. HOFFMAN resigned the rectorship of Christ Church, Clayton, N. Y., on Easter Day.

THE Rev. EDWARD H. INGLE has resigned the chaplaincy of the American Church at Lucerne, Switzerland.

THE Rev. HENRY C. PARKMAN has declined appointment by the Bishop of Easton to Holy Trinity Church, Oxford, Md., and remains rector of St. Thomas' parish, Croome, Md.

THE Rev. A. F. RANDALL has accepted a call to the Church of the Epiphany, Independence, Kan., and will assume charge April 21st.

THE Rev. R. L. SLOGGETT has resigned his parish at Saco, Maine, and accepted the rectorship of St. Anne's Church, Calais, Maine.

THE Rev. THADDEUS A. SNIVELY has resigned the rectorship of St. Chrysostom's Church, Chicago, to date from July 1st, 1907.

THE Rev. JAMES W. SPARKS has resigned Christ Church, Toms River, N. J., and accepted the rectorship of St. Helena's parish, Beaufort, S. C.

THE Rev. FRANCIS M. S. TAYLOR, D.D., has resigned the rectorship of the Church of the Ascension, Mt. Vernon, N. Y., to take effect October 1st, at which time he will become rector emeritus.

BISHOP VAN BUREN of Porto Rico is spending a few weeks in the States in promoting the publication of the new Spanish Hymnal and other matters connected with his work; he has

been helping the Bishop of Newark also with some of the confirmation services in that diocese.

THE Rev. F. C. WILLIAMS, for the past nine months assisting the rector of Trinity Church, Portland, Oregon, has resigned his position, and early in May will go to Medford, Oregon.

### DIED.

COPE.—Entered into rest April 10, 1907, ELIZA COPE, widow of Wm. Cope. Was buried April 13th, from St. Simeon's rectory, the residence of her son, Rev. Edgar Cope. The service was held in the Church of St. Simeon, Philadelphia.

LOCKWOOD.—Entered into rest, April 6th, Mrs. AMELIA JANE LOCKWOOD, wife of the late General Munson I. Lockwood, in the 81st year of her age.

"God giveth His beloved sleep."

### 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 employes; 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.

**CHOIRMASTER AND ORGANIST.** Churchman and composer, thoroughly experienced in all choir work, seeks appointment. Location immaterial. Highest references. Salary \$600. OXONIENSIS, care of LIVING CHURCH, Milwaukee.

**WANTED**—By English clergyman, parish. Suburban preferred. Good parish visitor; *extempore* preacher. Now serving as curate in large city parish. E. B. M., LIVING CHURCH.

**ORGANIST** wishes to make change. Thoroughly familiar with the Church service in every detail. Can furnish first-class reference as to ability. New York or vicinity preferred. Address: CHURCHWOMAN, Richmondville, N. Y., Post Office.

**LADY PHYSICIAN** desires to communicate with party desiring attendance while travelling abroad. References exchanged. GOULD, care LIVING CHURCH.

**WANTED RECTORSHIP**—Rector of large city parish, young, successful, fine preacher and reader, organizer, musical, desires charge near the Atlantic coast. Highest references. Address: E. L., LIVING CHURCH.

#### POSITIONS OFFERED.

**MINISTERS, LAWYERS, TEACHERS.** \$100 for one month's work at your own home. No canvassing. Address: PRESIDENT Floral Heights Realty Co., Room 11-J, St. Paul Building, New York.

**RECTOR OF CHRIST CHURCH,** Fairmont, W. Va., wants priest to supply from June 15 to October 15. \$250 and rooms. Address as above, P. O. Box 462.

**ORGANIST AND CHOIRMASTER WANTED.** Two-manual organ; good opening for teacher. Address: MUSIC COMMITTEE, P. O. Box 462, Fairmont, W. Va.

**WANTED**—Clergyman, unmarried, under thirty, for curate in large parish. Please give education, Seminary, work, and references. Address: G1, LIVING CHURCH.

**WANTED**—Earnest Churchman (priest or deacon preferred) for missionary and educational work in Tennessee mountains, under auspices of the Order of the Holy Cross. Address: THE FATHER IN CHARGE, St. Andrew's School, Sewanee, Tenn.

**CHURCHES** can readily find clergymen for their summer supply, at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

**WANTED**—UNMARRIED CLERGYMEN for rectorate and mission charges, principally in the Southwest. Suitable stipends. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

**EPISCOPAL** and other churches looking for organists of excellent character and fine ability can readily find them (American and

English) by writing to the JOHN E. WEBSTER Co., Choir Exchange, 136 Fifth Avenue, New York.

### FINANCIAL.

**WANTED**—To form a stock company, with a capital of \$2,000, with four other subscribers besides myself, for the purpose of issuing a new Church Hymnal. Address, for the outline of the plan: THE Rev. J. D. HERBON, Portsmouth, Ohio.

### TRAVEL.

**EUROPE**—Busy Men's Tour, only \$170. Fifteen other tours. Circulars free. Apply at once. Rev. L. D. TEMPLE, Watertown X, Mass.

### PARISH AND CHURCH.

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

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

**SPECIAL TRAINING** for organists and choir-masters preparing for higher positions, or for the profession. Unequaled advantages for studying the Cathedral service, organ accompaniment, and boy voice culture. G. EDWARD STUBBS, M.A., Mus. Doc., St. Agnes' Chapel, Trinity parish, New York.

### CHURCH EMBROIDERY.

**THE EMBROIDERY GUILD,** St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to Miss W. IVES, 48 West 69th Street, New York.

**CHURCH EMBROIDERY** of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: Miss LUCY V. MACKRILLE, Chevy Chase, Md.

### UNLEAVENED BREAD.

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

**COMMUNION WAFERS** (round). St. Edmund's Guild, 889 Richards St., Milwaukee.

### HEALTH RESORT.

**THE PENNOYER SANITARIUM** (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

### VISITORS TO ENGLAND, 1907.

Readers of THE LIVING CHURCH who are visiting England this summer, are cordially invited to call at the London House of A. B. MOWBRAY & Co, Ltd., Church Publishers and Printers, at 34 Great Castle Street, Oxford Circus, W. (close to Peter Robinson's).

Messrs. Mowbray's Retail Departments at this address (and 106 S. Aldate's, Oxford) offer a unique selection of Religious Books and Pictures for Church people, Church Furniture and Ornaments, Crucifixes, etc.

### APPEALS.

#### THE BISHOP TUTTLE CHURCH HOUSE.

Bishop Funsten has sent out the following letter. If any friends failed to receive a copy, he hopes they will at once, without further notice, forward their gift to him:

BOISE, Idaho, April, 1907.

My Dear Friend:

In connection with the commemoration, Wednesday, May 1st, '07, in Boise, Idaho, of the fortieth anniversary of Bishop Tuttle's consecra-

tion as Missionary Bishop of Idaho, Utah, and Montana, I am trying to complete a building to be known as the Bishop Tuttle Church House, located in Boise, Idaho. This building will bear witness to his pioneer work in this mission field and also perpetuate his name and influence in the upbuilding of the Church in the Far West in the days to come. The Bishop has promised to be present in Boise on May 1st. This is the only official recognition, so far as I know, of interesting historical facts in connection with the fortieth anniversary of Bishop Tuttle's consecration and the completion of his 70th year, facts which merit interest of American Church people everywhere. Will you not help me finish this building by sending me a check immediately for a stone of remembrance from you to bear witness of heroic work done for Christ in the past and for the upbuilding of the Church in Idaho in the future?

Faithfully yours,  
J. B. FUNSTEN.

**JERUSALEM.**

\$5,000 will complete St. George's Church, the seat of the Bishopric, and centre of Anglican influence in the Holy Land. Architect will begin in April. Bishop Blyth appeals to American Churchmen for aid. Canon's stall "Hermon" held by Bishop of New York. Checks, "BISHOP BLYTH, Jerusalem, Palestine"; crossed "Credit Lyonnais."

**MUCH IN NEED OF AN EPISCOPAL CHURCH IN 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.

**NOTICES.**

More than 1,100 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent

**THE BOARD OF MISSIONS,**

for all or a part of their stipends. Full particulars about the Church's Mission can be had from  
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."  
THE SPIRIT OF MISSIONS—\$1.00 a year.

**PENSION CONSIDERATIONS.**

**FIRST CONSIDERATION:** The average salary of a clergyman is about \$600 per year. There are hundreds of excellent men doing heroic work on less, i.e., \$300 or \$400 per year. What are these to do when sick or superannuated? The Church must provide pension and relief.  
**SECOND CONSIDERATION:** Among the clergy of fifty and upward, there are many distressing cases of poverty and humiliation through non-employment, sickness, etc. These ought to be pensioned.  
**THIRD CONSIDERATION:** An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive, hopeful Christian work. In order to have growth and prosperity in the Church, this condition must be remedied.  
**FOURTH CONSIDERATION:** If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number of old or disabled and their widows and orphans. Help to do this better.  
**FIFTH CONSIDERATION:** There are excellent men and women in every diocese shut out from the help of local and other funds by requirements as to years in a diocese, seats in a Convention, contributions to a society, payments of dues, and the like. To help all in whom you are interested you must contribute

to the General Fund; besides, sixty out of eighty dioceses now depend entirely upon the General Fund for relief and pension.



**MORAL:** There is a blessed opportunity for doing a beautiful and needed Christian work in the household of faith. Definite and generous offerings provide definite and generous pensions. Send for "The Field Agent" and other circulars. Make no mistake in the name of the society.

**THE GENERAL CLERGY RELIEF FUND,**  
The Church House, 12th and Walnut Streets,  
Philadelphia, Pa.  
REV. ALFRED J. P. McCLURE, Assistant Treasurer.

**NEW BOOK.**

**KATE DOUGLAS WIGGIN'S NEW BOOK,**  
*The Chronicles of Rebecca*, sustains the reputation earned in *Rebecca*, and is a delightful book. All lovers of Mrs. Wiggin's books will want this book for summer reading. It is published at \$1.25, but we are mailing it postpaid for 95 cents. Address: THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

**RESOLUTIONS OF THE VESTRY OF THE CHURCH OF THE ASCENSION, MT. VERNON, N. Y., IN REGARD TO DR. TAYLOR'S RESIGNATION.**

WHEREAS, The Rev. FRANCIS M. S. TAYLOR, D.D., who has been rector of the Church of the Ascension of Mt. Vernon, N. Y., for seventeen years, taking the parish at its beginning and bringing it along carefully and successfully so that now it gives us great pleasure and pride; and,

WHEREAS, Our dear rector has fully decided to tender his resignation of this parish, to take effect Easter Sunday, March 31, 1907; and,

WHEREAS, We, wishing to show our appreciation of his able services and his many kind, affectionate, and loving acts to the members of this parish and to the members of this vestry individually; and,

WHEREAS, Regretting the necessity of his resignation and feeling that we cannot permit him to leave us at this time; it is hereby

Resolved, That we ask him to continue with us to October 1, 1907, unless he finds it to his greater advantage to leave us prior to that date. And, further be it

Resolved, That, Recognizing his sterling worth and in appreciation of the years of labor which he has given to his charge, that we hereby do confer upon him the position of rector emeritus of the church, to take effect from October 1, 1907.

Carried unanimously.

