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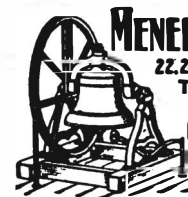


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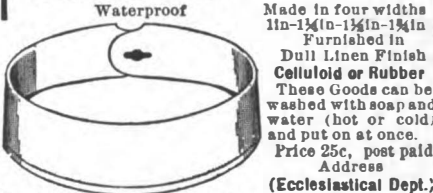
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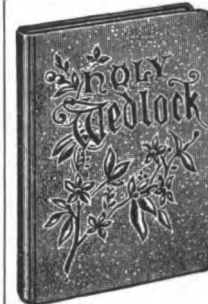
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INTRINSIC VALUE OF THE GREAT FORTY DAYS.

THOUGH with notable disparity in length of time, our Lord's earthly life readily divides itself into three distinct periods—the thirty years of silence, broken by one recorded incident only; the three years of public ministry; and the Forty Days succeeding the Resurrection. Excepting, of course, that portion of the second period compassing the great Sacrifice, in itself an epoch forever apart, the great Forty Days, considered in proportion to the space covered, may perhaps be accounted as intrinsically of greatest import to the Church, and therefore to man.

In the first place, the addition of these days, supplementing a mission apparently complete, is of itself a boon of inestimable value if viewed from the standpoint their elimination would present. If picturing, for a moment, the strain on human credence, despite its manifold testimony, had the Resurrection morn been followed immediately by the Ascension of our Lord, we suddenly realize what the loss of those succeeding days would have been with their fearless challenge of skepticism or denial, and their irrefutable confirmation of the mighty fact claimed.

This, doubtless, was their primary purport. Yet is their value, from other points of view, almost equal. It is true that in miracle, parable, or preserved discourse, the record of this period is brief as compared with the ceaseless activity of the one preceding. But it is to be remembered that during these days the life of our Lord was one continuous miracle, in its repeated manifestation of spirit life and power as distinct from the physical, to which, earlier, He had largely limited Himself. These, as variously indicated, the spiritualized countenance though with physique unchanged, even to the yet visible prints in hands and side, His recurring appearances under conditions possible only to spirit conditions—all partake of the nature of miracle, and afford room for thoughtful and suggestive reflection. But in addition to all this, careful thought will find in the history of these days incalculable value in their bearing on dogma and definite teaching, to say nothing of all that is implied in their record of the divine Teacher "speaking of those things pertaining to the Kingdom of God, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen."

To this period, it is to be remembered, we owe that strongest and most direct endorsement, interpretation, and self-application of the Scriptures, when "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself," and later "opened their understanding, that they might understand the Scripture," proving to them that "thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."

To this period we owe, however interpreted, that far-reaching apostolic charge: "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained." To this period, the great official commissions: "As My Father hath sent Me, so send I you"; "Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost," with its priceless promise of abiding presence and fellowship, "even unto the end of the world." Likewise, the yet nearer, individual charge: "Feed My lambs"; "feed My sheep."

Last of all, to this period the final crowning act in the wondrous drama, that act supreme, completing the trinity of mysteries, marking, each in turn, the three distinctive periods noted: the Incarnation, the first; the Resurrection, the second; and now the Ascension, the third. L. L. R.

THE COMPLETION OF RHODES' HISTORY OF THE UNITED STATES.

A NOTABLE event in the literary annals of the United States is the completion of the elaborate *History of the United States 1850-1877*, by James Ford Rhodes, LL.D., Litt.D., member of the Massachusetts Historical Society. [New York: The Macmillan Co. 7 vols., each \$2.50 net.] The scope of the work is political and social. The period is that from the repeal of the Missouri Compromise till the end of the Reconstruction era, ushering in what is described as "the final restoration of home rule at the South in 1877." That this momentous period embraced, in all, only twenty-seven years, being a briefer period than that which has elapsed since its conclusion in the inauguration of Mr. Hayes, seems almost incredible. The whole range of American political activity, the fundamental perspective of American institutions and property rights, and the social life of half the population of the United States, were entirely revolutionized during that epoch. It is improbable indeed that the next two centuries will witness such complete change in political and social conditions in this country as were wrought during those twenty-seven years.

A native of Ohio, Mr. Rhodes belongs to the generation that remembers the Civil War as an event of their boyhood, and that is able, therefore, to begin the work of taking evidence with some appreciation of the passions of the war time, but without being so steeped in those passions and in the partisanship to which they gave birth, as to be unable to reach a perspective larger than that of either combatant; and it is that perspective that makes his work of such momentous value.

The conclusion of the series is embodied in volumes V. (1864-1866), VI. (1866-1872), and VII. (1872-1877). The first of these alone treats of military annals, and these are subordinated to the political and social history. The author deals less with men in the field than with the events of the capitals and with the life of the people in their homes, North and South. But he sifts the evidence concerning Sherman's march to the sea, discusses the vexed questions as to how far that extraordinary predatory incursion was justified in the pillage which was so prominent a feature of the march, and seeks to discriminate between deeds of the army justified or tolerated by its officers, deeds without such justification, deeds of camp followers, and those pertaining to the condition of anarchy growing out of the flight of civic officials and the abandonment of ordinary police measures, and deeds of the enemy. On the whole the author succeeds in throwing light upon a difficult subject. Also of great interest are the extended considerations of social life among the people, North and South, during the war.

But the measures of Reconstruction, the friction in the capital attending their enactment and the friction throughout the South attending their enforcement, are the topics requiring the largest amount of space in these three volumes. The author makes a real effort to be wholly just in this consideration. He shows the deplorable misunderstanding of the condition in the South which characterized Northern leaders after the death of Mr. Lincoln, and the sad eventualities during the dark days of negro mis-rule in those states. Indeed it must be admitted that some idols are shattered by the force of the facts arrayed. Mr. Johnson's reconstruction policy, in so far as he consistently had one, is shown in a better light, and it is made clear that apart from his personality, which disgusted his associates in the government, his plans themselves might better have been adopted than those which, too often, were more severe because of the justifiable distrust and even contempt toward him on the part of the leaders of the Senate and the House. The South was buffeted about between the President and Congress, and was the victim both of well meaning theorists who exploited an extreme theory of personal rights as applied to the negro, and also, and even more, of politicians who were at loggerheads with the President.

And yet, in our judgment, Mr. Rhodes does not quite do justice to that extraordinary revolution which passed over the minds of Northern people during the four years following the surrender at Appomattox. Grant's "Let us have peace" was undoubtedly the overwhelming sentiment of the North at the beginning of those four years, and it undoubtedly gave way, only too largely, to a policy which inflicted upon the South for ten years something much worse than war. Now the time has long gone by when Northern people viewed the history of those ten years of reconstruction with aught but shame. It was the most disgraceful period of American history, and most of us

would blot it out if we could. But the philosophical historian must account for those years rather more lucidly than does Mr. Rhodes. It is not so much a question of placing blame as of accounting for the remarkable veering of sentiment in the North. At the close of the war, says Mr. Rhodes, "all the states of the North but six denied the negro the vote, and one of the six (New York) required a property qualification for him but not for the white" (V. 527, 528). "The sentiment of the North was well expressed in the autumn elections [of 1865] when Connecticut, Wisconsin, and Minnesota declared specifically against extending the franchise to colored persons." "Colorado, which was then adopting a state constitution preparatory to admission, also voted against negro suffrage" (V. 554). Why, then, was this overwhelming sentiment of the North after the war was over, completely reversed during the next three or four years, and the revolutionary sentiment finally crystallized in the fifteenth amendment, establishing negro suffrage throughout the land? It is important to remember that such suffrage was not involved in the fourteenth amendment, and that the sentiment which caused the enactment of the fifteenth had wholly arisen between 1866 and 1869, and by the end of that period had swept over the North on an enormous scale. In the light of subsequent history and especially of the sad fiasco which has resulted in our political history from the conferring of suffrage upon the negro, first in the horrible scenes enacted in the South during the days of negro domination, and second in the practical withdrawal of the suffrage from him to-day in spite of the amendment, it would seem as though the highest duty of the historian would be to account for the revolution in Northern opinion referred to. Was the best, the most enlightened judgment of the North with respect to negro suffrage, that of 1865 or that of 1869? Was the sentiment of the latter date a real advance in an intellectual position, or was it due to local events which served to inflame men of the day and to drive them into an extreme and indefensible position? If the suffrage had been held before the negro as something to be earned by good behavior and education, what might have been the future course of American history?

Mr. Rhodes does not deal with this question as directly and as spiritedly as might be desired. He says, indeed: "Three men are responsible for the Congressional policy of reconstruction: Andrew Johnson, by his obstinacy and bad behavior; Thaddeus Stevens, by his vindictiveness and parliamentary tyranny; Charles Sumner by his pertinacity in a misguided humanitarianism" (VI. 47). This, no doubt, is true so far as it goes. Yet Stevens and Sumner had been held in check during the years of the war, and Andrew Johnson was too thoroughly hated to be able, even by his contrariness, to drive a whole people into any policy. The historian of the future must primarily account for that revolution in the Northern mind. We believe that it can be satisfactorily accounted for; but it would require a volume to do so satisfactorily, and we shall not attempt it, beyond a few lines. The deed of John Wilkes Booth, the current feeling that Mr. Davis was knowingly responsible for the horrors of Andersonville, and, finally, the unwise legislation respecting treatment of freedmen as vagrants by several of the Southern states during the early part of these critical years, with the belief that the entire Democratic party was untrustworthy, requiring Republican ascendancy to be made a certainty, were the main factors in that revolution, though there were a number of others. But the main question which Americans must sometime consider is this: If the Fifteenth amendment was the result of a wave of indignation and a measure of expediency, the reputed necessity for which, whether justified or not, swept over the North, should the Fifteenth amendment continue to stand as the fundamental law of the American people perpetually, the wave of indignation and the sense of political expediency having long since spent their force?

This question we do not presume to answer. It involves very much of what is called "practical politics" that lies beyond our scope. Yet it is a question that, probably, the next generation must meet and answer.

In the meantime we very gladly draw attention to the evident fairness with which Mr. Rhodes has written this history of a period far more difficult to treat justly than the period of the war itself. We have the feeling that his view of men and of events is sometimes colored too deeply by that of contemporary newspapers, and that he does not always do full justice to that extreme humanitarianism which, as represented

in Charles Sumner, may have been and probably was "mis-guided," but was yet a moral power which cannot be hastily nor wholly condemned. It was deficient rather in balance than in principle. On the whole, the author has succeeded in being just and in depicting true history amid great difficulties.

May the American people never again commit quite so huge a blunder as they committed during the ten years of the reconstruction period!