**THE LIVING CHURCH**

may be purchased, week by week, at the following places:

- NEW YORK:**  
E. S. Gorham, 251 Fourth Avenue.  
Thos. Whittaker, 2 Bible House.  
R. W. Crothers, 246 Fourth Avenue.  
M. J. Whaley, 430 Fifth Avenue.  
Brentano's, Union Square.
- BOSTON:**  
Old Corner Bookstore, 27 Bromfield Street.
- PHILADELPHIA:**  
Geo. W. Jacobs & Co., 1216 Walnut Street.
- WASHINGTON:**  
Wm. Ballantyne & Sons, 428 7th St., N. W.  
Woodward & Lothrop.
- BALTIMORE:**  
Church Book Store, 317 N. Charles Street,  
with Lycett Stationers.
- ROCHESTER:**  
Scrantom, Wetmore & Co.
- CHICAGO:**  
A. C. McClurg & Co., 215 Wabash Avenue.  
LIVING CHURCH branch office, 153 La Salle St.  
Church of the Epiphany, Ashland Blvd. and  
Adams Street.
- MILWAUKEE:**  
The Young Churchman Co., 412 Milwaukee St.
- OMAHA:**  
A. S. Singleton, 1428 N. 22nd Street.
- WINNIPEG:**  
H. Godfree, 78 Colony Street.
- LONDON:**  
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.  
It is suggested that Churchmen, when trav-

elling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

**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.

**BOOKS RECEIVED.**

- LOTHROP, LEE & SHEPARD CO. Boston.**  
*Priscilla of the Doll Shop.* By Nina Rhoades, author of *Little Miss Rosamond*, *The Little Girl Next Door*, etc. Illustrations by Bertha G. Davidson. Price, \$1.00.
- HOUGHTON, MIFFLIN & CO. Boston.**  
*New Chronicles of Rebecca.* By Kate Douglas Wiggin. Price, \$1.25.
- THE MACMILLAN COMPANY. New York.**  
*The Birth of the Nation.* Jamestown, 1607. By Mrs. Roger A. Pryor, author of *The Mother of Washington and Her Times*, *Reminiscences of Peace and War*. Illustrations by William De Leftwich Dodge. Price, \$1.75 net.  
*Christianity and the Social Crisis.* By Walter Rauschenbush, Professor of Church History in Rochester Theological Seminary. Price, \$1.75 net.
- E. P. DUTTON & CO. New York.**  
*Christian Theology and Social Progress.* The Bampton Lectures for 1905. By F. W. Bussell, Brasenose College, Oxford; Rector of Sisland, Norfolk. Price, \$3.50 net.  
*The Human Element in the Gospels.* A Commentary on the Synoptic Narrative. By George Salmon, D.D., F.R.S., late Provost of Trinity College, Dublin. Edited by Newport J. D. White, D.D., Canon of St. Patrick's and Professor of Biblical Greek in the University of Dublin. Price, \$4.50 net.
- THE KNICKERBOCKER PRESS. New York.**  
*The Antiphon to the Stars.* By Walter Kemper Bockoc.
- THOMAS WHITTAKER. New York.**  
*The Year of Grace.* By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Price, \$1.00 net.  
*Bible Truth Through Eye and Ear.* By Rev. George V. Relchel, A.M., Ph.D., author of *What Shall I Tell the Children? Cloud Riffs*, etc. Price, \$1.00 net.  
*Religion and Experience.* By J. Brierley, B.A., author of *The Common Life, The Eternal Religion*, etc. Price, \$1.40 net.
- AMERICAN LUTHERAN PUBLICATION BOARD. Pittsburg.**  
*The Lord's Prayer.* By William Dallmann.
- JOHN W. LUCE & CO. Boston.**  
*The First True Gentleman.* A Study in the Human Nature of Our Lord. With a Foreword by Edward Everett Hale, D.D.
- LONGMAN'S, GREEN & CO. New York.**  
*A Short History of the Oxford Movement.* By Sir Samuel Hall, M.A., K.C., formerly Vice-Chancellor of the County Palatine of Lancaster.  
*Introduction to Dogmatic Theology.* By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the Western Theological Seminary, Chicago, Illinois. Price, \$1.50 net.
- PAMPHLETS.**  
*Laymen's Forward Movement in the Middle West* (Fifth Missionary Department). In the interests of the General Missions of the Church. Report of Fourth Conference, Held in Cincinnati, November 18-20, 1906.  
Parish of the Holy Apostles, Philadelphia.  
*Sunday School Lessons with Parish Intelligence.* Published Monthly. Editors, Rev. William S. Nell and Mr. Joseph L. Bailey.  
*The Precedence of English Bishops and the Provincial Chapter.* By Chr. Wordsworth, M.A., Prebendary of Liddington in Lincoln Cathedral Church. Published at the University Press, Cambridge.  
*The Supernatural in Religion.* The Substance of Six Brief Talks to Men, in St. Mark's Church, San Antonio, Texas, February 24th-March 1st, 1902, by Rev. Wallace Carnahan.

# THE CHURCH AT WORK

## MISSIONARY CONFERENCE AT BOISE.

ARRANGEMENTS are completed for the gathering of the Seventh Missionary Department conference at Boise, Idaho, beginning Wednesday, May 1st, and preceded, on the day before, by the ninth annual convocation of the missionary district of Boise. The programme, in its leading features, is as follows:

### TUESDAY, APRIL 30.

Evening—Lecture by the Bishop of Oregon: "From Jamestown to Oregon."

### WEDNESDAY, MAY 1.

1:00—Holy Communion, with sermon by Bishop Tuttle.

4:30—Laying corner-stone of Bishop Tuttle Church House. Addresses by the Bishop of Los Angeles and others.

8 P. M.—Mass meeting at the Columbia Theatre, being the 40th anniversary of the consecration of Bishop Tuttle. Bishop Tuttle will address the audience; also Bishops Keator and Wells.

The Woman's Auxiliary will meet for service, Wednesday, 10 A. M., in St. Michael's, and for business at 2 P. M.

### THURSDAY, MAY 2.

10:30—Conference (for delegates only). Subject: Local Problems." (1) "How Shall We Enlist More Men in the Ministry?" Bishop Moreland. Fifteen-minute address, followed by general discussion as above.

2:30—Business session (for delegates only). Report of committee on Memorial to General Convention regarding Redistribution of Territory.

3:00—Conference (for delegates only). (2) "Conditions within the Department as Seen by the Bishops." Twelve-minute addresses by the Bishops or appointed representatives.

8:00—General reception at Bishop's residence to Bishops, Clergymen, and delegates.

### FRIDAY, MAY 3.

10:30—Conference (for delegates only). Subject: "The Seventh Department and the Board of Missions." (1) "What Can the Board of Missions Do to Help the Church within the Department?" Dean Wilkins, Los Angeles. Fifteen-minute address, followed by general discussion for thirty-five minutes. Speakers: Deans Brewster and Farrar. (2) "What Can the Church in the Seventh Department Do to Help the Board of Missions?" Rev. J. P. D. Llwyd, Seattle. Fifteen-minute address and discussion as above, by Dr. Morrison and others.

3:00—Conference (for delegates only). Subject: "Ways and Means," chairman, John W. Wood. (1) "How to Get Missionary Information to the People"; (2) "What is being Done in the Department for the Men's Thank Offering?" Rev. E. L. Parsons. No formal addresses, reports of methods, experiences, successes and failures.

8:00—General service (open to all). Subject: "The Field Is the World." (1) "The Church in the Home Land," Judge I. G. Halley; (2) "The Church Under the Southern Cross," Rev. William Cabell Brown, D.D., of Brazil; (3) "The Church in the Far East," Bishop Johnson. Brief service. Three Twenty-five-minute addresses.

### SATURDAY, MAY 4.

10:30—Conference (for delegates only). Subject: "Local Problems." (1) "The Church's Opportunity in College Towns," Rev. A. K. Smith, Ellensburg, Washington, or Rev. S. Unsworth, Reno, Nevada. Fifteen-minute address, followed by general discussion for thirty-five minutes. (2) "The Necessity for a More Vigorous Campaign of Church Extension within the Department," Bishop Spalding. Fifteen-minute address, followed by discussion as above.

8:00—Devotional service (open to all). Subject: "The Master's Last Commands." (1) "Do This in Remembrance of Me"; (2) "Go Teach—Preach." Address in Preparation for the Holy Communion," Bishop Scadding.

### SUNDAY, MAY 5.

7:30—Corporate celebration of the Holy Communion, celebrant, Bishop Funsten.

11:00—Annual Conference service, preacher, Bishop Tuttle.

3:30—Public meeting at Columbia Theatre. Subject: "The American Episcopal Church." (1) "What She Offers Men," Bishop Keator; (2) "What She Asks of Men," Bishop Spalding; (3) "How She Meets the Needs of Men," Rev. William Cabell Brown, D.D. Twenty-five-minute address.

8:00—Final service. Subject: "Present Needs and Opportunities." (1) "The Challenge of the Mission Field to the Church To-day," Bishop Moreland; (2) "Christ's Appeal to Men for the World," John W. Wood; (3) "The Church's Response," Bishop Tuttle. Twenty-minute addresses, followed by brief farewell address from Bishop Funsten.

## MR. DELANY ACCEPTS.

NEWS IS received of the acceptance by the Rev. Selden P. Delany of his election as Dean



REV. S. P. DELANY,  
DEAN-ELECT OF ALL SAINTS' CATHEDRAL,  
MILWAUKEE.

of All Saints' Cathedral, Milwaukee. The date upon which he will assume his new duties is not as yet stated.

## THE NEEDS OF JAMAICA.

THE COADJUTOR BISHOP of Jamaica has been preaching both in New York and Brooklyn, and is just moving north, where he has three important preaching engagements at Toronto, and has accepted an invitation to lunch with the Brotherhood of St. Andrew in that city. Bishop Joscelyne is due in Boston this week, and proposes to remain there over Sunday, April 21st. The Church needs in Jamaica are heavier and more pressing than is generally supposed.

## LAYMEN'S FORWARD MOVEMENT IN THE DIOCESE OF MICHIGAN CITY.

ARRANGEMENTS have been made in the diocese of Michigan City for a dinner in the interests of the Laymen's Forward Movement, to be tendered the Bishop of that diocese at the Hotel Barnett, Logansport, on the evening of May 2nd, when it is hoped that a considerable number of laymen of northern Indiana may be gathered together.

## CHURCH SEIZED BY MEXICAN AUTHORITIES.

THE EPISCOPAL CHURCH at Torreon, Mexico, was seized and the doors sealed by the local civil authorities, on Saturday, April 6th. No intimation of their intention to do so was given and no explanation has been offered as to why they have done this. It is feared that the entire contents of the church have been confiscated. The work at Torreon—in the state of Coahuila, north Mexico—is in charge of Archdeacon Bates.

## ST. ANDREW'S, HANOVER, MASS.

AT THE Easter Monday vestry meeting, April 1st, of St. Andrew's parish, Hanover, Mass., the Rev. Joseph Dinzey was unanimously requested to continue as minister-in-charge through another year. Mr. Dinzey will remain on, to October 1st, or later, until a suitable priest is elected to the rectorship of an exceptionally loyal Church parish. Both the minister-in-charge and the congregation of St. Andrew's are sincerely appreciative of the valuable assistance in the services so willingly given by the Rev. Dr. Pelham Williams, when not elsewhere engaged, during his many years' residence in the neighborhood.

## DEDICATION OF AN ORGAN.

A FINE ORGAN was dedicated by the Bishop of Milwaukee, in Trinity Church, Mineral Point, Wis., on the night of April 11th. The inscription reads: "To the greater glory of God, and in memory of Laura Antoinette Cobb. Henceforth the music of this church will ever be associated with her name, through the generosity of her son, John P. Cobb, Easter 1907."

Mr. Williamson, the organist of St. Paul's Church, Milwaukee, gave a recital after the service. The rector, the Rev. March Chase, was assisted in the service by the Rev. H. C. Boissier, rector of Trinity Church, Janesville, and the Rev. R. F. Keicher, rector of St. Luke's, Whitewater. The Bishop was the preacher.

## ARCHITECT FOR CALIFORNIA CATHEDRAL.

THE GRACE CATHEDRAL corporation has selected George F. Bodley, R.A., of London, as the architect of the Cathedral that is to be erected on the site given for that purpose by the Crocker family.

The gift consists of the block of land bounded by California, Sacramento, Taylor, and Jones Streets, San Francisco. Mr. Bodley is the architect who designed the Cathedral in Washington, and will have for his assistant Lewis F. Hobart, of San Francisco, who has made a special study of local architectural conditions, especially those which concern the effect of earthquakes upon structural necessities.

## THE LATE REV. H. J. SHERIDAN.

THE REV. HENRY JAMES SHERIDAN, whose death was chronicled in THE LIVING CHURCH of March 30th, accomplished not only good work for the Church in North Dakota, but also in Western Massachusetts, where he began his labors in the ministry. He took charge of the Church of the Atonement, Westfield, Mass., July 11, 1879, entering upon his work as a deacon. The services of the Church were then being held in a carpenter's shop on Main Street, the parish having had an existence for seventeen years previous, wandering from one hall to another. Mr. Sheridan was ordained priest June 25, 1880,

and the same year the cornerstone of a brick church building was laid, and by the enthusiastic efforts of the young rector, the interest of all the citizens of the town was enlisted and subscriptions obtained. The first service in the new church was held Good Friday, 1881, the Holy Communion being celebrated the following Easter morning. Two years later the church was paid for and consecrated, which was all the more creditable in that Westfield has held out to the last in extreme Puritan opposition to the Church, and also as this was then one of the few "High Church" parishes in Massachusetts, there was not a little opposition by Puritan Churchmen within the diocese at large. Mr. Sheridan left for work in the West in 1883, to the lasting regret of Westfield people both within and outside the Church.

The parish still maintains a very satisfactory Church service, with High Celebrations bi-weekly, using Eucharistic lights and vestments. The rood screen, besides the crucifix, bears two small stone angels brought from the collegiate chapel of Eton, England, when the ancient stone sanctuary rail was "restored" some thirty years ago.

The church building is now to be completed by the erection of a tower as a memorial to Mr. Sheridan, the gift of former and present members of the parish, of Mr. Sheridan's family, and of the men who twenty-five years ago were the boys of the "St. John's Guild." In this tower a 1,000-pound bell is to be hung, a recent gift to the parish.

Mr. Sheridan's funeral service was held here, in his first church, the remains being brought from Malden, Mass., for interment in Westfield. The service was rendered with fitting dignity, using mortuary lights and incense, the boy choir singing. The church was filled with young men and women who have cherished a warm affection for him since their childhood, and by representatives of the Masonic Lodge of which he was chaplain when rector here.

#### CHURCH IN INDIAN TERRITORY CONSECRATED.

THE BISHOP consecrated the new St. James' Church, Purcell, I. T., on Sunday, April 7th. The work of planning and gathering funds for the building was begun two years ago, under the Rev. J. E. McGarvey. Later, under the wise leadership of Mr. Jno. R. Rose, a faithful layreader from Oklahoma City and with hard work on the part of the people, the church was completed a month ago. The cost is about \$2,500. It is of cement blocks, with an open timbered roof, and large choir and sanctuary and robing room. It takes the place of a cramped little frame chapel which has been in use since 1895. The Church Building Fund Commission helped with a gift.

#### NEW CHURCH ON SULLIVAN'S ISLAND, S. C.

TWO YEARS AGO, the Chapel of the Holy Cross, Sullivan's Island, was sold to the Government for the use of the garrison at Fort Moultrie, and now another chapel bearing the same name, is about to be erected in a different part of the Island. The McCarrell Stone Co. of Jacksonville, Florida, has been given the contract for the building which is to cost about \$10,000, and the work will be begun immediately. The dimensions will be 65 x 30 feet, and the entrance will be at the tower which is to be 64 feet high. The seating capacity will be about 200. There will be a robing room on one side of the chancel and the organ will be placed on the other side. The building will be Gothic, of rock-faced range Ashlar, made of coral rock and Portland cement, with a backing of brick. The finish will be smooth around the corners and the moulded arches for the windows and doors. The interior will be open-work, showing the trusses and beams. The memorial

windows will be moved from the old chapel to the new, with the exception of the chancel window which has been damaged beyond repair from the concussion caused by artillery target practice. This window is in memory of Miss Ella F. Benjamin, who, some years ago, gave up her life to save a young boy from drowning.

#### DEATH OF MR. GEORGE A. ROBINSON.

MR. GEORGE ANDERSON ROBINSON, one of a noted family of Louisville, Ky., died at his home on Low Sunday of typhoid pneumonia. Mr. Robinson was a communicant of St. Andrew's Church and assistant superintendent of the Sunday School. He was in his place in church on Easter Day, but the illness



MR. GEO. A. ROBINSON.

which followed immediately after proved so serious that it terminated his life after a week's illness. It is the first death that has occurred among the brothers and sisters of the family in forty-three years. Mr. Robinson is survived by his wife and three children, and by his six brothers, who live in the same neighborhood and are business men of Louisville, the eldest of them being Mr. William A. Robinson, who is so well known to the Church as a deputy to General Convention. Mr. Robinson was the fifth son of Mr. Richard A. Robinson, who was likewise a well-known communicant of St. Andrew's. Mr. Robinson was born January 5, 1858. He was educated at Washington and Lee University, and since his graduation has been prominent in many business enterprises, and was one of the ex-presidents of the Commercial Club. The funeral took place on Tuesday afternoon following his death, at St. Andrew's Church, the Rev. Dr. Mason and his assistant, the Rev. Mr. Hardy, officiating. All the clergy of the city attended the service, and also the Commercial Club attended in a body. The death of Mr. Robinson is a great loss to the Church in general and particularly to St. Andrew's parish. He, as well as his brothers, and also his father and several uncles before him were noble examples of what laymen can do in the Church, not only in liberal contributions but in earnest personal service. It is no doubt largely owing to the good example of this family that Louisville is noted for the exceptionally large number of faithful laymen in all departments of Church work.

#### NOTES OF PROGRESS IN CUBA.

BISHOP KNIGHT has just returned from a visitation of the eastern part of the Island, where he found all the work in a most promising condition.

At Ceballos, a settlement about fifty miles from Camaguey, he was met by Archdeacon

Sturges, who is in charge of this mission, and a service was held in the Plaza Hotel. A branch of the Woman's Auxiliary has been formed here, and steps have been taken towards the building of a much needed chapel.

At Santiago de Cuba, on the outward trip, he held a service for the Spanish-speaking people, at which he confirmed 6 Cubans. Owing to the fact that the building now used as a house for the missionary, the Rev. J. B. Mancebo, and in which is the room used as a chapel, did not conform to the requirements of the law in regard to school buildings, the school here has been closed for a little time. But now a new building has been rented, commodious, and in a good locality; and not only will the school be re-opened, but a new mission will probably be begun. The Woman's Auxiliary of Holy Trinity Church, Havana, will pay a large part of the rent.

In Guantanamo, the work is progressing most favorably. Through the generosity of Mr. W. W. Frazier, of Philadelphia, two lots, among the most desirable in the city, have been bought, and work will begin almost immediately upon the new church. This is very greatly needed, as the work here has already quite outgrown the accommodations.

Travelling in Cuba is sometimes difficult, and always interesting. The return from Guantanamo was made partly on an accommodation train, and partly on a hand car through the mountains, propelled by three Gallegos. This was occasioned by the fact that trains are not yet running over a new part of the railroad.

At Bartle, a new Canadian town, about fifty miles to the east of Camaguey, he was met by Archdeacon Sturges, the priest-in-charge, and a service was held in the Methodist chapel. Here, a lot has been given us and it is expected that a chapel will be erected very soon.

On his arrival at Camaguey, the Bishop found great progress making. One person, a Cuban gentleman of prominence, was confirmed. The English congregation has increased markedly, and the Cuban congregation of San Pablo has become quite large. Also a new mission has been started, which has been named San Pedro. This latter has already a Sunday School with about 50 attendants. Mr. V. A. Tuzzio, and Dr. S. B. Harris, a physician of large practice, are preparing for the ministry.

Accompanied by the Archdeacon, the Bishop spent Saturday, March 23rd, making the trip to La Gloria, going 45 miles by train, 15 miles in a sail boat, 30 miles in a little steamer called *La Gloria*, and then 5 miles in a wagon. La Gloria is a thriving American colony, in which the Church has already a good hold. At this time, the Bishop opened the recently built chapel, Holy Trinity, at which service the congregation was too large for the church. The new building is not very large, nor was it very expensive, costing, with lot and furnishings, only \$1,500. There is no debt upon it. It is very plain, but very neat. Within, it is finished in Spanish cedar, and has pews of the same material. The altar is made of the best selected mahogany, and was the gift of the contractors. La Gloria has a population of about 1,200 English-speaking people, within a radius of a few miles. The Methodists are the only others holding services there; and the Church's "following" is larger than theirs. There is an absolute, and immediate need of a resident minister who can speak English, for this interesting work.

The work of the Rev. Francisco Diaz, at Matanzas, is opening up very nicely. Besides his regular services in the chapel, he is holding services in two other places in the city; also at Colon, and Macagua. At the latter place he recently baptized 16 persons.

Twice a month, the Archdeacon of Havana has been holding services for the army post at Gardens, which has no regular chaplain. The Rev. M. F. Moreno of Belondron, has

also visited this place, and rented a good house in a very central location, which will be fitted up for use as a chapel, and for the accommodation of the missionary who may come over from Bolondron for the Spanish services. It is expected to begin this work among the Spanish-speaking people, at once.

Holy Trinity Church, Havana, under the direction of the rector, the Rev. C. B. Colmore, has had a good Lent and a joyous Easter. The service on Easter Day, at which the Bishop was the preacher, was so largely attended, that the chapel would not accommodate the people. The Easter offering amounted to \$560.

Work on the new Cathedral is progressing as rapidly as possible. Local subscriptions for the building fund are coming in very well. These have amounted to about \$13,000, up to the present time.

The Archdeacon of Havana is continuing his regular work at his various stations, some seven in number. The work on the Isle of Pines needs, greatly, a man on the ground, and at once.

#### FUNERAL OF THE REV. J. JOHNSON, D.D.

THE FUNERAL SERVICES of the Rev. John Johnson, D.D., the beloved rector emeritus of St. Philip's Church, Charleston, S. C., who died on the night of April 7th, were held at St. Philip's Church at 5:30 P. M., April 9th. The church was filled with a crowd of sorrowing friends, but, at Dr. Johnson's own request, it was not draped in black, but was bright and beautiful with its Easter hangings and an abundance of flowers. The pallbearers were the wardens and vestrymen, and Bishop Capers, and 14 of the clergy were in attendance. The services were conducted by Bishop Capers, assisted by the Rev. S. Cary Beckwith, rector of St. Philip's, and the Rev. John Kershaw, D.D., rector of St. Michael's. The interment took place in the family lot in the churchyard, and, as the Benediction was pronounced, the boom of the sunset gun announced the closing of the day. It was in accordance with Dr. Johnson's wish that the service was held at that hour "when the labors of the day are over and the toilers are turning their eyes homeward."