ON another page we are printing brief expressions of opinion from a number of leading Bishops and clerical and lay deputies to General Convention, as to the subjects which in their mind are most important for consideration at the next Convention. This approaching General Convention, it will be remembered, is the first to be held since 1880 in which the greater amount of time must not necessarily be given to wholesale work of revision of formularies. From the General Convention of 1883 till that of 1904 inclusive, each was largely spent in revising the Prayer Book, the Hymnal, the Constitution, and the Canons, thus making it difficult for the time of that body to be given to considerations of advance in other directions.

In the meantime a number of questions have arisen that seriously require the thought of the Church. It is of the greatest importance that a Court of Appeals should be formed with sufficient authority to pass upon doctrinal as well as upon routine questions. We have for many years presented the necessity for the formation of such a court, and a step has already been taken in the provisions for Courts of Review, which were made at the last General Convention. In the trial of Dr. Crapsey, however, the urgent necessity was shown, both for the protection of the Church and for the protection of any defendant, that there should be a final appeal on questions of doctrine to some body adequately representing the whole Church. There are few loyal Churchmen who feel that full justice was not done to that defendant by the Batavia judgment, but it is conceivable that the case might be otherwise; the doctrine of the Church might be grossly misstated as the result of a merely diocesan judgment, or a loyal priest might be wrongly condemned in a similar way. The Court of Review as at present constituted has no jurisdiction beyond the appellate determination of fact. Provision for Courts of Appeal must then be deemed one of the most important steps to be taken at this approaching General Convention.

There are practical reasons, too, why the formation of a definite Provincial System would greatly simplify the working of the Church's machinery, and it may also solve problems, both of the judiciary and of the missionary administration of the Church, as also for the supplying of executives.

There are those who express themselves as impatient with the devoting of time to problems relating to organization, in view of the fact that the world is not converted, nor are individual souls made more God-like, by means of the perfecting of canons. The fact remains that the spiritual work of the Church is very materially aided or hindered in the degree with which the machinery of the Church is adapted to the conditions which at any time may arise. It is illogical to treat these matters of organization as of trivial importance.

Several of those whose answers to our question are printed in this issue, name the evangelization of the negro as first in importance among subjects requiring consideration; and no doubt they are right. We had hoped for a greater degree of agreement among correspondents than has been shown, in response to a recent editorial consideration of this subject on our part, and shall recur to the subject later. Suffragan Bishops must probably be provided in the near future to supply certain needs in our work. Whether these will best meet the needs of the problem in the South must be seriously considered. With the Bishop of Albany we believe the marriage canon ought now to be perfected by the entire prohibition of the marriage of persons divorced, during the life-time of the other party to the marriage. We feel, also, that the Church ought no longer to neglect the subject of the forbidden degrees of marriage, and that the opinion expressed by the House of Bishops in 1808—a House consisting then of but two members—to the effect that the English ecclesiastical law on the subject is of force in this Church, should be definitely embodied in our canon of Marriage and Divorce. It is not right that so vital a subject should be left in its present obscure position, or that either clergy or laity should be left in doubt as to the Church's law.

Many of these subjects, with others germane to the consideration of what should be attempted by General Convention,

will, in the near future, receive our editorial consideration and the discussion otherwise which their importance demands. We should be glad if some approach to common consent as to needed legislation might be developed in the course of such discussion.

DOES the condition of the Church warrant the pessimistic view which is taken by two writers in this issue?

We doubt it. It is true that a great wave of worldliness is upon us. It is true that there are divisions among us. It is true that heresy is openly taught. It is true that there is a terrible under-supply of clergy, and particularly of those fitted for positions requiring the greatest ability.

But what is new about any of these truths?

The clergy supply is insufficient because the work is extending so rapidly. Is that a cause for unalloyed regret? We question whether the quality of the clergy newly ordained is inferior to that of other years. There was a time when the ministry attracted men who desired an idle, respectable life in good society at fair remuneration. It does not now. Shall we be sorry? There was also a time when, as a Western Bishop remarked, any man who could administer Baptism validly was accepted for ordination. Shall we be sorry that that time also has passed?

Neither is it a serious matter that Catholic Churchmen differ among themselves on minor points. What though one begins the Communion service on one side and one on another? What though one keeps the Annunciation in Holy Week and one after Easter? What though one follows the ceremonial use of one authority and one of another?

Differences on all these points are perfectly legitimate, nor do they interfere with real unity among Catholic Churchmen. To discuss minor points is not to assume that they are of primary importance.

The refuge for the discouraged is a book of Church history—history of any land and of any age.

When was the Church without her problems? When were her clergy all wise or all holy, and her laity all devout or all well informed?

We do not minimize the Church's difficulties. They require all our best thought but we cannot afford to permit any of the leaders among us to become discouraged. There are local failures in many places; there is not, speaking largely, general failure. Problems change; but those of to-day and of this Church are not greater than those of one hundred, or five hundred, or a thousand years ago. In the Anglican communion, at least, we believe the outlook to be far more satisfactory than it has been at any time since the division in the West began. And we base our belief upon tangible evidence.

It may be that God will some day remove her candlestick from this American Church; but if He does, it will be because He has found other ways of accomplishing His purpose in this land. Shall we not trust Him?

The condition of to-day demands earnest prayer and careful work; but it does not warrant despair. Until we have no more Godly priests, no more working and praying laymen, no more missionary enthusiasts, no more penitents, no more sincere communions made, the Spirit of God cannot be deemed to have been withdrawn from this American Church.

WHEN doctors disagree—!

The leading article in *Scribner's* for April is on the subject of the New York Cathedral and, written by Mr. La Farge, its architect, is, naturally, a sympathetic review of what is planned and what is being accomplished.

And then we take up the first issue of the new *Magazine of Christian Art*, edited by Mr. Cram, and we learn that the same edifice, together with the attempts at Cathedral building in Albany, Garden City, and Cleveland, are among the "signal failures" of the Episcopal Church in architecture!

Happy he who is not so refined a critic but that he may look with pleasure upon what has been constructed at so great labor as has been given to these edifices!

But we are all ready and glad to learn, and shall be apt students of Mr. Cram, through the *Magazine of Christian Art*.

THE value of the Peace Congress, held last week, is in stimulating the sentiment on behalf of international peace throughout the world. In this sentiment the thinking men and women of the most enlightened nations must lead.

Under present conditions it is not difficult to stampede a

whole people into that inflammable state of mind that makes war inevitable. Remembering the many war scares of the past two or three years which have been engineered by an excitable press, the wonder is that we in America have escaped the folly as regularly as we have.

One wonders, too, what was the one war within the past sixty years to which Mr. Bryce referred as unavoidable. It might have been our Civil War, which still seems to have been an "irrepressible conflict"; it could hardly have been our war with Spain.

Certainly the sympathies of religious-minded people must be wholly with all these endeavors to put international peace upon a surer foundation. And we earnestly trust that the much more immediate peril of social and industrial conflicts may in some way be surmounted.

An era of peace on earth inaugurated the Incarnation. The Incarnation must inevitably make that peace permanent in all the relationships of man when it becomes the supreme force on earth.

"WHAT WE ARE TO HIM."

By MARIE J. BOIS.

AFTER a Holy Week during which we followed Him, step by step, on His way to Calvary; a Holy Week during which I enjoyed the priceless privilege of living in the atmosphere of the Church, under the very shadow of His sanctuary—on Easter Day—the above quoted words fell under my eyes. Truly, they fell as *a new, precious seed*, in a ground well prepared to receive them.

Who wrote them? I do not know, nor do I even remember where I read them, yet the message they conveyed to my heart is not forgotten, for it has been the cause of wondrous thoughts; it is the source of deep joy—joy over a new discovery; something almost too wonderful for words: His love! Not only His *care* of me, but His *LOVE!*—His love for me, ere I knew Him, when I was still an alien, a stranger, a rebellious sinner; and that love is now rejoicing over the travail of His soul; that precious love is watching over the blood-bought soul, whose ransom was paid on calvary.

Not all will understand the marvel of this discovery; for few, comparatively speaking, have been utterly without love in their lives: father, mother, brothers, sisters, or some family ties have not left them ignorant of what love is. How then, could they understand the wonder, the awe which steals over a lonely heart, suddenly filled to overflowing with His love?

And, as if to engrave still more deeply the truth thus revealed to me, a glimpse into another heart showed me that others had not yet learnt to know the fulness of His joy; that they, too, needed to be told of "*what we are to Him.*"

Are my readers familiar with the following quotation: "Remember that Jesus Christ is the Master of this house, the unseen Guest at every meal, the unseen Hearer of every conversation"? A friend of mine entered my room the other day, as I was at work illumining these words, and her remark was characteristic: "What *solemn* words to have in a house!" she exclaimed, in a tone which implied that she would not care to have them in her house. And yet she is a Christian, although not a Churchwoman. She, then, has not learnt *what we are to Him*, since she does not care to be reminded of His constant and abiding Presence; since her first feeling is not one of delight because He is here; since *fear* comes before *love*.

To how many of us does this apply? What is God to us? Have we learnt? Are we learning *what we are to Him*?

Does not the wife rejoice that her husband is with her? Are not children glad when the father comes home? Do not parents love to have their children around them? And yet we Christians do not rejoice over the fact that we have a Friend that sticketh closer than a brother, an ever-present Help in the time of trouble.

"Aye, there is the rub." We *do* turn to Him in the time of trouble; though often we fail to make room for Him when things go well with us.

Is He truly the Master of *your* house, dear reader? Do *you* like to think of His sitting down at table with you? Do *you* care to remember that He heareth every word of your conversation? Do *you* rejoice to think of what He is to you and of what you are to Him?

Remember: Perfect love casteth out fear.

THINK of the serenity of the life of Jesus—calm in temptation, calm on the Cross!—*Canon Knox-Little.*

DEATH OF CANON MACCOLL

A Great Literary Career Ended

THE BISHOP OF BOMBAY'S UNFORTUNATE CHARGE

English Notes of Interest

The Living Church News Bureau
London, April 9, 1907

By the departure out of this mortal life of the Rev. Canon MacColl, whose decease occurred at his residence in London, on Friday morning, of heart failure, while in his bath, there closes a career which has perhaps, as the *Times* newspaper observes, no living parallel in the English Church. He was born in 1838 in Scotland, of Presbyterian parentage, his father being by occupation a laborer. He was educated privately in Edinburgh, and afterwards at both Trinity College, Glenalmond, and the University of Naples, though leaving both these institutions without taking a degree. In 1860 he was admitted to priest's orders in the Scottish Church, but at once gave his services to the Church in England. During the sixties he served assistant curacies in the two notable West End London Churches of St. Barnabas', Pimlico, and St. Paul, Knightsbridge, and for a brief period he was chaplain to the British Embassy at St. Petersburg.