#### MEETING OF HARRISBURG (PA.) ARCHDEACONRY.

THE SPRING meeting of the Harrisburg Archdeaconry was held in St. John's Church, Lancaster (Rev. Dr. Shero, rector), on the 9th and 10th inst. The sermon was by the Rev. R. A. Sawyer of St. Stephen's Church, Harrisburg. After the business meeting the literary exercises were held and the Rev. R. L. Chittenden of Paradise, gave some reminiscences of the life at the Virginia Theological Seminary, having been there a few years before the Civil War and a classmate of Bishop Potter. The Rev. Mr. Bishop of St. John's Church, Huntington, read a paper on the Twenty-third Psalm. Dr. Allen's book, *Freedom in the Church*, was criticised by the Rev. F. P. Willes of Steelton. There was a missionary service in the evening, and the speakers were the Rev. William Dorwart of Newport and the Rev. W. N. Jones of Williamsport, the Bishop making the closing address.

The spring meeting of the Woman's Auxiliary followed the Archdeaconry meeting the next day, and was addressed by the Rev. William Cabell Brown of Rio Grande, Brazil, who spoke on the work in that country. The offerings were given for the work of the Church in Brazil.

#### FATAL ACCIDENT.

THE CLERICAL brethren and friends of the Rev. Coleman E. Byram, Ph.D., curate of St. Paul's Church, Buffalo, have been called to sympathize with him in the tragic death of

his son and only child, Wesley, a bright lad of 12 years, on Tuesday, April 9th. On the evening previous, Wesley went out for a ride on his bicycle, and, coming into collision with another rider, was thrown. Although slightly dazed, the boy got up and rode back home on his wheel. The doctor was called, and, though there were no external evidences of fracture, put the boy to bed for closer observation. Later developments revealed serious injury, resulting in death on Tuesday afternoon. The funeral services were held in St. Paul's Church on Thursday afternoon, the Rev. Dr. Regester, assisted by the Rev. J. M. Gilbert, officiating. Interment was on the following day at Randolph, N. Y.

#### CHURCH OF THE HOLY COMMUNION, ST. LOUIS.

THE COMPLETION of a \$22,000 parish house marks an epoch in the history of this parish, one of the oldest in the diocese, and one which has become, with the growth of the city, almost a downtown church. The parish house, which adjoins the church, is complete in all its details. Since the incoming of the pres-



REV. CHARLES F. BLAISDELL.

ent rector, the Rev. Charles F. Blaisdell, in 1902, the development of the church and parish in every direction, has been remarkable. Two young men, candidates for holy orders, are in residence at the parish house, and one or two deaconesses will shortly be added to the staff. The rector has had a canvass made of every house within twelve blocks from the church, finding many people who had never received a call from a religious worker in their lives. One Sunday in each month the offering is given to Missions, as well as the entire offerings of the Sunday School, about \$300 a year. Nearly \$500 is raised each year for apportionment and this, in addition to the heavy demands the parish house has made upon the congregation. There is a debt of about \$4,000 on the house which, it is hoped, will be speedily wiped out.

On alternate Wednesdays it is the custom for the choir of some fifty voices to render an oratorio, under the direction of the organist and choirmaster, Mr. Alfred Robyn. The parish is starting an endowment fund, and already \$2,000 is laid aside for this object.

#### VALUABLE MEMORIAL GIFTS.

MR. ROBERT S. WEST and family have recently donated an acre of land at Perry, Ohio, and erected a commodious and well appointed church for the mission of St. Anne's-in-Field (Rev. John Henry Parsons, priest in charge). The church furnishings are a memorial to Mr. West's mother. The grounds have been planted with fruit and ornamental trees and tastefully ornamented with beds of flowers. Mr. West is a prominent layman of Ohio and was formerly a vestryman of St. Mary's Church, Cleveland, and later of St. Paul's Church, East Cleveland. On Low Sunday,

the Rev. Fredrick B. Avery, M.A., conducted service and preached at St. Anne's-in-Field and blessed a chaste altar cross, presented by himself as a memorial to his mother, Mrs. Sarah Whitney Avery. Also a pair of brass candlesticks for the altar presented by Mrs. George Doan as a memorial to her late husband.

#### NEW BUILDING FOR THE EPISCOPAL ACADEMY, PHILADELPHIA.

THE TRUSTEES of the Episcopal Academy, Philadelphia, have just purchased property adjoining the present building at Juniper and Locust Streets, and will build thereon a large modern school building for the Middle and Lower schools of the Academy, leaving the old building for the exclusive use of the Upper school.

#### BISHOP LAWRENCE ON THE MINISTRY.

BISHOP LAWRENCE delivered himself of a fund of helpful thoughts before the members of the Harvard Divinity Club at Cambridge, a week ago. His topic was "The Ministry from a Practical Point of View," and in the course of his remarks he stated that the great need of the time is not money but spiritual uplifting. The money that a rich man gives does not compare in value to the spiritual vitality of which a poor man may be capable. Thus the man who humbly enters the ministry may do a greater service than the man who amasses a fortune, thinking to be of service through making large gifts of money. What is needed is the inspiration of the people through the devotion of the ministry.

The people claim, he said, that the Church should get up and hit somebody, do something. But what are the ministers really doing? They are continually going into home after home, touching particularly the lives of the young people. They are doing their work on positive lines. The really efficient work is the upbuilding of the character of the young, through personal contact. Any young man who enters into the ministry does not do so with the idea that he is going to carry on any sensational reforms. The contact of life with life—that is the glory of the ministry, and that is how the ministry is reforming the evils of the time. The minister is at work with purifying society from beneath. He is continually growing spiritually, and he is putting his own spiritual personality into each individual with whom he comes in contact. The stock in trade of the minister is his character. The minister has got to be a man of finely and highly developed character. The minister, if he be true to himself, is the broadest and most influential man in the community.

#### ANNUAL BANQUET OF THE CHURCH CLUB OF PHILADELPHIA.

NEARLY 300 prominent business and professional men, including many of the clergy of the diocese who were their guests, attended the twelfth annual banquet of the Church Club, held in the Clover Room of the Bellevue-Stratford, Thursday evening April 11th.

Mr. Rowland Evans, president of the club, presided, and on either side were the Rt. Rev. Dr. Burgess, Bishop of Long Island, and the Rt. Rev. Dr. Mackay-Smith, Bishop Coadjutor of the diocese. The speakers were Bishop Burgess, the Rev. Dr. A. G. Mortimer, rector of St. Mark's Church, Philadelphia; Mr. George Wharton Pepper, a vestryman of the same parish, and Mr. Wm. R. Butler of Mauch Chunk. In his opening address, Mr. Evans referred to the illness of the Bishop of the diocese, Rt. Rev. Dr. Whitaker, which prevented his being present, and a resolution embodying the "good wishes and kindly af-



fection" of all present, was adopted by a rising vote.

Bishop Burgess, in a telling address, spoke on "The Supply of the Ministry," enumerating many reasons for the lack of interest taken by young American Churchmen in that calling, and pointed out that not only the supply but the quality was diminishing. The Bishop gave three reasons for this decline. "First, the calling has lost in dignity and in these days it is as common to call a minister a hypocrite as it is to apply the epithet liar to a lawyer. A second reason was the lack of proper support given to the clergy. Small salaries had convinced college men in this commercial age that the ministry offered no attractive field for their talents. The third and most vital reason was the tendency to belittle the fundamentals of religious faith. The very word miracle is no longer allowed to have a place in teaching, and talk about evolution detracts from the doctrine of Atonement. Some men are even trying to do away with the Apostles' and Nicene Creeds. This leads the collegian to conclude that the Church itself is weakening, and he will finally abandon the faith in which he was reared at home. Men want a great cause, a great faith. To strengthen our ministry we need such a faith—a gospel of Christmas, of Good Friday, of Easter, of the Atonement, and the Resurrection."

In conclusion, the Bishop urged the laymen to act—to urge these things—to pay the clergyman a living salary, and to treat him with the dignity he should deserve. The address made a profound impression upon the assemblage, the applause being enthusiastic and prolonged.

The Rev. Dr. Mortimer said some pertinent things bearing upon his topic, "Our Present Opportunity." He said that additional difficulties encountered by the Church to those already enumerated were a growing impatience at the restraints of religion and the substitution of philanthropy for charity. It is the custom nowadays to give large sums to endow a free library or benefit a college, instead of giving money for the extension of the missionary work of the Church. The first being immediate results in the praise of men for the donor, whereas those eternal results which are obtained by extending the Kingdom of God are neglected.

Mr. George Wharton Pepper spoke in behalf of the "Men's Thank Offering," and Mr. Wm. R. Butler on "The Minute-Men of the Church."

#### LARGE SUNDAY SCHOOL OFFERINGS IN PHILADELPHIA.

THE AMOUNT of the Lenten offerings of the Sunday Schools and Bible classes of the parish of the Holy Apostles presented on Easter Day was \$12,000. The parish embraces the Church of the Holy Apostles, the memorial chapel of the Holy Communion, the chapel of St. Simon the Cyrenian, and the chapel of the Mediator. The total offerings of the congregations and Sunday Schools of this parish on Easter Day was \$17,300. Other Sunday Schools in the diocese having large Easter offerings were those of Gloria Dei—something over \$1,000; Incarnation, \$800; St. Matthew's, \$700; St. Peter's, Germantown, \$700. The offerings of all the Sunday Schools of the diocese will be presented at a special service to be held at Holy Trinity, Saturday afternoon, April 27th at which both of the Bishops of the diocese will be present and make addresses.

#### NOTES FROM BERKELEY DIVINITY SCHOOL.

THE CANONICAL examinations for the diocese were held at the school in Easter week. The ordination to the priesthood will be held in St. John's Church, Waterbury, on Thursday, May 23d; and the ordination to the

diaconate, which will be also the fifty-third annual for the Divinity School, will be held in the Church of the Holy Trinity, Middletown, on Wednesday, June 5th. The sermon before the alumni on the preceding evening will be preached by the Rev. Ernest deF. Miel of Hartford, of the class of 1891; and the ordination sermon will be preached by the Rev. Horace Baldwin Hitchings, D.D., of Malden, Mass., of the class of 1857.

Bishop Hall of Vermont has delivered a course of lectures before the school on Preaching, beginning on Monday of the present week.

The library has received as a gift the family Bible of Ephraim Williams, Esq., father of the late Bishop Williams. The only entries in the family record are those of the marriage of the Bishop's parents, his birth, and his father's death.

#### MEMORIAL WINDOWS.

THREE beautiful memorial windows from Meyer of Munich, ordered by the ladies of the Chancel Guild of St. Paul's Church, New Orleans, and dedicated to the memory of the late Rev. Henry H. Waters, D.D., who was rector for nearly thirty years, were recently put up in the east end of the church. The windows are excellent works of art, rich in coloring, delicate in every detail, showing the various personages in splendid effect and in lifelike poses and expressions. The central window represents St. Paul preaching (Acts xvii. 22). The one to the right shows St. Paul before Agrippa (Acts xxvi. 29), and the window to the left depicts St. Paul's conversion, when the dazzling light struck his eyes, and he heard the Voice (Acts ix. 4).

Under the central window is the following inscription: "To the Glory of God and in Loving Memory of the Rev. Dr. Henry Harcourt Waters, D.D., for twenty-six years Rector of this Church."

#### OFFERS TO BUY CHURCH PROPERTY.

A PRESS DESPATCH gives the following item:

TUCSON Ariz., April 6.—The vestry of Grace Church has an offer of \$25,000 for the church property on the southwest corner of Stone Avenue and Broadway, the offer coming from a prominent business man, who would raze the church building and erect on the site either a business block or a first-class hotel or rooming-house.

#### PEACE SOCIETY APPEALS TO OUR BISHOPS.

THE FOLLOWING letter has been addressed by the American Peace Society to each of our Bishops:

"The American Peace Society desires to bring to the attention of the Bishops of the Protestant Episcopal Church in the United States the importance of strengthening public sentiment in support of the Second Peace Conference of the nations which will meet at The Hague in June.

"The interest of the Churches in the Conference of 1899 was most influential towards its success. At a critical moment in its proceedings, when the German members declined to cooperate, the government authorities at Berlin were told of numerous letters and were shown cablegrams of approval from America, which testified to widespread sympathy for its purposes. A prayer set forth in its behalf by the Bishop of West Texas is said to have had great weight in impressing the authorities with American earnestness. Accordingly the German delegates were instructed to act with their colleagues, and the most beneficent peace assembly in history was enabled to accomplish its work.

"If the Second Conference can be brought before the diocesan conventions of the Church in the form of addresses and resolutions, or if

special prayers for its work are set forth for use in public worship, the cause of international justice and fraternity will be greatly promoted, and perhaps this Conference will be made even more beneficial than the first. The assistance of the Bishops as influential leaders of public opinion is therefore urgently solicited.

"Resolutions or other messages should be addressed to the State Department at Washington, or to the American delegation at The Hague.

"Yours sincerely,  
"THE AMERICAN PEACE SOCIETY,  
"ROBERT TREAT PAINE,  
President,  
"BENJAMIN F. TRUEBLOOD,  
Secretary."

#### LONDON PAN-ANGLICAN CONGRESS FOR 1908.

THE COMMITTEE has been kept very busy since they received advice from all parts of the world in connection with the subjects to be dealt with at the Congress. Those subjects are now settled. Moreover, the method of discussion has been entirely rearranged. There are six main subjects to be discussed, namely: The Church and Human Society; The Church and Human Thought; The Church's Ministry; The Church and Missions in non-Christian Lands; The Church's Missions in Christendom; The Anglican Communion. Besides these subjects the last day is given to "The Church's Call," treated devotionally. Each of these six great subjects is to be discussed for six days in the mornings and afternoons. They are in fact great sections sitting simultaneously in six centres after the model of the sectional meetings of the British Association. No one at all events will be tempted to say that sufficient time has not been given to each subject. The secretaries of these sections are to be chosen at once and to be placed in correspondence with all dioceses throughout the world without delay.

A first set of "Preliminary Papers," dealing with these main subjects are now ready, published by the S. P. C. K. They are entitled "Pan-Anglican Papers," each paper consisting of only eight pages.

#### TABLET TO THE MEMORY OF THE LATE BISHOP OF MICHIGAN.

IN CHRIST CHURCH, Detroit (Rev. W. D. Maxon, D.D., rector), on Low Sunday, a tablet was unveiled in memory of the late Bishop Davies. The tablet is of bronze, fifty-two inches high and thirty-five wide, set in an oak background, inscribed with the name and titles of the Bishop, the date of his birth, consecration, and death, and the verse, "The fruit of righteousness is sown in peace of them that make peace." It is set in the wall at the side of the sanctuary, near the altar. One hundred and ten communicants contributed to its erection.

#### ADDITIONAL NOTES OF EASTER.

REPORTS of joyful Easter services continue to be received, and though as last week, these must of necessity be passed without notice where no special feature demands record, yet not a few are still reported of the latter sort. Thus at the Church of the Saviour, Philadelphia, we learn that a magnificent stained glass window to the memory of the late Monroe Smith was unveiled, the subject being the "Adoration of the Magi." All Saints' mission, Vandergrift, Pa., diocese of Pittsburgh (Rev. A. W. Kierulff), was the recipient of a dossal of white and gold, and choir stalls and railing, also a processional cross was used for the first time, and an altar cross was presented by Mr. and Mrs. Orlando Brayshaw, in loving memory of their son Carmey.

St. James', Newark, N. J., gave \$1,500 on

Easter Day, by far the largest offering yet made in this church. The Sunday School, besides contributing \$150 towards missions this year, gave \$130 as a result of their Lenten offering towards the mortgage fund. This church has not been noted in the past for attendance at the early service, but on Easter Day there were 130 present at the early Celebration.

Easter offerings in Wilmington, Del., include at St. John's Church, \$800; at St. Andrew's, nearly \$800; at Trinity, \$550; at Immanuel, \$450; at Calvary, \$160. Outside the city, at Christ Church, Christiana Hundred, \$250; at Christ Church, Delaware City, \$150; at St. Thomas', Newark, \$100; at Immanuel, New Castle, nearly \$300. All these are in addition to the Sunday School offerings, which from the Wilmington parishes include \$125 at Trinity, \$110 at Immanuel, \$95 at Old Swedes, and \$98 at Christiana Hundred. There were a number of memorials given to Calvary Church, Wilmington, and the rector, the Rev. Joseph R. Peckham, received a handsome silk cassock from the Rector's Chapter, and a surplice from St. Mary's Guild. At this church a number of improvements have been made during the present year, including the augmentation and vesting of the choir and the addition of electric lights.

At Trinity Church, Ottumwa, Iowa, 175 persons received at the two early services, and 56 at the mid-day services, making a total of 231, which was very large for the parish.

The Church of the Redeemer, Biloxi, Miss., was the recipient of a beautiful silver Communion service, the gift of Mrs. A. J. D. Hayes, the only surviving daughter of Jefferson Davis and the late Mrs. Varina Davis. The service was given "In Memoriam." The inscriptions on the different pieces are as follows: on the flagon, "*Jefferson Davis, June 3, 1808—December 6, 1889. 'My soul is athirst for God, yea, even for the living God' (Ps. xlii. 2)"; on the chalice, "Varina Howell Jefferson Davis, May 7, 1826, October 16, 1906. 'I will receive the cup of salvation and call upon the name of the Lord' (Ps. cxvi. 12)"; on the spoon, "Varina Annie Davis, June 27, 1864—September 18, 1898. 'Peace be unto you' (St. John xx. 19)"; on the paten, the appropriate dates of the sons of Jefferson Davis, with texts.*

At Trinity Church, Marshall, Texas, the offering was almost \$300, in addition to which the rector was pleasantly surprised with a purse of \$130.

There were 103 communions at six o'clock, 22 at eight o'clock, and 35 at eleven o'clock, at Trinity Church, Rock Island, Ill., and the day's offerings were \$1,450, to be applied on the parish debt of \$3,500. This was in response to an appeal by the rector and the vestry for \$1,000, and is the largest offering ever given in Rock Island. An oak font was given to Calvary Church, St. James, Minn., the gift of St. Margaret's Guild.

At St. Paul's Church, Coffeyville, Kan., a tablet was unveiled in memory of Robert Lloyd Wells. This tablet was erected by St. Prisca's Guild, and the Rev. E. J. Dent of London, England, who was former rector of St. Paul's parish here and the founder of St. Prisca's Guild. It is of pure white marble, about three feet in height and two feet wide at the base and reads as follows:

"To the Glory of God and the Loving  
Memory of  
ROBERT LLOYD WELLS,  
Who Entered into Paradise  
July 14, 1905.  
'He giveth His beloved sleep.'"

Mr. Wells was one of the most earnest workers in the church, and had been junior warden of St. Paul's for over twenty years.

From the Canadian diocese of Calgary, comprising the civil province of Assiniboia, come reports showing 500 communicants at the Pro-Cathedral during the three celebra-

tions, with offerings of \$450. At Christ Church, Macleod, there were more than 90 communicants with offerings of \$249, a large amount for the place, and received entirely without special effort. Here as everywhere the church was crowded.

From the Pacific Coast come reports to the same effect. At St. Mark's, Seattle, where there has been a good attendance at all the services during Lent, there were 700 communions made on Easter, including those by a Confirmation class of 52, and the offerings amounted to \$4,000.

#### ALBANY.

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

#### Anniversary of Rectorship.

THE REV. PAUL BIRDSALL, rector of Grace Church, Albany, celebrated the eighth anniversary of his rectorship on Low Sunday. His brother, the Rev. Ralph Birdsall, rector of Christ Church, Cooperstown, N. Y., preached the sermon. The Bishop of Salina was present in the chancel and gave the benediction. At the evening service the Bishop Coadjutor of the diocese was the preacher.

#### CONNECTICUT.

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

#### New Lectern—Meeting of Clericus.

AT THE visitation of the Bishop to St. Mary's, South Manchester (Rev. M. B. Bennett, rector), on Thursday before Easter, a new eagle lectern of brass was blessed by him.

THE APRIL meeting of the Clericus of the New London Archdeaconry was held at Norwich, when a paper was read by the Rev. Chas. J. Mason on "The Rubrics of the Prayer Book." This was the final meeting till autumn.

#### DELAWARE.

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

#### Improvements at St. Andrew's, Wilmington—Bequest to the Church—Personal.

ST. ANDREW'S CHURCH, Wilmington (the Rev. Hubert W. Wells, rector), having completed the tasteful alterations to its chancel, has installed a vested choir. The remaining panels to the triptych have also been filled with the paintings originally designed.

BY THE will of the lately deceased Mrs. George D. Armstrong, Trinity Church (the Rev. F. M. Kirkus, rector), Wilmington, has received a legacy of \$10,000, and Old Swedes (the Rev. H. B. Olmstead, vicar), \$1,000, while the Aged and Infirm Clergy Fund of the diocese receives \$3,000.

THE REV. FRANCIS MARION MUNSON, D.D., of New Castle, Del., has again suffered from sickness and has entered the Presbyterian Hospital of Philadelphia for an "exploratory operation."

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### Successful Mission.

ARCHDEACON WEBBER conducted a mission during Holy Week in the parish of Holy Trinity Church, Greenport, which made a deep and general impression on the entire community. An effort was made in connection with the mission to bring about a general observance of Good Friday, and it is worthy of note that all the Christian pastors of the place—Roman Catholic, Baptist, Lutheran, Methodist, and Presbyterian—co-operated cordially with the rector of the parish in this effort. As a result, practically all places of business were closed during the time of the Three Hours service, from 12 M. to 3 P. M.; and the public schools were closed for the day. Never before had the day been marked in this way in the community. The

special mission services in the evening were held in the largest auditorium in the place, with congregations which would have filled the parish church two or three times over.

#### MASSACHUSETTS.

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

#### Diocesan Notes.

A NEW ALTAR and other chancel furnishings will soon be installed in St. John's Church, East Boston (the Rev. W. D. Roberts, rector). Already about \$400 has been raised and with a little more money, which the rector hopes to have soon, the new furnishings will be installed. Plans already have been drawn for both an altar and reredos.

AFTER a long period of usefulness as a member of the faculty of the Episcopal Theological School at Cambridge, the Rev. Peter H. Steenstra, professor of the interpretation and literature of the Old Testament, has made up his mind to retire at the end of the academic year in June.

TRINITY CHURCH, Concord, has a new rector in the person of the Rev. Smith O. Dexter, formerly curate of St. Luke's Church, Germantown, Pa., and he has already begun his services there.