"Meantime," says the *Times*, "he had started on that career of political pamphleteering and newspaper correspondence which he pursued with indomitable persistence for some forty years." He had by this time become a close personal friend, as well as an ardent political follower, of Mr. Gladstone, and was conspicuously associated with that statesman in his advocacy of Irish Disestablishment. In 1871 he was nominated by Mr. Gladstone to the city rectory of St. George's, Botolph Lane, which rather rich piece of preferment was given him, as he himself was wont candidly to admit, more in order to enable him to continue his activities as a publicist than to do the work of a parish priest. Not long after his induction, the church was discovered to be structurally dangerous, so that it eventually had to be closed and was, some years ago, demolished, while the benefice was united with that of St. Mary-at-Hill. Although Mr. MacColl was not to blame for the decay and destruction of his church, yet it was felt by many, as the *Times* accurately points out, that the last incumbent of St. George's, Botolph Lane, was rather too easily content to regard his spiritual office as a sinecure. He was well known as a traveller and for his reminiscences of distinguished Europeans with whom he came into contact. "On the ecclesiastical side of things," says the *Times*, "he was friendly with Dollinger, and was with him during the Vatican Council. Along with Dr. Liddon he visited Strossmager in 1876. He was keenly interested in Italy and knew something of the inner workings of the Roman Church, so that the verdict of the Vatican on English Orders was just what he expected." He also interested himself greatly in the Eastern and Armenian questions, and came into almost world-wide prominence for his eloquent denunciation of Bulgarian atrocities. As a Catholic Churchman, he was always ready to take up the cudgels against attacks on the Athanasian Creed and the Ornaments Rubric, and he could deal some pretty hard blows—for Canon MacColl was nothing if not a born controversialist and intellectual pugilist. His last published work—*The Royal Commission and the Ornaments Rubric*—was an able attack on the commission for its untenable view of that rubric. His literary work was of a multifarious kind; embracing, besides exceedingly numerous contributions to periodical literature, such well-known publications as *Christianity in Relation to Science and Morals*, *Life Here and Hereafter*, and *The Reformation Settlement*. In concluding its obituary notice of Canon MacColl, the *Times* says:

"In private intercourse he was a highly interesting personality with inexhaustible funds of conversational matter, and he will be much missed by his intimates as a very affectionate friend. From the point of view of the pulpiteer and the platform speaker he had to fight with the disqualifications of a diminutive stature and a quaint figure. He therefore chose what was left to him, the task



THE LATE CANON MACCOLL.

of writing magazine articles and letters to the newspapers. Few men of our time were more able and willing to maintain a warfare on any subject within his interests, and it may be truly said that, if the combat ended, it was not because the Canon could not 'come up to time.' It was generally the editors who parted the combatants and left them to shake hands, if they cared to, or resume the fight on some other ground."

Canon MacColl received a residentiary stall at Ripon in 1884, and the honorary D.D. degree of the University of Edinburgh in 1899. May his soul rest in peace!

Having been severely criticised for the statements in his charge by an anonymous correspondent of the *Times of India*, the Bishop of Bombay has written in defence of himself. When he came into the diocese three years ago, he found, he says, almost every "irregularity" and "illegality" which are complained of in the report of the Royal Commission practised by a considerable number of the clergy. One of these so-called "illegalities" he dealt with and stopped at once—namely, Reservation of the Blessed Sacrament for the purpose of adoration. As he did this before the commission was even appointed, he does not think it can be said that his zeal was kindled by its report. He proceeds to point out that, to his mind, children's Eucharists are as impermissible as Reservation. With regard to the Religious communities working in his diocese, his acknowledgement of what the diocese owes to their devoted work does not carry with it the approval of some of their practices, and the time has come, he thinks, when it is his duty to interfere with one or more of these, as far as the children under their charge and the services of the Church are concerned. The only action he has taken has been in the case of the Frere Fletcher School and the St. Mary's School, Poona. In both cases the Sisters in charge, acting under their respective Superiors, told the chaplains that they would disobey his orders. As to the possible expulsion of Catholics from the diocese, the Bishop says:

"No one will regret more than I shall myself their withdrawal from their work, if they elect to withdraw, especially over a matter which is a clear accessory to the celebration of Holy Communion and not an essential, but in defence of a principle so vitally affecting the life of the Church, I am bound to make it plain at whatever cost that such claims are wholly impermissible."

A second protest against the Bishop's charge has appeared in the *Times of India*, signed by fourteen clergy, declaring the feeling expressed in the former protest unchanged on certain specified grounds. They call upon the Bishop to make known as publicly as his charge was made known that the clergy he condemned deny that they teach the doctrine he imputed to them. In conclusion, they say:

"We feel in duty bound to state definitely that if, in spite of what we have written above, your lordship insists upon our compliance with the directions (1) as to excluding baptized children from the Eucharist, (2) as to no celebration of the Holy Eucharist without three communicants, we have no option but to refuse obedience. Until we know your intentions with regard to these two matters, it would be fruitless to enter into any discussion of the other points at issue between us and your lordship."

The Bishop, in reply, said that an analysis of the names of these fourteen signatories revealed the fact that only four names were not connected directly or indirectly with the Society of St. John the Evangelist; and of these four, since the address was sent in, three had dissociated themselves from the "threat" contained in the address. The impropriety of asking him to reconsider his charge under "such a threat" must, he thought, be obvious to everyone. The Superior of the S. S. J. E. in India (the Rev. H. S. Nicholson) wrote in reply that the Bishop's statement that on coming to the Diocese he found the practice of the Reservation of the Blessed Sacrament for the purpose of adoration was not the case so far as the All Saints', the Wantage, and the Cowley St. John communities were concerned. The Reservation of the Blessed Sacrament was commenced owing to the plague, and with Bishop Mylne's permission. Concluding, he says that they are prepared to give all due canonical obedience to their Bishop in all things lawful and honest, "but when the Bishop commands his clergy (on his own *ipse dixit*) to exclude baptized children from the Holy Communion services—a command which is quite *ultra vires* and the expression of his own private interpretation of the rubrics of the Book of Common Prayer—he must not be surprised that we demur to give the compliance he asks for." The Bishop answered that he was prepared to prove that the All Saints' Sisters did practise "Reservation for Adoration" in more places than one when he first came to the diocese. Father Nicholson further writes that the first protest drawn up the morning after

the delivery of the Bishop's charge and presented the same day to the Bishop, was signed by eighteen of the English clergy of the diocese, and subsequently five other priests wrote, wishing their names to be added. Thus, of the fifty-two resident English priests of the diocese, twenty-four were prepared to sign the first protest. Had there been any canvassing they could have done so. When the second protest was drawn up, it was found that the chaplains were on their own account making a separate representation to Government, and other clergy whose names had not appeared in the first protest were drawing up a letter to the Bishop, so that naturally they did not add their names. Concluding, Father Nicholson says:

"It is a fact which the Bishop cannot deny, that more than half of the English resident clergy of the diocese have protested to him about his charge; and he will find that he has to deal not with the seven members of the S. S. J. E. only, but with a pretty solid front of half of his clergy. It should be mentioned that it has not been thought fair throughout to invite the signatures of either the Indian clergy of the diocese, or of junior clergy quite newly come into it."

The feeling which has been aroused among Churchmen in the diocese of Bombay is further indicated by a petition signed by 200 laymen, including the Chief Justice, the Judges of the High Court, and Sir William Hughes.

At the meeting of the Council of the English Church Union on March 6th, the secretary (Mr. Hill) reported a correspondence with the Rev. Father Nicholson and stated that after a very anxious consideration of the matter of the situation in the diocese of Bombay, it seemed to him that before making any changes, it was a case in which the clergy would do well to demand the calling of a Synod of the diocese on the lines of the resolution passed by the Union at its anniversary in 1901. At a Council meeting on the 20th, the secretary reported the receipt of further letters, and stated that he had written a careful letter of advice on the lines approved at the last meeting.

Mr. C. T. D. Crews, a past master of the Guild of Musicians in the city of London, has arranged to present to St. Paul's a stained glass window, representing St. Cecilia, in commemoration of the revival of the ancient custom of the Guild attending the Cathedral on the festival of their patron saint. The unveiling will take place on next St. Cecilia's day (November 22nd). Mr. Crews has also arranged to present to St. Peter's Collegiate Church (the "Abbey"), Westminster, a replica of the bust of Orlando Gibbons in Canterbury Cathedral. This celebrated musician flourished, we know, in the reigns of Elizabeth and James I., and was part of the time organist of the "Abbey" at Westminster.

The Dean and Chapter of Worcester Cathedral have recently been presented by Colonel Thomas Myles Sandys, M.P., with two chalices of exceptional interest and value. They are large and deep vessels of plain silver of the time of King Charles the Martyr. English silver plate of that period is said to be very rare, as most of the silver plate of that time was melted for coining during the Great Rebellion. The earlier history of these chalices has not been traced; but they are known to have been for many years in the possession of a private family. Colonel Sandys has caused an inscription to be engraved on them connecting them with the memory of his ancestor, Dr. Edwyn Sandys, who was consecrated Bishop of Worcester in 1599, and was subsequently translated successively to the sees of London and York. The chalices were used for the first time in Worcester Cathedral on Easter day.

The Bishop of Ely, after consultation with the Primate, has sanctioned a form of religious service in Esperanto, which has been prepared by the Rev. J. C. Rust, vicar of Soham, for use on the occasion of the forthcoming International Congress of Esperantists in Cambridge. It will be used at Great St. Mary's (the University church) on Sunday, August 11th, at 9:30 A. M., and will be followed by a sermon in Esperanto.

The Bishop of Ely has been empowered by the Crown to sell his episcopal residence in London—situated in Dover Street, W.—which is deemed unnecessary. In olden times the Bishops of Ely resided in great style in Ely Place, Holborn.

The Ven. William Emery, B.D., who founded the Church Congress, has resigned the Archdeaconry of Ely, and the Rev. Dr. Cunningham, vicar of St. Mary's the Great, Cambridge, has been appointed to succeed him in that office. He will retain the residentiary canonry at Ely, to which he was appointed in 1870.

The Bishop of Truro has, I am glad to record, intimated that he has a thorough dislike of bazaars in connection with the Church, and will in future decline to open any.

J. G. HALL.

THE WOMAN'S AUXILIARY IN CHICAGO

Wonderful Growth of the Organization

MR. SNIVELY'S RESIGNATION.

Other Notes from the Western Metropolis

The Living Church News Bureau
Chicago, April 22, 1907

AMONG the prominent factors of growth in the recent history of the diocese of Chicago, the work of the Woman's Auxiliary takes front rank. The Chicago branch of the Auxiliary was organized about twenty-two years ago, and has been well officered from the beginning. Mrs. J. H. Hopkins has been the diocesan president during the past six and one-half years. During this term there have been 34 new branches formed, and six more have been re-organized, making a list of forty new centers of missionary activity among our Churchwomen. This is a larger number of local branches than are now at work in fifty-one of the other dioceses and districts of the American Church. The annual total of the money and the value of the boxes contributed by the Chicago branch has risen during these six years from about \$19,000 to over \$36,000, the sum reported at the last annual meeting in May, 1906. The Chicago Auxiliary is now practically co-terminous with the entire diocese, and thus stands at the head of the national Church, in this particular. There were last year 107 parishes and missions in the twenty-five counties of northern Illinois, which compromise the diocese of Chicago, and there are 105 local branches of the Woman's Auxiliary. Only one parish and one mission are at present without local branches. Though there are 23 dioceses in the American Church which have more parishes and missions than has the diocese of Chicago, none other has so large a proportion of Auxiliary branches. According to the figures printed in the National Church's annual Auxiliary report, which do not include the work done by the Chicago branch for our diocesan institutions, the rank of this branch is now fifth in order. The list of diocesan totals last year showed the New York diocesan branch to be at the head, with about \$66,000, followed in succession by the Pennsylvania branch, and then by those of Massachusetts and Connecticut, Chicago's thus being the fifth. Among the chief additions to the general methods of work adopted by Chicago during these six years past, have been the "Sectional Meeting" system, which has at times gathered 100 delegates at some one of the strategic points in the diocese. Many of these are so remote from Chicago that such delegates could not in any numbers attend the large annual and semi-annual meetings, which must always be held in or near the city. The adoption of the "Birthday plan" for raising the United Offering has been another result of the work during this period, and this brought up the total of our Auxiliary's United Offering 65 per cent. in one triennium, putting Chicago's rate of increase at the head of the list reported at the Triennial meeting held in Boston. This plan has been adopted in several other dioceses, during the past four years. A third important feature of recent growth has been the Lent Study Class, which was described in these columns a few weeks ago. Much interest is centering already in the plans for the coming annual meeting of the Auxiliary, which will be held at Emmanuel Church, La Grange, the Rev. T. B. Foster, rector, on Friday, May 31st. By the constitution this meeting must be held during the diocesan convention week, and not on Memorial Day, which ruling fixes the date this year on Friday, May 31st. The sermon before the Auxiliary at the 10:30 a. m. Holy Eucharist on this day will be preached by the Rev. George Craig Stewart, rector of St. Luke's, Evanston.

Widespread regret is felt throughout the diocese at the announcement of the resignation of the Rev. Thaddeus A. Snively, from the rectorship of St. Chrysostom's, Chicago, which was made public on Monday, April 15th. The Rev. Mr. Snively has made hosts of friends in all parts of the diocese, and has been rector of St. Chrysostom's parish for over 14 years, having been appointed by Bishop McLaren on January 15th, 1893. On January 1st of that year the mission of All Saints', at 757 North Clark Street, after eight years of effort, was closed, the defunct mission owing about \$250. Bishop McLaren appointed the new priest in charge, who promptly assumed the \$250 debt, with the exception of \$90, which was paid by the diocesan board of missions. The name of the mission was changed to St. Chrysostom's, on January 20th, 1893, and by Easter there were funds sufficient in cash or pledges to maintain the work during the ensuing year. On Easter Monday,

1894, the mission took steps to become a parish, and elected wardens and vestrymen. During the winter of 1893-4, after careful investigation, the lots upon which the present commodious church is built were purchased, on Dearborn Avenue, including 75 feet front by 149 deep, the price being \$375 per front foot. The property is in the choicest residence portion of Dearborn Avenue, near Lincoln Park. This purchase of \$28,000 was made by paying \$500 down, and \$9,500 in three months, and for the remainder notes were given, with a mortgage running five years. About \$28,000 was raised in cash or five-year-payment pledges, at a meeting held in February, 1894, which was attended by about 100 persons. It was understood that these pledges were not to be enforced in the case of the deaths of any subscriber. Death carried away a number of these subscribers, and one large subscription, made conditionally, was never paid, but the debt for the lots has been reduced until there is now but \$5,000 remaining. Besides all this money for the lots, the parish has raised and expended more than \$30,000 for the building, and for the furnishings and improvements of the interior, and has paid out more than \$10,000 in interest, besides caring for the running expenses each year, contributing also generously to the support of the diocese and to various aspects of missionary work. The organ is one of the finest in the diocese, and the choir of over 50 men and boys under the direction of Dr. Allum, organist and choirmaster, takes rank among the leading choirs of the city. During these 14 years the Rev. Mr. Snively has baptized 352 souls, has presented 281 candidates for Confirmation, has solemnized 172 marriages, and has conducted 226 services of burial. The parish property has cost about \$68,000, including interest, the only debt now remaining being the \$5,000 above mentioned. The disbursements for parochial purposes have been \$166,275, for diocesan purposes \$16,245, and for general purposes \$3,830, making a total of \$186,350. There are now about 375 communicants, and about 800 baptized persons in the parish, over 200 enrolled in the Sunday School and Bible Class, an Industrial school of about 40 members, a G. F. S. Branch, a Young Men's Club, both Senior and Junior Brotherhood Chapters, and a branch of the Ministering Children's League, as well as the Woman's Auxiliary and the Altar Guild. The rector has been assisted for two years or more by a parish visitor. The total receipts last year were over \$10,000. The Rev. Mr. Snively has been the secretary of the diocesan board of missions since the last annual convention, and is a member of the Forty Club, the Union League Club, and other leading social organizations of Chicago. He will take a rest for a year or more, travelling in this country and abroad. He will carry with him the regard of all the clergy, and of a host of friends all through the diocese.

Dr. D. R. Brower, of the Standing Committee, who, with Mrs. Brower, has been travelling in Egypt and the Holy Land since soon after Christmas, is expected to return to Chicago about the 26th of April. They were detained in Joppa by the serious illness of Mrs. Brower, and their letters speak in enthusiastic terms of the noble work done by the missionaries at the English Hospital in Joppa.

The parish paper of St. George's mission, Grand Crossing, Chicago (the Rev. G. M. Babcock, rector), publishes a list of over 100 donors to the organ fund, which has reached over \$1,300, and announces the plan of adopting the method known as "the week," for the purpose of grappling with the debt of \$2,500 that has encumbered St. George's for many years past. The organ is now paid for, and the work of the mission is rapidly progressing. One of the guilds, St. Mary's, has an enrolment of sixty members. There are nine other organizations in the mission.

Bishop McCormick confirmed a class of 16 candidates at St. Paul's-by-the-Lake, Rogers Park (the Rev. Richard Rowley, rector), the service being on the 10th of April. Bishop Anderson has lately confirmed 25 candidates at St. Simon's mission, Sheridan Park (the Rev. H. B. Gwyn, priest-in-charge), and a class of 11, at St. Matthew's mission, Evanston, presented by Mr. Lyford P. Evans, the lay missionary, who is studying at the Western Theological Seminary.

In Evanston the Bishop also recently confirmed a class of 71, presented by the Rev. G. C. Stewart, at St. Luke's Church. Bishop Anderson confirmed 40 candidates at Trinity, Chicago, on April 17th (the Rev. Z. B. T. Phillips, rector), and 54 at St. Paul's, Hyde Park, on the 18th of April (the Rev. Dr. Herman Page, rector).

The mission of St. Matthew's, Evanston, has more than recovered from the perversion of its former priest-in-charge to Rome, which occurred a few weeks ago. Under the energetic

leadership of Mr. Lyford P. Edwards, not only has the above mentioned class of eleven candidates been prepared, but a series of Sunday afternoon services with addresses on Church History by visiting priests has been arranged since Easter, with marked success, the Church being crowded to the doors at each service. The first of these addresses was given on Low Sunday, by the Rev. S. B. Blunt, on "The Episcopal Church—What Is It?" The visiting priest on the following Sunday spoke on "The Church of England," and the Rev. F. DuM. Devall, on the Third Sunday after Easter, on "The Church in America." The three subsequent themes are "The Prayer Book, the Sacraments, and the Ritual of the Episcopal Church."

At St. Barnabas', Chicago, the Rev. E. J. Randall, rector, there were 215 Easter communicants, and the offering was \$368, for the building debt. The Sunday School also gave \$47 for general missions. At Trinity Church, Wheaton, the Rev. F. O. Grannis, priest-in-charge, there were 66 Easter communicants, and the offering was \$407, besides \$29.27 from the Sunday School for general missions. A fund has been well started for the purchase of a rectory. St. Mark's, Glen Ellyn, also under the charge of the Rev. F. O. Grannis, there were 37 Easter communicants, being two more than the enrolled membership of the mission. This mission possesses a fine choir of 30 voices. The Easter offerings were \$99, besides \$10 from the Sunday School for missions. The St. Agnes' Guild has presented the mission with a new organ, costing \$300, which was used first on Palm Sunday.

One of the most important events of the present week in Chicago's Church circles has been the arrival of the first volume of the series of ten on Dogmatic Theology, now being written by the Rev. Dr. Francis J. Hall, Professor of Dogmatic Theology in the Western Theological Seminary. It is entitled "Introduction," and is an attractive book of about 300 pages, with an elaborate "Table of Contents" occupying some 35 pages and supplying practically a syllabus of the volume. Many of the clergy are subscribers to the work, and will read this opening volume with the greatest interest. TERTIUS.

SERMON BY A NEW GUINEA NATIVE.

The Bishop of New Guinea, in his news from his mission gives the following amusing account of a sermon at Menapi, British New Guinea, by one of the Papuans who had visited Australia with the Bishop:

On Sunday morning 140 persons were present at the service, which was taken in Mukawan dialect by the pupil teacher, while Gregory Teoria preached on his visit to Australia. I give a few extracts from his address:

"These missionaries help us and instruct us, and have to share our hot sun and our bad food. What lots of food there is in their country! Not only the rice and flour, and tinned meat you see here; no one is ever hungry there, the white people eat and eat greatly, morning, noon, and evening. They fed us, too, and we ate perpetually, even as they do.

"In their country there is a strange thing that runs on the ground, just as a steamer goes fast on the water. They said it was a train, not a tram; a train has smoke coming out of it, but a tram has no smoke; it has an electric in its inside.

"What a lot of money white people have. They work hard at gathering money, and when they have it, they marry and live happily. These missionaries have no money, and do not marry, and do not live happily.

"In Australia boys and girls don't go to school together, as they do here; they have different schools; we saw them. At every school they teach religion too.

"In Sydney there are lots of big boats, and what big guns! All the men and women spend a lot of time adorning themselves, and putting on many clothes. They never walk in the street without many adornments.

"We saw a doctor (whom you call medicine man). He came to a sick man, and pierced into his inside, and ripped him up. Then he put his hand in and took the sickness out. When our Lord was here on earth He never cut men's bodies. He just said, 'Become well again,' and people got well!"

There was a fervent appeal all through to the congregation to offer themselves for instruction, so as to become Christians, and the great love of our Lord in leaving all for us was emphasized.—*Church News* (Tasmania).