ALL SAINTS' CHURCH at Chelmsford, has been considerably beautified through the installation of a handsome Gothic rood screen, given in memory of Mr. George H. Tryder, and a new window in the sacristy, representing the Return of the Prodigal Son. Generous friends of the parish have been instrumental in having the mortgage of \$1,000 on the parish house paid off.

#### MICHIGAN.

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

#### A Weekly Celebration Instituted.

A WEEKLY CELEBRATION has been instituted at Christ Church, Owosso (Rev. D. W. Wise, rector), and on the Sundays in Lent, when it was begun, the attendance was very satisfactory. The Bishop was with the parish on Easter.

#### MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

#### Memorial Window at Biloxi.

THE UNITED DAUGHTERS OF THE CONFEDERACY expect to place their order immediately with Mayer & Co., New York and Munich, for a window to be placed in the Church of

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the Redeemer, Biloxi (Rev. Chas. B. Crawford, rector), in memory of the late Mrs. Varina Howell Jefferson Davis. This beautiful church on the sea coast is becoming quite historic. The many tourists to Biloxi, both winter and summer, enjoy its impressive services. Some handsome Easter gifts are reported under the appropriate head.

#### MISSOURI.

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

##### Notes from the Diocese.

THE REV. JOHN HOLLISTER LYNCH, D.D., rector of the Church of the Redeemer, read a very able and practical paper before the Clericus on Monday last, on "The Sunday School: What to Do: How to Do It."

REPRESENTATIVE ladies of the city parishes entertained the clergy at luncheon on the 8th inst., at the Schuyler House, in the interests of St. Luke's Hospital generally, and of the "Giving Tuesday" in particular. The Bishop presided and addresses were made by the Very Rev. Carroll M. Davis, chaplain of St. Luke's, and the Rev. Messrs. Edmund Duckworth, Charles F. Blaisdell, G. D. B. Miller, A. F. Schepp, Ph.D., P. W. Fauntleroy, H. C. St. Clair, B. E. Reed, Loaring Clark, and George Lloyd.

THE ACTORS' CHURCH ALLIANCE held an informal reception on Tuesday last, in Aelian Hall. A musical programme was rendered and an address given by the Rev. J. W. Day. The officers of the Alliance are the Very Rev. Carroll M. Davis, Mr. M. P. Short, Rabbi Leon Harrison, Rev. B. T. Kemerer, Mr. Walker Hill, and Miss Margaret Ludlow.

#### NEWARK.

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

##### Men's Club at Trinity, Bayonne.

TRINITY CHURCH, Bayonne, feeling the need of meeting the change of a growing population, on the evening of April 11th organized a "Men's Club," and have furnished rooms in the parish house with a pool table and other games for the amusement of the members. It will also be the aim of the Club to have from time to time lectures on Church History and other subjects of interest to the men of the parish and city. The board of managers consists of the rector, Rev. A. L. Longley, director; Richard Darvell, president; Thomas Waddington, vice-president; A. W. Booth, Jr., secretary and treasurer; and H. C. Bedell. Trinity had the largest collection in the history of the parish on Easter Day—over \$2,700.

#### OHIO.

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

##### Diocesan Notes.

TRINITY MISSION, Bellefontaine (Rev. T. G. C. McCalla, priest in charge), is about to erect a new stone church, to cost \$15,000. The corner-stone will be laid by the Bishop of the diocese next month.

A HANDSOME brass sanctuary gate was placed in St. Paul's Church, East Cleveland (Rev. Frederick B. Avery, M.A., rector), in time for use on Easter Day. It is in complete harmony with the altar rail, and is placed as a memorial to the late George Doan, who was for many years senior warden of the parish. The work was executed by R. Geissler of New York, and is presented to the parish by Mrs. Doan.

THE AUTHORITIES of Kenyon College, Gambier, have invited the Rt. Hon. and Rt. Rev. A. F. Winnington-Ingram, D.D., Lord Bishop of London, to deliver the Bedell Lectures on Religion in Relation to Science and Philosophy, at the College next autumn. The Bishop's reply has not been received.

THE CITY OF TOLEDO is arranging for a

civic celebration of the tercentenary of the English settlement at Jamestown, Va., on May 13th. Speakers of national reputation are being secured, and among them are the Rev. Dr. Cyrus Townsend Brady, rector of Trinity Church, and the Rev. Louis E. Daniels, rector of Calvary Church, as well as others of the Church clergy.

Bishop Leonard will issue a letter *ad clerum*, requesting that historical sermons bearing on the three hundred years of the Church's work in America be preached in all the churches and missions of the diocese on Sunday, May 12th, being the occasion of public worship nearest to the actual date. The Bishop will also authorize a special prayer and thanksgiving for the three hundred years of English Christianity.

AT THE Easter-tide banquet of the Cleveland Church Club given at the Euclid Heights, April 11th, the Rev. Walter R. Breed, D.D., and the Very Rev. Frank Du Moulin, LL.D., the new rectors of St. Paul's and Trinity, were the speakers and guests of honor.

THE WIDOW of the late Rev. John Cotton Brooks, who was rector of Christ Church, Springfield, Mass., and died in Paris a few months ago, has presented the desk and chair belonging to the late Rev. Frederick Brooks, D.D., to the Brooks Society of St. Paul's parish, Cleveland. The gift has been gratefully accepted, as Dr. Frederick Brooks was a greatly beloved rector of St. Paul's and these memorials of him will be gladly welcomed and always tenderly cared for by the congregation.

IN RESPONSE to the earnest appeal of the Rev. Walter R. Breed, D.D., Mrs. William Harkness has donated a generous salary for the support of a deaconess to work in St. Paul's parish, Cleveland, in memory of her mother, Mrs. Susan Hale, who for many years was a devout communicant and worker in that church.

TRINITY CATHEDRAL congregation will tender a reception to the Very Rev. Frank Du Moulin, LL.D., the new Dean, at the annual meeting of the parish on May 6th. This will be followed by a series of private receptions.

#### OREGON.

CHAS. SCADDING, Bishop.

##### Active Work in the Diocese.

BISHOP SCADDING spent his Lent in Portland, giving attention to Church work of every description. He preached at a number of special services, and gave a course of five lectures on Church History at St. David's and the same course on other evenings at Trinity. The pupils at St. Helen's Hall were among those in attendance and many of them are writing for the Bishop's prize to be awarded to the scholar who makes the best written analysis of the lectures. It is not strange that renewed activity is shown in all the city parishes. The Pro-Cathedral of St. Stephen the Martyr has already paid its share of the Oregon apportionment, and Trinity, St. David's, and St. Mark's have their shares in sight, and will probably pay them before the Convention, which will meet on June 13th at Trinity Church.

At Eugene, where the Rev. D. E. Lovelidge, for 18 years rector of St. Mary's Church, has sent in his resignation, being now 84 years of age and having spent a ministry of more than fifty years, the vestry have chosen him rector emeritus. On the invitation of President Campbell the Bishop gave a morning lecture before the assembly of the University, and according to the college paper, "the lecture was filled with apt description, rapid narrative, and witty story, which held the audience of eight hundred without a break in the attention for more

(Continued on Page 892.)

#### CLERGYMEN ADVOCATE

##### Duffy's 1842 Apple Juice as a Pure Non-Alcoholic and Healthful Tonic Drink.

A wave of popular enthusiasm is going over the country for Duffy's 1842 Apple Juice, the great temperance drink. It is welcomed as a refreshing spring and summer beverage, and the rich, ripe flavor of the apple makes it appetizing and satisfying.

Words of praise from many clergymen are being heard daily. The Rev. Fred Reiner, pastor of the First Congregational Church of Steger, Ill., says: "Duffy's Apple Juice, in my estimation, fills a long-felt need among Christian people and all others who advocate total abstinence. It has a rich, sweet apple flavor and is a very refreshing drink. Being made of pure apple juice, unfermented, it commends itself from the standpoint of good health. It will give me great pleasure to advise my friends and congregation to use it."

Duffy's 1842 Apple Juice must not be confused with apple cider. It is the pure juice of the apple sterilized and prepared by a new secret process by which, without the use of preservatives, all the nutrition of the apple is retained and the fermentation of the juice is permanently stopped so that alcohol positively cannot develop, no matter how long it may be kept in any climate; the pure, rich flavor of the apple, mingling with the carbonation is indeed a most palatable as well as highly beneficial drink.

As is well known, apples contain great medicinal properties, and Duffy's Apple Juice, under this new process, retains all the phosphates and food values of the apple in a concentrated form. The Rev. A. Sangston, Pastor of the Baptist Church of Wesleyville, Pa., says: "I have tried Duffy's Apple Juice and find it to be a pleasant and healthful drink, aiding digestion, removing gas from the stomach, and stimulating the liver with beneficial effects." As every ounce of Duffy's Apple Juice contains all the juice and goodness of two large apples it is a powerful aid to the digestive organs and corrects any disorders of the stomach and liver.

Duffy's Apple Juice should be kept in every household in place of alcoholic and other beverages. It is an ideal drink for dinners and social gatherings. Clergymen are recommending Duffy's Apple Juice to those who have a craving for alcoholic stimulants, as it is wholesome and satisfying, and many have testified that it removes all desire for intoxicants.

The manufacturers will send to any Clergyman or President of a Temperance Organization who would like to satisfy himself as to the merits of Duffy's 1842 Apple Juice, and know of a pure, wholesome, non-alcoholic beverage which he can safely recommend, a large bottle absolutely free of charge upon receipt of his name and address, together with the name of the church or temperance organization with which he is connected.

The American Fruit Product Company also manufacture Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage. It is used very extensively as communion wine; it is also a palatable, delicious family beverage.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists, and dealers, and used exclusively at banquets and dinners when a temperance beverage is served.

A trial order of one dozen pints of either Apple Juice or Grape Juice, or a half dozen of each, all charges prepaid, will be forwarded on receipt of \$3 sent to the American Fruit Product Co., 94 White Street, Rochester, N. Y.

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## OREGON.

(Continued from Page 891.)

than an hour." The Bishop made an earnest appeal for candidates for Holy Orders.

At Bandon, vandals recently broke into the chapel and carried off a valuable bronze altar cross. A railroad is being built to Marshfield, and the Coos Bay country is developing rapidly. It is a very beautiful part of the country and most fertile, and as soon as he can afford it the Bishop expects to place another clergyman in the field associated with Mr. Horsfall, making the district one of the centres of the Oregon Associate Mission.

The Bishop is accumulating property for future churches in the Rogue River Valley, and if he could find the men he could set several at work immediately. He has, however, forbidden the making of general appeals to persons outside the diocese for any local charges, which he says are "our family affairs." It is a hardship in some instances, but the people are bravely facing it.

The Bishop is also making an earnest effort to endow the diocese. Already \$30,000 has been secured, and the trustees have judiciously invested it in legal investments. The mark set is \$100,000, and much encouragement has been given the movement by the assurance from St. Michael's Church, New York, that part of its amount for the M. T. O. that was given by Mr. William Richmond Peters, will be designated for the "Permanent Endowment of the diocese of Oregon," in memory of his grandfather, the Rev. William Richmond, at one time rector of St. Michael's Church, and the first missionary in Oregon, and the founder of the mother parish in Portland. The Bishop hopes that many of his friends in the East and Middle West will likewise designate their M. T. O. contributions, and thus help Oregon to help itself.