THE MORE our spirits live by communion with God will the sense of His Love drive out every fear and murmur, and we shall know no will but His. Patient endurance under suffering is made possible, easy, even blessed, by the assured consciousness of the Father's Love.—*Rev. A. H. Blunt.*

PEACE CONFERENCE AND LOYAL LEGION MEET IN NEW YORK

The Rev. Dr. Dix Preached to the Latter

INTERESTING STATEMENT OF TRINITY CHURCH

Arrangements for G. T. S. Alumni Meeting

The Living Church News Bureau (New York, April 22, 1907)

THE Peace Conference at Carnegie Hall has been the center of a good deal of interest during the past week. At the opening exercises on the 14th inst., Bishop Potter presided in the absence of Mr. Carnegie. The newspapers made a good deal of capital out of a difference in opinion more apparent than real between the views of the rector of Trinity, the Rev. Dr. Morgan Dix, and Bishop Potter. In the afternoon of the same day a special service of the New York Commandery of the Military Order of the Loyal Legion of the United States was held at the Church of the Incarnation. The service was in commemoration of the surrender at Appomattox. Dr. Dix preached the sermon. He said in part:

"This is a military order, and as such it stands for a certain estimate of the value of the profession of arms. That profession is one of the oldest in history; honorable and useful to the State. You, as members of such an order as this, can have no sympathy with people who waste time and breath in decrying the soldier and misrepresenting the value of his work; such would disband, had they the power, the armies of the United States and run our navy on the rocks, there to break up and go to pieces. . . .

"The art of war is an ancient, honorable, necessary art. Appreciating the motives of peace societies and giving them credit for the good which they have done, we warn them, however, not to be over sanguine or to become excited in the expectation of immediate, or even early, success. The day is not in sight when their ideas can find universal, or anything near to universal acceptance. Not one of us will live to see the entrance into the thousand years of peace. We fear that if international war should cease that happy occurrence would not bring war to an end; it would still have to be waged not by nation against nation, but within each nation, between forces protective of law and order and other forces destructive of the peace and quiet of the State.

"Dismiss the police, disband the National Guard, and secure non-interference by the General Government, and what would happen? I know what I am talking about, for I saw with these eyes the Astor Place riot of 1849, and the draft riots in 1863, and the Orange riots in 1870-1871; and I venture to predict as possible, that within a month we should see worse things yet; mobs parading the streets, houses burning, shops looted, and citizens flying for their lives. Such revolutionary outrage would of course provoke resistance."

This point of view was the subject of some criticism by the Bishop at the meeting of the Peace Congress in the evening.

Both Bishop Potter and Bishop Greer have been kept very busy by the visitations and Confirmations which crowd together at this season. The Confirmation classes are encouragingly large.

On Sunday, the 14th inst., at 4 p. m., the annual Girls' Friendly service was held at St. James', Madison Avenue and 71st Street. The Rev. H. Birkhead, rector of St. George's, preached the sermon.

On the 19th, the Foreign Committee of the New York Woman's Auxiliary to the Board of Missions held its meeting in the Y. M. C. A. rooms at 7 E. 15th Street. Bishop Potter presided, and the Rev. Dr. W. C. Brown, the Very Rev. Dean Burleson, and the Rev. Robt. E. Ward were the speakers.

The closing meeting of the Missionary Society of the General Theological Seminary for the year was held on Tuesday, the 16th, under the auspices of the class, which had for its special study the work of Missions in Africa. The Rev. Father Powell, S.S.J.E., was the speaker, and gave a most interesting and instructive account of his experiences. He strongly deprecated the idea of some people that the heathen at home are enough for us to attend to. Compared with Africa there are no heathen at home. The horrible deeds the results of which he himself witnessed, were inconceivable in a Christian civilization and made the preaching of the Gospel an imperative duty. He urged students to study much theology which is necessary in dealing with the problems of heathen life—polygamy, witchcraft, etc. He eulogized the devotion of the converts.

St. Mark's Church, Tarrytown, will celebrate, on June 1st next, the 50th anniversary of the mission and an effort will be

made to discharge the \$8,000 mortgage. Bishop Potter has generously made the first donation.

The Rev. Dr. Morgan Dix has made the follow statement, which appears in this year's annual report of Trinity parish:

"Many articles having from time to time appeared in the public prints regarding the fabulous wealth of Trinity parish, we will state that the annual income of the corporation last year from all sources was less than \$775,000, not including collections and contributions in the churches. (These latter are all used for Church work within and without the parish.)

"Of this annual income the corporation paid all the expenses of Trinity Church and its eight chapels, including the care and maintenance of buildings and grounds, salaries of the clergy, music, schools, and many of the parish charities, also the expenses and care of Trinity Hospital and Trinity Cemetery.

"About \$40,000 was contributed to other churches and institutions outside the parish; \$127,000 was paid to the city for taxes and water rates, and \$135,000 for repairs and insurance premiums on the buildings other than church properties.

"The corporation has outstanding loans made to churches outside of its own parish amounting to over \$365,000, on which no interest is charged, besides which it has given large amounts of property to other churches as endowments.

"There are no liquor saloons on any of the corporation property, excepting in two instances where the lots are on long lease and not under control of the corporation, and in one other case in connection with a first-class restaurant; nor does any gambling or other objectionable house exist on any of its property.

"MORGAN DIX, *Rector.*"

This statement, of course, does not give the actual present holdings of Trinity from which the income of \$775,000 is derived. As yet no report has been published covering this question. The following statement, however, in regard to this question was made to a *Times* reporter by Herman H. Cammann, Controller of Trinity Corporation:

"It would be difficult to give the actual amount of Trinity's real estate holdings as they are to-day. The property from which Trinity derives its income came to the Church by a grant from Queen Anne in 1705. This grant comprised what was known as the 'Queen's Farm,' a piece of property vested in the crown by Governor Lovelace in 1671. Its original boundaries were from Fulton Street to Christopher Street, and a line running partly east and partly west of Broadway, and extending, not invariably, to the Hudson river. Another piece of property, mentioned in the same grant as the 'Queen's Garden,' began on Broadway with the present Trinity churchyard and extended to the Hudson. Since the grant was made a large amount of this property has been given away, mostly to other churches, while some portions of it have been sold. The present property of Trinity consists of what is left of this old 'farm,' but just what this actually amounts to has not been estimated. As a rule, tenants have put up their own houses on this land, paying Trinity a ground rent. Frequently, when these leases have expired, Trinity has bought the buildings of the former tenants.

"Until now, Trinity Corporation has never made public the amount of the annual income derived from this property."

Besides the eight chapels mentioned in Dr. Dix's statement, Trinity supports twelve parish schools and a hospital, and maintains wholly or in part twenty-six other churches, hospitals, and missions. There are twenty-four clergy employed in the parish. The number of communicants is 7,271. The expenses of the parish last year are given \$71,842.33, which was more than covered by the total voluntary contributions for the year, \$80,296.98. The expenses outside of the parish amounted to \$31,599.25.

The special committee of the Associate Alumni of the General Theological Seminary, Chelsea Square, New York, has completed arrangements for the due observance of the seventy-fifth anniversary of the organization of the Society. The programme is: Alumni Day, Tuesday, May 14th, 7 A. M., Holy Communion in chapel; 8:30, Morning Prayer (sung by students); 10, business meeting in gymnasium; 11, Holy Eucharist in the chapel of the Good Shepherd, celebrant, the President of the Association, the Bishop of Delaware; historical sermon by the recording secretary, the Rev. John Keller; presentation of united thank offerings from absent and present members for the benefit of sick and needy students; music under the direction of the Rev. J. Nevett Steele, Mus.D., and performed by a selected choir of Seminarians and Prof. Gale, organist to the Seminary. The reunion and banquet, at which addresses are expected from several Bishops, distinguished alumni, and the Dean of the Seminary, the Very Rev. Dr. Robbins, will be held in the evening at 7 o'clock.

FAITH in God and faith in our fellow-men, in my opinion, go hand in hand.—*Giusti.*

NATIONAL CONFERENCE OF CHURCH CLUBS

Held at the National Capital, April 16-17

THE fifteenth annual Conference began at the Jerusalem altar of the future National Cathedral of SS. Peter and Paul in the Little Sanctuary, a small temporary building in the Cathedral Close, on Tuesday the 16th. The Bishop of Washington was the celebrant, assisted by the rector of St. Alban's parish, Rev. G. C. F. Bratenahl. The choir of St. Paul's Church rendered the music, which was Eyre's Communion service in E flat, and the Easter anthem, "As it began to dawn," by Charles Vincent. There were about forty delegates present. The Bishop's address of welcome sounded the keynote of the Conference and was the inspiration of much that followed in the debates upon the papers presented. His subject was the alliance of the clergy and laity, and he plead for more trust on both sides. The clergy were sometimes too spiritual and the laity too practical. What was necessary is the combining of the two. For each to say, "I have need of Thee," and for both to be loyal to Christ as the basis of all service and work.

The Conference meetings were held in the beautiful new Cathedral choir school which has just been completed, but which is as yet unfurnished. It is a Gothic structure of blue stone, trimmed with white limestone, and resembles the best models of the English school buildings. The delegates assembled in the large, light, airy refectory in the east end of the first floor, and listened to the annual address by the president of the Conference, Mr. Everett P. Wheeler, Church Club, New York. Mr. Wheeler eloquently referred to the Easter season as auspicious for the work in which the Conference was engaged, and pointed out the danger and the opportunity of the Church. Its danger lay in forgetting that our great privileges, our beautiful liturgy, and our high ideals are means, not ends. They have in view man's development in Christ-likeness. Our very familiarity with them and constant use of them is a source of danger. Our opportunity lies in the beauty and glory of the Church as the power to uplift and develop manhood. None so well prepared as we to solve the problems of covetousness, greed, and crime by reason of our great freedom. He referred also to the Missionary Thank Offering as a great means of welding the men of the Church together.

The first paper after the appointment of committees on Credentials, Place of Meeting, and Nominations, was by Captain William N. Hawks of Atlanta, Georgia, on "The Duty of the Church in the Cause of Civic Righteousness." The responsibility, he declared, rests on the members of the Church as individuals. The Church herself could not be blamed, as she was always setting before us the righteousness of our dear Lord and helping us with her means of grace to live up to it. The corrupt civic conditions are due somewhat to the neglect of Christian men to take their part in civic affairs. It is not easy to find the man, who is fitted for some place of responsibility, willing to make the personal sacrifices necessary to his acceptance of it. Captain Hawks referred to the work of the Civic League at Atlanta after the terrible race riots there. He described the formation of two bands of men, one white and the other colored, who stood ready for any emergency; and he pointed out that the mere knowledge that the best elements of both races were prepared to see that the laws were enforced, served to quiet all disturbance and bring the riot to a close. This subject was discussed by other delegates, including Major Veale of Philadelphia, Judge Marvin of Cleveland, and Colonel Clay of Washington, all of whom agreed that the Church through her faithful sons could do much for the cause of Civic Righteousness.

At the afternoon session of the first day the subject under discussion was "The Duty of the Church to the Colored People." It was opened by a paper written by Mr. R. Fulton Cutting of New York, but in his absence, the paper was read by Mr. George Zabriskie of New York. Mr. Cutting's thesis was that the negro was capable of great development, but that in the South certain social and political advantages were withheld from him. The problem of the race was not to be solved through its own internal power, but through external advantages.

Captain Hawks of Atlanta reviewed the conditions of the colored race in the South, existing before and since the Civil War, and called attention to the fact that so much was being done for the negro; and the poor white people of the South, all pure-blooded Americans, were left neglected. "Some day," he said, "when the North and West are overrun with aliens, you will look to these people as the bulwark of Americanism." Of the men who followed in the discussion, the two who appeared to have some practical way of helping the negro, were Mr. William Bullivat of Boston, who said that the Northern men were not in a position to know the circumstances and therefore they should leave the settlement of the problem to the Christian men of the South, aiding them morally and financially in their work; and Mr. George Zabriskie of New York who, in closing the debate, said that the Christian way of helping these people was not first to educate them and then bring them to the Church; but first to win their hearts for Christ, raise their aspirations and inspire a love for the highest and best manhood.

Education would then find a foundation of permanent value to build upon.

The delegates met at 7:30 P. M., in the New Willard Hotel for the reception and dinner tendered them by the Churchman's League of the District of Columbia. About one hundred men sat at the tables in the banquet room and enjoyed the good dinner prepared for them. After the *menu* had been thoroughly discussed, Mr. Wm. H. Singleton, president of the Churchman's League, acted as toastmaster and introduced the speakers, who were Bishop Satterlee, Mr. Everett P. Wheeler, Judge U. L. Marvin, and Bishop Talbot of Central Pennsylvania, all of whom spoke on practical ways of helping the Church in her work.

The session on Wednesday morning was held at the New Willard Hotel.

St. Louis was decided upon as the place of holding the Conference of 1908, and the following officers were elected for the ensuing year: James A. Waterworth of St. Louis, president; Mr. Jackson W. Sparrow of Cincinnati, first vice-president; Mr. Wm. H. Singleton of Washington, second vice-president; Captain Wm. N. Hawks of Atlanta, third vice-president, and Mr. Charles F. Chase of New Britain, Conn., secretary-treasurer.

The paper at this session was read by Mr. Thos. P. Carothers of Cincinnati, upon the subject, "Why Men Do Not Go to Church." The discussion took the usual lines, and the clergy came in for their full share when Mr. Butler of Pennsylvania declared that 75 per cent. of the sermons of to-day could be dispensed with, and the attendance improved thereby. It would seem that the old idea that we go to church to worship God and that an earnest seeker after His will can find help in the message no matter how poorly delivered, had been discarded for a more up-to-date notion.

The Conference closed with a trip to Mt. Vernon, and its deliberations were felt by everyone to have been extremely helpful and interesting.

PRESENT CONDITIONS IN THE CHURCH.

BY THE REV. WM. MCGARVEY, D.D.

IN the Philadelphia *Public Ledger* of April 12th, it is reported that Bishop Burgess, in a speech before the Church Club of Philadelphia, "pointed out that not only the supply, but the quality of the ministry was diminishing." There is such an enormous amount of self-congratulation going on in preparation for the anniversary at Jamestown, that it is refreshing to have the Bishop honestly face facts, and not afraid to tell the laity frankly that present conditions in the Church which, so far from affording ground for rejoicing, are seriously alarming.

There can be no doubt in the mind of any man who has carefully weighed patent facts, that the number of men looking forward to our ministry is very small, and pathetically inadequate even to supply the parishes and missions already established. As to the quality of those offering themselves for the ministry, there is also no doubt that what Bishop Burgess says is perfectly true: "The quality is deteriorating." The Dean of one of our Seminaries is reported to have said, in a public address, that those entering the ministry might be divided into two classes: they were either heroes or fools. The classification is good, although one might make a third class; but let it be "heroes and fools," and certainly the heroes are not in the majority, to say the very least.

One of the reasons which Bishop Burgess is reported to have assigned for the decline of the ministry, "was the lack of proper support given to the clergy. Inadequate salaries," asserted Bishop Burgess, "had convinced college men in this commercial age that the ministry offered no attractive field for their talents; and moreover they seriously embarrassed the ministers." Now if it be true that there are young Churchmen so worldly-wise that they stay out of the ministry because the pecuniary remuneration is so small, what are we to think of the faith, and heroism, and general moral make-up of such sons of the Church? Suppose, in the case of a war in which our country was threatened by a hostile power, men refused to enter the ranks because of the smallness of the wages, what would we think of the patriotism and manhood of such Americans? And what are we to say of those members of the Church who are held back from the ministry of Jesus Christ because it has become a life of poverty and hardship? Certainly in the hearts of such men there is little of faith, love, or heroism; and the Church is far better off without such mercenaries, even though the laity were willing to offer a sufficient bribe to attract their low ambition. The Church's poverty will indeed be an untold blessing to her, if it operates to debar from the ministry men who look forward to it as a means of obtaining worldly gain or even domestic comfort. And every such

man turned back from ordination is a distinct gain to the Church.

But the Church has among her laity many young men of intellectual parts, of moral fibre, and of lofty ideals. Why do not some of these offer themselves for the ministry? I do not believe that merely sordid considerations, or unbelief, are the deterring reasons. I am persuaded that there must be something lacking in the Church herself—some attractive power—when her appeals for soldiers of the Cross go unheeded by even her very best sons. So great was the attractive power of Jesus Christ, and so constraining was the love that He could kindle in the hearts of the first sons of the Church, that they left all to follow Him, and counted not their own lives dear that they might propagate His truth. So great was the attractive power of the Church in olden days, and so great was the fervent zeal that she could elicit that, though she had neither silver or gold to offer, yet thousands went forth at her word to carry the gospel to the newly-born nations of Western Europe.

Why is it that our Church does not have a like power now? Why is it that her truest sons turn a deaf ear to her appeals, and so few are to be found willing to sacrifice their lives in her ministry, so that many of her altars have no ministering priests, and her people in many places are unshepherded and left to perish? It is useless to answer by making an universal accusation of worldliness against the young men of the present day, and giving that as a reason why the noblest of them do not enter the ranks of the priesthood. I do not believe that all young men are sordid, or that the heroism of the life of Christ can find no response in the hearts of Americans. But that life must be set before them by something more than our mere words. We priests must live it. And it is because we have not been living it, that the dignity of the ministry has been lowered in the eyes of the laity, and even respect for it destroyed.

What is there in the conventional life of the average Episcopal minister to evoke enthusiasm or to inspire the spirit of sacrifice? The life of an officer of the Salvation Army is far more like the life of Christ, and very much more likely to appeal to a man of imagination and lofty ideals. When, therefore, Bishop Burgess says that "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," he is giving the chief and almost only reason why the Church does not win for her priesthood the very best from among her sons.

Finally, the Bishop is reported as saying: "A minister who marries and has babies, may be seriously handicapped; and the observing young collegian has noticed that race suicide is making its way among the ministry. In the old days, the profession was recruited from the sons of ministers; to-day there are fewer sons and fewer recruits." The Bishop no doubt knows whereof he speaks. We can only bow our heads in shame at the Church's humiliation and say, Alas! Alas! What must be the character of the moral influence that goes forth from such parsonages? What must be the state of the people under such shepherds? As priest, so people. What respect or dignity can such a ministry have in the eyes of our young men?

We are thankful for Bishop Burgess' blunt honesty of statement. We trust it may arouse the Church to face the conditions which confront her. We are living in the days of the M. T. O. We are hearing much of what has been done. How much truth is there behind all the boasting? We have eight hundred thousand communicants, probably about two hundred thousand of unconfirmed adherents, making a total of one million souls as our numerical strength. This is a generous estimate when we consider how unreliable are our parochial reports. Is it much to boast of as the result of three hundred years' work in this land? And now, with the ranks of the clergy being depleted, with the appalling increase of lay readers as substitutes for the ministers of the Word and sacraments, with the ministry "losing in dignity," with a lowering in the quantity and quality of those entering it, and with the open unbelief that is in our midst, the Convention at Jamestown ought to be the occasion of humiliation, and tears, and prayers, that God may come amongst us and mightily deliver us from the perils which are on every hand.

THE SERVICE of suffering is the revelation of peace. The trials which are accepted as God's gift are transformed by the acceptance. The first step towards using them for good is to accept them from His Hand.—*Bishop Westcott.*

THE LAST DAY OF THE CHURCH CONGRESS

NEW ORLEANS, April 13.

THE topics for consideration for the closing session of the Church Congress were "The Ethical Tendency of Modern Fiction" and "The Alleged Indifference of Laymen to Religion." The Rev. CYRUS TOWNSEND BRADY, LL.D., read the first paper on

THE ETHICAL TENDENCY OF MODERN FICTION.

He began by defining the word "ethics," and said he understood the idea of the subject to be the light modern fiction throws on right living. He had, to illustrate his paper, a list of books which he divided as follows:

ROMANCES:—*Dorothy Vernon, The Mississippi Bubble, House of a Thousand Candles, Nedra, Beverly of Graustark, Audry, Hound of the Baskervilles, The Spoilers, and Sir Mortimer.*

THE HOMELY GROUP:—*Mrs. Wiggs, Rebecca, Lovey Mary, and Sandy.*

STORIES OF LIFE AND MANNERS:—*The Crossing, The Virginian, The Crisis, Gordon Keith, Lady Baltimore, The Little Shepherd, Conquest of Canaan, The Pitt, Jane Cable.*

NOVELS OF ETHICAL INFLUENCE:—*Mettle of the Pasture, Helena Richie, The Deliverance, Garden of Allah, The Gambler, The Right of Way, Coniston, House of Mirth, The Fighting Chance.*

PERNICIOUS AND REPREHENSIBLE NOVELS:—*The Clansman, The Masquerader, Marriage of William Ashe, Lady Rose's Daughter.*

IN A CLASS BY ITSELF:—*The Jungle.*

These books, said Dr. Brady, are the best selling books in the principal cities of the United States. In speaking of Modern Fiction, he said:

There are three forms of fictional narrative—the epic, the romance, and the novel. The chief end of an author, unlike that of an artist, is to tell a story. The picture that tells a story is no longer considered the highest art. The purpose of fiction is to entertain, not in the sense of amusing, merely, but often to inspire, sometimes to enthuse, and frequently to move profoundly. The first requisite of a novel is not that it be good or true or beautiful, but interesting. On the interest taken in a volume depends the circulation of a book.