THE REV. WM. SEYMOUR SHORT of Astoria lost the use of his voice, which hampered his work during the Lenten season, and he has been obliged to take a complete rest. Through the generosity of a parishioner, he has gone to California.

## PENNSYLVANIA.

O. W. WHITTAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.  
Notes of Interest.

THE BRITISH Ambassador and Mrs. Bryce have been spending some days in Philadelphia as the guests of the Rt. Rev. the Bishop Coadjutor of the diocese and Mrs. Mackay-Smith. On Thursday evening, April 18th, the Trans-Atlantic Society, of which the Bishop Coadjutor is the president, gave a banquet at the Bellevue-Stratford Hotel, in honor of the distinguished guests.

AT THE annual meeting of the Pennsylvania Society of Sons of the Revolution held in Philadelphia on the evening of April 4th, the Rev. Rogers Israel, rector of St. Luke's, Scranton, was elected one of the five vice-presidents, the majority of the members of the organization being Churchmen. The Rev. Geo. W. Hodge, rector of the Church of the Ascension, Philadelphia, was elected chaplain.

OLD TRINITY Church, Oxford (Rev. Horace F. Fuller, rector), is engaged in making improvements and beautifying its property and grounds. The ancient churchyard, which has been in existence considerably over 200 years, has been enlarged, and a colonial structure corresponding to the architecture of the old church, is being erected for the use of the sexton. Many years ago a number of English Quakers worshipping here transferred their allegiance and faith and came over bodily, including buildings and grounds, into the fold of the Mother Church of England.

AT THE annual sessions of the American Oriental Society held in Philadelphia, several days last week, Professor Montgomery, of the Philadelphia Divinity School, was one of the speakers, and the following Church instruc-

tors were elected members of the society: Professors Groton and Ayer of the Philadelphia Divinity School, and Professor Fosbroke of Nashotah.

THE PHILADELPHIA Alumni Association of Trinity College, Hartford, were entertained on the evening of April 12th, by the Rt. Rev. Alexander Mackay-Smith, D.D., at his palatial residence on South 22nd Street. The Bishop is a graduate of the class of '72 and is president of the Alumni Association.

REPORTS from different parishes in the diocese show an unusually large number of adult baptisms having been performed of late, in one church there having been eight at one service.

THE CLOSING exercises of the evening manual training classes of the Boys' Guild of St. James' Church (Rev. W. C. Richardson, rector), were held Tuesday evening, April 9th, addresses being made by the rector, Prof. J. L. Tadd and Miss Alice Hunter—the prizes were awarded by W. W. Frazier, Jr.

THE OLD building of St. Mark's Church, Frankford (Rev. J. B. Harding, rector), was used for the last time on Sunday, April 14th, and is now being demolished to make room for the new \$100,000 structure which is to replace it. The speakers at the several services during the day were: at 10:30 A. M., the Rt. Rev. Dr. Woodcock, Bishop of Kentucky; at 3:30 P. M., the Rev. Dr. H. L. Duhring; and at the 7:30 P. M. farewell service, Ewing L. Miller, treasurer of the diocese, and whose uncle, the late Rev. Dr. Daniel Miller, was St. Mark's rector for more than thirty years. St. Mark's has one of the largest communicant list of any church in the diocese.

THE DEATH of Mrs. Eliza Cope, mother of the Rev. Edgar Cope, rector of St. Simeon's Church, occurred on Tuesday, April 9th, in her 76th year. Her illness was complicated by shock following the wreck of the Chicago limited express recently, on which her son had a miraculous escape from death. The Burial Office was rendered at St. Simeon's on Saturday, April 13th, the officiating clergymen being the Rev. Dr. Newlin, of the Church of the Incarnation; Rev. John A. Goodfellow, who was Mrs. Cope's rector and pastor for many years, of the Church of the Good Shepherd; Rev. Edwin J. Humes, of St. Paul's, Aramingo; the Rev. Thos. J. Garland, and the Rev. Waldemar Jansen. There was a very large attendance.

A FINE new pipe organ was opened and used on Easter Day at the new chapel of the Prince of Peace (Rev. H. K. Ogle, minister-in-charge).

## QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.  
Banquet to the Bishop of the Diocese.

AS AN INCIDENT of a very happy Easter-tide at Trinity Church, Rock Island (Rev. Granville H. Sherwood, rector), the parish tendered a banquet to the Bishop of Quincy on Tuesday evening, April 9th, at the Harper House. Dean Sherwood acted as toastmaster and fifty men were seated at the table. The senior warden, Mr. R. G. Hudson, responded to the toast, "The Responsibilities of the Layman"; Mr. A. J. Quigley, "The Newcomer"; Mr. J. W. Parker, "A Churchman by Proxy"; Rev. Dr. H. Atwood Percival of St. Paul's, Peoria, "A Churchman by Persuasion"; Rev. W. W. Love of Grace Cathedral, Davenport, "Our Sister Diocese"; and Bishop Fawcett, "The Diocese of Quincy." The Bishop had confirmed a class of 24 on the preceding Sunday, ten of whom came from other religious bodies. This is the largest class presented in Trinity Church since 1881.

## TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.  
Work at Trinity Church, Marshall.

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the sermon is illustrated by the stereopticon, with the result that the attendance has increased five-fold. The parish is in splendid condition, and as a result of a new system in managing the finances, the income has been increased about 50 per cent. After paying all expenses and assessments, a large balance will be left over for paying off past years' indebtedness and for Church extension.

In addition to their regular work during Lent, the Junior Auxiliary have raised \$50 to be given to diocesan mission work, and the Woman's Auxiliary have pledged a like amount for the same object.

Mrs. Porter, wife of the rector, who was operated upon a few weeks ago for appendicitis, is rapidly recovering and on the high road to health and strength again.

#### WASHINGTON.

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

#### Meeting of the Clericus.

AT THE meeting of the Washington Clericus held on the 16th inst., an address was given by Hon. J. R. Reynolds upon the "Social Conditions of Washington." Mr. Reynolds has been studying these social problems at the request of President Roosevelt. The Rev. Dr. McKim, the regular essayist of the meeting, read a paper on "Humanity's Long Quest for Immortality." There were only one or two of the forty-four members absent and the meeting was one of the most interesting of the winter.

#### WEST VIRGINIA.

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

#### New Rectory Purchased.

St. MARK'S CHURCH, Berkeley Springs, has purchased a property to be used as the rectory. The old rectory was sold several months ago.

#### WESTERN NEW YORK.

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

Date Fixed for the Council—Reception to Bishop Joscelyne.

THE SEVENTIETH annual Council of the diocese has been appointed by Bishop Walker to be held in St. James' Church, Batavia, Monday, May 20th.

BISHOP and Mrs. Walker opened the See House on Wednesday evening, April 10th, to the city clergy and a limited number of representative laymen, to give opportunity to Bishop Joscelyne, Coadjutor of Jamaica, West Indies, to lay before them the needs of the devastated Church in that island.

#### CANADA.

#### News of the Diocese.

##### Diocese of Quebec.

QUITE a number of students matriculated at the meeting of the Corporation of Bishop's College, Lennoxville, April 9th. Principal Gibbins was vested in scarlet and blue. The Chancellor wore his robes of black and gold. The usual oaths of allegiance were taken.—THE Cathedral Guild, Quebec, has been a great success, though only a year in existence. The Very Rev. Dean Williams is the warden. Money has been raised by the members to provide for needed repairs in the furnishings of the Cathedral.

##### Diocese of Saskatchewan.

THE choice of the same name has caused some difficulty since the creation of the New University of Saskatchewan by the Legislature. There is already a University of Saskatchewan in existence, created by an act of the Federal Parliament 25 years ago. The old university is a Church of England institution, and its senate met the first week in April at Prince Albert, and passed a resolution protesting against the establishment of

another university of the same name and notifying the Legislative Assembly of Saskatchewan of its intention to maintain its rights, and asking that the proposed provincial act shall be so framed as to preserve the rights in full of the older institution, and to enlarge that institution and establish a college at Prince Albert in connection with the Anglican university. It is stated that the Government is quite within its rights in establishing a new university, but in any event that at Prince Albert will continue to hold the right to confer degrees in theology.

##### Diocese of Ottawa.

THE reports of the Easter vestry meetings in the city parishes are most satisfactory. The debt incurred on St. Luke's by the great fire three years ago, when the fabric had to be almost entirely rebuilt, has been all paid off.—THE handsome brass lectern and alms dish, given by the congregation of Trinity Church, Billings Bridge, in memory of their late rector, Dr. Low, were used for the first time on Easter Day.

##### Diocese of Moosonee.

A BRANCH of the Woman's Auxiliary has been organized at Moose Fort, which meets once a week to sew for the school and the poor, and also to act as a chancel guild to the church. They have an average of thirty members at each meeting. This is a good showing for this isolated station in the far North.

##### Diocese of Niagara.

THE rector of Guelph, Rural Dean Davidson, conducted the induction service of the new rector of St. John's Church, Elora.—It is hoped that the cornerstone of the new Church of St. Albans, at Acton, will be laid on Dominion Day, the 1st of July.—THE annual meeting of the diocesan board of the Woman's Auxiliary opened in Hamilton, April 10th. The quarterly meeting of the

#### ROMANTIC DEVONSHIRE

The Land Made Famous By Philipotts' Novels.

Philipotts has made us familiar with romantic Devonshire, in his fascinating novels, "The River," "Children of the Mist," etc. The characters are very human; the people there drink coffee with the same results as elsewhere. A writer at Rock House, Orchard Hill, Bideford, North Devon, states:

"For 30 years I drank coffee for breakfast and dinner, but some five years ago I found that it was producing indigestion and heart-burn, and was making me restless at night. These symptoms were followed by brain fag and a sluggish mental condition.

"When I realized this, I made up my mind that to quit drinking coffee and having read of Postum, I concluded to try it. I had it carefully made, according to directions, and found to my agreeable surprise at the end of a week, that I no longer suffered from either indigestion, heart-burn, or brain fag, and that I could drink it at night and secure restful and refreshing sleep.

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executive board of the Canadian Church Missionary Society was held for the first time in Hamilton, April 11th.

#### Diocese of Montreal.

AT THE adjourned vestry meeting of the Church of St. John the Evangelist, Montreal, April 5th, a very satisfactory statement was shown, there being a balance on hand after all liabilities were met. The diocesan Woman's Auxiliary have decided to inaugurate a movement for the formation of a Boy's Auxiliary asking the rectors of parishes to cooperate with them.

#### Diocese of Toronto.

THE sum of \$550 was placed on the offertory plate in St. Alban's Cathedral on Easter Day, gathered by the members of the Cathedral League. It is to be given to the fund for the pier in the Cathedral which is to be presented by the diocesan Woman's Auxiliary.—THE new Church of St. George's, at Apsley, is to be consecrated by Archbishop Sweatman on the 3rd of May.

#### Diocese of Calgary.

THE new priest-vicar of the Church of the Redeemer, Calgary, which is the Cathedral Church, bade farewell to his last parish, Oak Lake, April 10th. He begins his work in his new parish April 14th, the second Sunday after Easter.