Speaking of *The Clansman* and *The Leopard's Spots*, he said: *The Clansman* was written, I am sorry to say, by a clergyman. It is an attempt to call up and vivify a period in our history which would better be forgotten. It tends to enkindle race hatreds and passions which it should be the aim of every good citizen to slake. It is an appeal to the bitterest and most devastating of prejudices. It is an attempt to precipitate rather than allay excitement and antagonism. It is, I consider, the most disgraceful novel on the list, and one of the worst in American literature. It stands, easily, first among the pernicious books of the day, unless some discriminating critic may be inclined to believe that it is surpassed in unpleasant and disgusting qualities by its porographic and salacious predecessor from the same pen, *The Leopard's Spots*. It professes to be an historical novel, but it is history which would much better be buried in the depths of oblivion, first taking the precaution that said depths be thoroughly sterilized. Naturally its influence is bad from beginning to end, and I dare say that the better spirit of the South reprehends it alike with the better spirit of the North.

Concluding his paper, he said: Upon the whole it will be seen that, judging from the past, the outlook for modern or contemporary fiction is distinctly a good one. From this point of view it would be interesting to compare the best books of the next five and one-half years with the present list. I believe that the comparison, if or when it shall be made, will show a great advance. Let us thank God and take courage that most of the books, at least those which are widely read, are sweet, clean, and on the side of right-doing, right-thinking, and right-believing. There is no sustained attack of the Christian religion, for instance, in any one of these books; no attempt worth considering to minimize its influence or to weaken its claims. And for that also we may rest in thankfulness.

Dr. Brady was followed by Mr. HEWITT HANSON HOWLAND, who began deploring the haste which characterized the age. It had gotten into the literary world. There was a demand for literature short and pithy. After discussing different types of literature in a very amusing and interesting manner, he said:

The men and women who put the great human verities into their stories, who show us in the lives of their characters the blight of sin, who teach the lesson of right living by direct example or by contact—these men and women are consecrated priests in the great diocese of letters. And we, who at best hearken to their voices but indifferently, question with poor grace the ethical intention of their fiction.

As to the future, it would be rashness, indeed, to offer any prediction, when we remember how fallible we are in our judgments of the present. You recall with what indifference *Sartor Resartus* was received, and how that wonderful story, *The Ordeal of Richard Fercral*, was neglected by our fathers. The history of criticism, as well as that of human prophecy, is a melancholy one. This, however, I will venture: If our American plan of democracy is worked out successfully to what might be the beauty of perfection, then a golden future for American fiction may be safely promised.

When two or three are gathered together and literature is dis-

cussed, there is always someone to say: "But where are your Shakespeares, or your Scotts, or your Thackerays?" One answer is that in democratic America we are not rearing the lofty peaks, we are raising the general level. In the realm of letters it is difficult for us to outgrow our inherited aristocratic ideas.

The first speaker on the programme, the Rev. Andrew F. Underhill, being prevented from attending the Congress, the vacancy was admirably filled by the Rev. G. A. CARSTENSEN, Ph.D.

Mr. Carstensen introduced the subject by saying that "the English novel had its genesis 150 years ago, when Samuel Richardson wrote his first book, which was not only ethical but also a novel." Speaking of novels, he said: The novel holds up the mirror to nature and reflects the passing events of the day which are soon out of date and acquire academic value, as glossaries. Others show the realities in such a way as to try to make us believe that filth is a garden whose foul odors are sweet perfumes. Some novels excite our sentiments of love, others those of scorn.

The works of Page, Craddock, Tarkington, and Churchill came in for special eulogy. Speaking of Margaret Deland, he said: Dr. Larendon is the sweetest portrait of a man of God. He is a Christian because he is so sweetly human. Most modern novels are the tiddle-de-winks of literature. The time will come when those writers will not be taken seriously by the public; when the big piles of today's books will be followed by the big piles of to-morrow's, and that will be the end of them. They will soon be forgotten.

The short story, now so much in demand, contracts versatility, and paralyses genius. The world is yet to have its greatest novel, and when it does come it will not be a caricature or a fragment, but will be a keen vision, prophetic insight into things high, noble, moral and spiritual.

PROF. CHARLES E. COATES, Ph.D., was the next speaker. Dr. Coates congratulated the Congress upon the introduction of the topic for discussion and said it was a good sign when the Church interested herself in the matter the people were reading. Many a novel, said he, has been written for a good purpose and has failed in that purpose. Current, modern fiction is simply the novel of the present day. What is the public estimation of books which can be procured from the libraries? About 80 per cent. of all books taken from libraries are fiction. The great desideratum in a novel so as to please the people must be its interest, its truthfulness, and its ability to excite sympathy by placing before the reader characters with whom there may be a fellow feeling.

Novel reading develops education; it excites interest and compels attention.

As matters stand at present there is a chaotic mass of rubbish awaiting the coming of the skilful artist who will make order out of that apparently inextricable confusion, and present to the world an orderly, valuable, humanly interesting story.

The only volunteer speaker to this topic was the Rev. W. H. VAN ALLEN, D.D., of Boston. Dr. van Allen's speech was a perfect gem in every way and he held the audience spell-bound with interest. He said that there were many books written for a distinct purpose and that that purpose was good. He mentioned the works of the Rev. James Adderly, which treat of certain settlement conditions, and he called attention to *The Burden of Christopher*, by Miss Florence Converse. He paid particular attention to the stories of child life and said that the general reading of some of these lovely stories about children, not necessarily for children, would do much to purify the literary atmosphere and would conduce to the best interests of the community. He gave the audience a list of books which he had found helpful and expressed the hope and the belief "that such literature, if widely utilized, would prove a great and lasting benefit to the reading public."

The closing topic was

THE ALLEGED INDIFFERENCE OF LAYMEN TO RELIGION.

The Rev. David M. Steele was to have read the first paper, but did not put in his appearance. No one took his place. The only paper read on this subject was by the Rev. FRANCIS A. BROWN. The writer said he would like to be optimistic on the subject but the facts did not justify him in so being. He did not believe laymen were indifferent to religion, in the sense of not being religious, but that something should be remedied to bring to pass better conditions. A startling number of men are not religious in the technical use of the word. As one example of this let us take the opportunity that lies nearest to every man's heart, his home life. Trite as has become the reference to the decay of religion in the home, does not that very triteness carry its own sad conviction? The unwelcome fact that we have already accepted prevailing conditions as necessarily established is commentary enough.

Leave the home and look for a moment at society. What a change in standards of living. True it is that the public conscience shows signs of being quickened, but it may be questioned how much conventional religion has done to bring about the result. As a matter of fact many of those whose names immediately occur to one as being stalwart champions of public morality have little to do with ecclesiasticism. And as a matter of fact, do we not find the practical fruits of the changed home life reflected in society? We certainly find religion becoming increasingly conventional, the gen-

eral tone of life shading into lines that are out of harmony with God's design, and all the troubles that follow in the train of failure to estimate the individual and the collective life of society by the Creator's standard.

The strength of the nation is said to lie in the common people. Has the changing of standards affected them too? I will not quote statistics, but they are to be had, and they tell us of conditions in the rural districts in the various parts of the country where hardly the semblance of religious life is kept up; where not one man in ten ever thinks of going to church. Of the conditions in the cities where business continues to encroach upon the legal liberty of the employed; of the rapidly increasing neglect of any worship on the Lord's Day, and the use of it as a day for gayety and frivolity. We are told, too, of the benumbing effects of excessive physical toil which turns the man made in the image of God into a mere machine and which casts him onto the junk heap when he is worn out, while the dividends are pocketed with satisfaction by stockholders who take no interest in business as long as it pays well. Everywhere, with only the bright spots of individual philanthropy to brighten it, seems to hang the cloud of selfish absorption by society in the things which it really cares for, which are not the things of religion.

We cannot say broadly that men are indifferent to religion. We must differentiate and segregate. There are many, many men who are living to high ideals, who are striving to live as they believe

the threshold of a great religious awakening. The very extent to which the old landmarks of trust and reliance in democratic institutions had been shaken by the recent revelations, thus far went the search elsewhere for something to repose confidence in, and rarely had there been such interest on the part of laymen in the Church.

The laity was capable of doing for itself what it looked to the clergy for in the past.

The laymen's ideals of the priests of the Church were high; they were exacting. The laymen were humble coadjutors, doing more than giving adherence. They were aiding and coöperating in making their fellow-men better and helping the world's progress along lines of religion and the brotherhood of man.

The first volunteer speaker was the REV. W. S. SLACK, who contended that the clergy were responsible for the indifference of laymen. He cited the long vacations of the clergy and the fact of the neglect of home religion in so many priests' houses. He said Man, at heart, was not indifferent to religion as is evidenced in the demand of fraternal bodies for the services of a chaplain.

The REV. J. H. MELISH told the story of the martyrdom of the forty Christian men and the Centurion Soldier who took the place of the one deserter that the number forty should be complete. He said what the laymen needed to make them zealous was sincerity on the part of the preacher. When they believed a man to be sincere and to be preaching what he believed in his heart, whatever others



DELEGATES TO THE CHURCH CONGRESS. (FOR KEY, SEE PAGE 918.)

the Christian life should be lived, and who carry cheer and comfort to every downhearted child of God. But we cannot minimize the fact that an appalling number show no signs whatever of interest in the things that make for the religious life.

The Church is confronted with a situation that is so old that it seems a new one. It is shorn of its authority over man. Instead of the powers of compulsion that it used so long it has left now but the opportunity for persuasion. As in the days of the apostles the Church is to work in the midst of a society that is deeply engrossed with the affairs of the present, and that does not seem to have any interest in anything else. The Church herself is on trial. As an organization she has acquired a vast amount of machinery for doing its work. Resources never dreamed of in the earlier days are at her command. She must realize the situation and seize the opportunity, or her chance will be gone.

And what is her opportunity? It is to do the work of Christ along the lines that He laid down. To come into a world that is turning away from God and lead it back into the true way. To prove to men who now look upon her with suspicion that she stands not for ecclesiasticism, but for the fundamental and essential teachings of Jesus Christ.

Mr. JOHN DE WITT WARNER was the first regular speaker. Mr. Warner said laymen were interested and were not interested, according to the point of view and the matter involved. If the subject be viewed from the standpoint of outward observance, regard for forms, interest in the march and countermarch of Church ceremony, he was not certain but what there was a growing indifference. In that fact the Church was the gainer, for it no longer suffered from cant, which too greatly characterized the time when there was more observance by the laity. But if they regarded religion in the implicit faith in the human being of the divine; that it was the one essential to progress, in this age as in no other, he could say surely there was no indifference. During the past few years we had entered upon

might think of the matter of the sermon, the laymen would be zealous.

The REV. W. E. W. DENHAM gave an excellent address on the "Evils of Commercialism" and the desire to be rich. He did not believe laymen were indifferent to religion, but the spirit of the age was so intensely commercial that men permitted the time which they should give to religion to be consumed by attention to their worldly occupations.

The REV. DR. G. R. VAN DE WATER said if laymen were indifferent it was because the preachers of the day had mystified them by conflicting expressions. He believed in the laymen—in their religious zeal and in the desire of laymen to do all within their power for the Church. But laymen required preachers to be loyal and true to the doctrinal standards of the Church which they might represent.