THE DEAN has secured the services of the Rev. S. Ryall, M.A., a priest highly commended, to be his assistant in the Pro-Cathedral.—THE congregation of St. Augustine, Lethbridge (Rev. J. S. Chivers, rector), has increased the rector's stipend by \$300 per annum, and propose to erect a new church to cost \$25,000, the old one, built about twenty years ago, being entirely inadequate. The parishes of St. Luke's, Red Deer, and Holy Trinity, Strathcona, have also each increased the stipends of their rectors, and a new and greatly enlarged church for Strathcona is now a certainty. At a confirmation service held by the Bishop at Strathcona on Low Sunday evening, dozens of people could not find seats, and were obliged to go away.—THE newly formed parish of St. Aidan, Clareholm, worked from Macleod, during the past six months, has just received its first resident clergyman (Rev. A. A. Cramp), towards whose stipend \$500 have been promised by the people for the first year. A fine new church has just been commenced.—ST. BENEDICT'S parish, High River (Rev. George Howcroft, M.A., incumbent), has made great progress since Mr. Howcroft's arrival as the first resident clergyman, a little over a year and a half ago. It has just paid off the debt on its church, and proposes to become self-sustaining, so making the tenth self-sustaining parish in the diocese, and Mr. Howcroft will be the twelfth clergyman in the diocese to be entirely supported by the people ministered to. A church has lately been completed and is now in use in the Sturgeon Mission, north of Edmonton; and churches are about to be built at Blackfalds, Taber, Cooking Lake, etc., etc. St. Peter's Church, Okotous, has been enlarged. During Easter week, the Bishop dedicated the parsonage in St. George's parish, Banff, which has recently been built. It is a striking looking building, built of large logs resting on a stone foundation, erected near the church, and fronting the Bow River. There is good reason to hope that the pretty stone church (St. George's) will soon be completed, in accordance with the original plan. Banff will then be one of the best equipped parishes in the diocese. The Rev. G. Brethurst Hall, L.Th., is the incumbent. It is expected that during this year, the number of clergy of the diocese will be greatly increased; and that many churches and parsonages will be built.—THE REV. C. G. AUSTIN, having resigned the parish of Immanuel, Wetaskiwin, in order to take a year's rest, by the unanimous desire of the wardens, lay delegates, and vestry, the Bishop has ap-

pointed the Rev. W. E. V. McMillen, B.A., incumbent of St. John's, Oldi, who has done splendid work in a large mission since he came to the diocese, to be the new rector.

## The Magazines

EFFECTIVE variety is what we are accustomed to look for in the make-up of the *Atlantic Monthly*, but this quality seems especially noteworthy in the current April number. Three, at least, of the articles will make a strong claim upon the attention of men of affairs. "Mutual Life Insurance—the Case for the Agent" is a vigorous and clear-headed defense of the agent's rights against the attacks of his critics. It is written from the inside—by a man who knows from experience what sound insurance means. In "The New Tariff Era," R. L. Bridgman states the causes that have brought about the present widespread and determined movement against our superannuated tariff system. E. A. Ross, whose recent scathing denunciation of "The Criminaloid" has aroused so much discussion, appears again with an article suggestively entitled "The Grilling of Sinners." It is time that truths like this should be uttered, and Professor Ross does not mince words.

THE April number of *Scribner's Magazine* is a spring number with a charming colored cover and a frontispiece in beautiful colors from a drawing by Guerin.

For many years the outline of a huge arch has been conspicuous in Morningside Park, New York. Mr. Grant La Farge, one of the architects, explains what part it plays in the structure of the great Cathedral of St. John the Divine which will ultimately crown that imposing site. How the completed Cathedral will look is shown in Guerin's drawing, and the idea which the plan develops is lucidly elaborated by Mr. La Farge. The building of the Cathedral will be the work of a generation. This article shows why it will be worth while.

Henry Van Dyke in his most delightful manner describes the adventures of a per-

### STRENGTH

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The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

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"I find four teaspoonfuls of Grape-Nuts, with one of sugar and a small quantity of cold milk, make a delicious morning meal, which invigorates me for the day's business." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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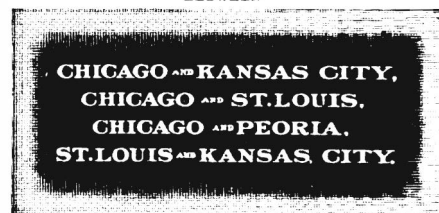
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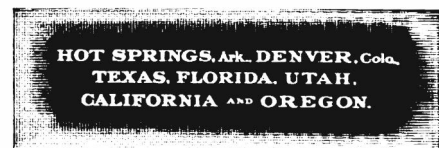
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sistent sportsman in pursuit of old "Silver-horns," a moose of colossal proportions. This is one of the stories in "Days Off," and it introduces an old Scotch engineer.

There is also a notable poem on Long-fellow by Dr. Van Dyke, three remarkable Sonnets by George Cabot Lodge, and a variety of other matter.

THERE IS PROJECTED a new monthly magazine to be entitled *The Magazine of Christian Art*, and to be devoted to current Church building, American and foreign, and the allied ecclesiological arts, with expert discussions of all topics relating to Christian archæology. That these subjects will be intelligently treated becomes certain when one learns that the editor is to be Mr. Ralph Adams Cram, Fellow of the Royal Geographical Society, and of the American Institute of Architects, and senior member of the firm of Cram, Goodhue & Ferguson. Mr. Cram will be assisted by Professor Charles Francis Osborne, Lecturer on the History of Architecture in the University of Pennsylvania, as managing editor of the magazine, which is issued from the well known press of the John C. Winston Company of Philadelphia. It is also stated that the Rev. Peter Hampden Ditchfield, M.A. (Oxon.), F.S.A., F.R.H.S., etc., will be consulting editor for Great Britain and Ireland.

It is to be hoped that persons interested in these subjects from an artistic, as well as those who will view it from a more practical standpoint, such as architects and decorators, will show their appreciation of this projected magazine, which fills a place not hitherto occupied. The subscription price is \$5.00 per year.

## Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel, 221 West 91st St., New York.]

Dr. Messiter's *History of the Choir and Music of Trinity Church, New York*, recently published by Edwin S. Gorham, is in our opinion a work of such unique value that it deserves a special place in the libraries of clergymen, organists, choirmasters, and in fact of all who are interested in ecclesiastical music.

Beginning with the year 1698, when the first service was held in Trinity Church, the author gives an account of the rise and progress of choral music in Trinity parish, which covers a period of two hundred years, and which in reality is a musical history of the Church in this country rather than a mere parochial sketch.

The early pages of the book take one through the colonial and revolutionary periods. Here there is much of decided interest recorded, although strict musical progress, in the modern acceptation of the term, dates properly from the advent of the distinguished and learned Dr. Edward Hodges. Of the organists and choirmasters mentioned prior to the year 1839, including such men as Clemm, Rice, Tuckey, Lee, Harison, Leadbetter, Muller, and Erben, while all contributed in a general way toward musical advancement, only one—Tuckey—distinguished himself highly. He seems to have been a man of unusual energy and ability, and not only did he succeed in popularizing the works of the great Handel, but he gave the first performance of the "Messiah" in this country. Of actual progress on Anglican principles comparatively little was accomplished before the appointment of Dr. Hodges.

Of the achievements of this great pioneer and reformer there is a full and graphic description, covering the epoch from 1839 to 1858. This portion of Dr. Messiter's record is of absorbing interest, and contains numer-

ous points of historical value that cannot be found in any other publication.

In summing up the work of Dr. Hodges, the author says:

"Some might think that his abilities were wasted on pioneer work; others may consider that he was too exacting for the times, and expected too much. But no other man would have done the work so thoroughly and effectually. He did not succeed in introducing the choral service, the boy choir, or the chanting of the Psalms; but he laid a foundation on which his successor was able to establish all these points, and to achieve a service which would bear comparison with most of the English Cathedrals at the same date; and he did succeed in making known and admired the music of the English Cathedral composers. His professional pupils, and his boys, now scattered all over the country, have helped to cultivate the taste for this music; and though new styles have arisen, and the taste of the day demands more stirring music, these works of the older masters have never been allowed to drop out of sight at Trinity Church."

The regime of Dr. Henry Stephen Cutler, from 1858 to 1865, includes many details hitherto unpublished, and gives the reader a clear view of one of the most important periods of our choral history, covering such matters as the organization of the chancel choir, the robing of the choristers, the introduction of the full choral service, and the successful employment of boy soloists.

Of his own career as organist and choirmaster of Trinity, Dr. Messiter speaks with becoming modesty, yet one cannot fail to see

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A School for girls under the care of the Sisters of St. Mary. The second half of the Thirty-sixth year begins February 2, 1907. References: Rt. Rev. Wm. Walter Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE MOTHER SUPERIOR.

## SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The second half of the Twenty-first year begins February 2, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. Wm. Walter Webb, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Ia. Address THE SISTER SUPERIOR.

that his labors in the cause of Church music form a prominent climax to the whole work. Under him the foundations laid by Dr. Hodges and Dr. Cutler were consistently built upon, and added to, until the music of Trinity Church attained the proud position of preëminence it has held ever since the year 1866, when Dr. Messiter assumed control.

Among other interesting records we find that the orchestra was first used at Trinity Church on Ascension Day, 1870, "to the holy horror of a few slaves of use and wont; as if there were any more sanctity inherent in an organ than a trombone, or a baton were any more profane than a tuning fork."

During Dr. Messiter's time it appears that the chief advancement was in the increased number of full Communion services sung by the choir. Some idea of what was customary may be gathered from the fact that in the last year of Dr. Messiter's incumbency there were seven Masses, and fifteen Communion services rendered. And in addition to this there were eleven morning services, fourteen evening services, and very nearly one hundred anthems sung!

The example thus set by the parish has been most valuable to the Church at large. It is the rule throughout the parish, not only in the parent church, but at all of the chapels, that full Choral Communion be sung every Sunday in the year, and on saints' days as well.

Space is wanting for a fuller description of this highly important history. As an illustration of what a single parish has done in establishing the Cathedral service in this country at a critical time when it was vitally necessary that a strong and energetic move should be made in the right direction, Dr. Messiter's book occupies a niche in historical annals hitherto unfiled.

The study of the work is recommended more particularly to clergymen and organists who are in want of a book dealing with the general musical history of the Church.

It appears that this record was published by private subscription, and (according to the author) "by former members of Trinity Church choir who look back with pleasure to their participation in the music of the Church, and retain their kind regard for their old choirmaster."

Had the work been issued by Trinity parish itself, its value would have been further increased by a mark of appreciation thoroughly deserved.

The authorities of St. Paul's Cathedral, London, take the trouble to publish from time to time a full account of the Cathedral choir, its history, progress, and its general work. And this publication serves as a guide to Cathedrals and parishes throughout England, and is much valued by all who are interested in the advancement of ecclesiastical music.

We are apparently indebted to the "members of Trinity Choir" for a book, which, had it never been published, would have been a distinct loss not only to Trinity parish, but to the cause of Church Music in the United States.

"It was now dark, and Jesus was not come to them." From His mountain, raised above the waters, in the calm of His communion with the Father, Jesus was watching the little specks of the boats, and noticing the sore trouble of their toil.

He came past them, walking on the very waves that distressed them, asserting His Divine supremacy there. They were to learn that even the distressing waves of life might be the way along which the power and the calm of His Presence would come to them.

Still, in the darkest hours . . . the eye of a Divine compassion is upon us, noting the toil, and waiting to give us the reward of rest.—Bishop Cosmo G. Lang.

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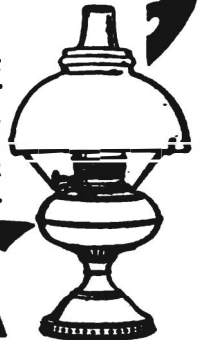


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