The REV. DR. C. T. BRADY closed the subject by saying he had no fault to find with laymen. In his own congregation, 30 to 40 per cent. of those at every service are men, and these were neither the very rich nor the very poor—what might be termed the middle classes, if such a term could be used. Speaking as a preacher, he said we were not honest with ourselves. We did not always know what we believed, there was so much specious liberality going around. He believed in liberality, but they should stand firmly on the old Apostolic Nicene Creed. He objected to the spirit of compromise. They should be frank and forceful, and even brutal if need be.

THE CONCLUSION.

The REV. DR. CORNELIUS B. SMITH, who represented Dr. C. C. Tiffany, who was not present, in concluding the Congress, made an excellent speech in which he paid a beautiful tribute to New Orleans as a city and to the people of New Orleans as a community. He voiced the sentiments of the Congress in thanking the Bishop of the [Continued on Page 911.]

THE ATTITUDE OF OUR CHURCH TO PROTESTANT CHRISTIANITY

A Paper Read Before the Church Congress
at New Orleans

BY THE VERY REV. PAUL MATTHEWS, DEAN OF THE
CATHEDRAL IN CINCINNATI

OUR answer to the question, What is or What Should be the Attitude of Our Church to Protestant Christianity? depends fundamentally upon what this Church of ours really is.

If we are agreed that "this Church" is legitimately a part of what is known as the "historic Church" in a sense that Protestant Christianity is not, then some kind of an attitude is conceivable.

But if not—if the historic claims of our Church have no basis in fact—or if such claims when admittedly established mattered nothing—if in a word an Apostolic Succession and all that it implies, is a matter of indifference, then, of course, there is no vital distinction whatever between "this Church" and "other Protestant denominations." We are simply ourselves an inconspicuous part of Protestant Christianity and "this Church" among those Churches simply *parvulus inter pares*.

On this hypothesis any attitude towards our Protestant brethren except the freest, fullest, and most fraternal recognition and inter-communication would be a vast impertinence. If "little Benjamin" is to be their ruler, he must have and make good his special claim to legitimate authority.

As the committee in charge of this Church Congress would never be consciously guilty of such a slur on our Christian brethren as on this hypothesis the very propounding of this question would imply, I take it that we are all agreed that this Church of ours does maintain and therefore (unless we condemn our Mother for the sake of less near kin) does rightly maintain a certain attitude (shall we say of reserve?) towards the various bodies of Protestant Christianity.

There are some persons—perhaps many—within this Church who acknowledge the attitude but would like to see it changed, perhaps by dropping one of the "t's" and prefixing an "l" for euphony—like the process of evolution by which the Devil has been transformed to evil by dropping the big "D."

And "latitude" without longitude, means only drifting for the ship.

There are some in our midst, doubtless, who agree with the gifted author of *Freedom in the Church* (one of the most widely read of recent works) that the Catholic Church consists of all those who profess and call themselves Christians—a sentiment which does credit to the breadth of his sympathy but is awfully hard on the English language.

For I confess, I have always thought that when we pray that "all who profess and call themselves Christians may be led into the way of truth," that meant that there were those who professed and called themselves Christians who were *not* in the way of truth and did *not* hold the Faith in unity of spirit—and in the bond of peace.

And I have always understood that when we used the Ember and Ordination Collects in which we say, "O God, who by thy divine providence or by Thy Holy Spirit hast appointed divers Orders of Ministers in Thy Church," that that meant rather positively a divinely constituted Church, a divinely authorized and accredited ministry, and that those Churches which not only do not claim but repudiate such a divinely constituted authority for themselves and for their ministry, have thereby assumed an attitude of hostility towards this Church and towards historic Christianity, which unfortunately we have to reckon with.

The various Protestant Churches disagree about many things, but they are unanimous in this attitude of belligerency towards the Historic Church and Ministry.

We cannot deal with "Protestant Christianity" as a whole, because it is not a unit; it is a complex problem in fractions which seem to have no common denominator. The Gaul of Protestantism is divided into many parts.

I remember, as a boy in the Presbyterian Church, hearing the invitation to the Lord's Supper extended to all members of Evangelical Churches, but it is hard nowadays to decide exactly which they are. We cannot possibly lump them all together:

Presbyterians and Christian Scientists.

Methodists and Mormons.

Lutherans and Unitarians.

Baptists and Quakers.

Disciples and Dowietes.

Congregationalists and the Salvation Army.

And many others—even Flying Rollers.

They all profess and call themselves Christians.

But they are all hostile to the historic Church and her claims.

And this attitude they have all assumed themselves.

This Church has neither excommunicated them nor separated from them. There is no body of Christians in the world that can rightly assert that it was cast out by the Anglican communion, or separated from the Anglican communion. The Church of England and America has never separated from any other religious body, the Roman Church included.

When it comes then to the question of what our relations ought to be with Protestant Christian bodies, I am inevitably reminded of an old story.

A new Episcopal minister had come to town, and one of the Protestant clergymen (let us say the Methodist) very courteously called upon him. In the course of conversation he said: "You Episcopalians are too exclusive; you ought out of Christian courtesy to be willing to exchange pulpits with me."

Much to his surprise the Episcopal minister replied:

"I will gladly do so next Sunday, but as you are probably not familiar with our services you had better let me give you a few lessons first in finding the places in the Prayer Book, and also how to don a cassock, a surplice, and a stole."

"What!" said the Methodist minister, "do you expect me to use the Prayer Book and wear vestments? I couldn't possibly! Such a proceeding would make me ridiculous, I would never hear the last of it!"

"Oh, very well then," said our accommodating parson, "you come down and have your own service here, and I will take my vested choir and a lot of Prayer Books and show your people how a service ought to be conducted."

"Oh, impossible," said the Methodist, "my congregation would never stand for that."

"Well," said the Episcopal minister to the Methodist minister, "what do you want?"

I think that is a very pertinent question, and one it were well to be asked of and answered by Protestant Christianity before we assume any new attitudes, some of which might possibly be uncouth.

It is possible and indeed necessary to distinguish very clearly between the Church's official attitude toward those churches which have separated from her and our own personal attitude as individual Churchmen towards fellow-Christians of other names.

I maintain that the attitude and the relation of the Church towards the sects is fundamentally the same as the attitude of the United States towards the seceding States in 1861. The questions at issue then were constitutional, and they affected the very life of the Body Politic.

I should not like to have the Church's case stand or fall with our opinion as to whether the seceding States had the right to do so; but I think that the overwhelming majority of Southerners now agree that the question is settled, and that however much we may condemn or deplore the means by which it was settled, that now a united country under a common flag is a glorious possession and forever to be maintained. As a Southerner I yield to no Yankee in loyalty to the Union.

The citizenship of the citizens of the Seceding States was never denied by the Federal Government; in fact it was rather strenuously insisted upon.

In our Creed we profess our faith in and loyalty to the Church, therein described as One, Holy, Catholic, and Apostolic.

Some searching criticism might be made and often is made as to the aptness of these terms; to-day no less than at other periods, the historic Church seems to fall far short of realizing in her life these marks of her high calling.

And yet I believe that they are truly descriptive, and always have been and must be—the marks whereby the Church of Christ may be known and distinguished.

These things she has aimed at, for these she has labored, striven, agonized—these are claims to an origin and a purpose which she has sometimes failed to make completely good, but which she has never abandoned and never will relinquish, for she bears them in her body as the marks of the Lord Jesus Christ.

I profoundly believe that the Church is One; but not merely nor mainly because in the very nature of things she must be One if she be the workmanship of God who is not the Author of confusion but of peace, and One if she be the Body of Christ. But far more truly, I take it, she is One because she is to be One—that it is the eternal purpose and intention of God to gather into one all things in Christ—and the Church is His instrument for this work; and so in spite of the wounds inflicted by sectarianism upon the Body of Christ, the Church is essentially One; it is her destiny, it is God's will for her.

And so also is the Church's mark of holiness not merely to be discerned by scrutinizing the Calendar of the Saints, though her fruitfulness in spiritual works is no small part of her credentials, nor again merely by her possession and zealous guardianship and administration of the Sacraments, the means of Grace and holiness, but even more, she is and must be holy, because without her, society is lost; with her stands or falls our hope of social regeneration. The rule of God can never be established in the world without the Church, the Kingdom of Christ which is not of this world.

And again I do not hold the Church to be truly Catholic altogether in the historic sense, or simply because she declares the whole counsel of God, but more than all, because her mission is to all the world; not simply claiming that it is her duty to preach the Gospel to all mankind, but that she has a divinely appointed mission and a corresponding promise underlying it. In a word that she is the Kingdom that is to come; nor can the kingdoms of this world become the kingdoms of our God and of His Christ without her.

And so, too, is the Church truly Apostolic, not merely on account

of her undoubted Apostolic heritage and constitution, her succession, order, and legitimacy, but also because if Apostolic fervor is to be enkindled and Apostolic Faith defended and maintained and taught, and Apostolic success repeated, it can only be through the Church of the Apostles.

God loves us, says St. Augustine, not for what we are but for what we are becoming; and perhaps when we have attained it, that far off future ideal will be seen to be the true reality. We are the sons of God partly because of our capacity to become sons.

The Church has the capacity for realizing and thus giving to the world these gifts of the Spirit.

And any Church which has not that capacity, that aim, that seed germinating to spiritual fruit, whose seed is in itself, is doomed to extinction.

What then should our attitude be towards a Protestantism which, speaking by and large, rejects the principle of unity as an essential mark of Christ's Church, which disparages the sacramental means of grace and has lost its sense of reverence; which formulates definitions of Catholicity which utterly ignore or put beyond the pale all who profess and call themselves Catholics; and which quite frankly repudiates from its Creed, its order, or its aims, any element of the Apostolic?

One thing seems to me altogether obvious; that any attitude is wrong which would in any way belittle or stultify the Church's claim to be the Kingdom of God on earth, the true society of Christ, built upon an apostolic foundation, teaching the *whole* truth, the Catholic Faith, with a world-wide vision of her mission, claiming a holy and a supernatural gift of God's grace for mankind, and forever asserting the One Faith, that as God is One, mankind can only practically realize the unity and fraternity that should be, in and by means of the Brotherhood of Christian Fellowship—the Church.

For these things are the gift of God to the world through the Church. The Church in holding them and proclaiming them is not arrogating superiority but just preaching the gospel—her claims are not claims against the world but for the world; to minimize them is not Christian charity, it is betrayal of a trust, false stewardship.

And it must not be forgotten that Protestant Christianity, important and imposing as it is, is not all, nor yet the larger, or even the better portion of Christianity.

Catholic Christendom has just as vital a connection with Christ, is at least just as much to be considered, as Protestant Christianity.

Any other view I believe to be unstatesmanlike, unscientific, and unhistorical, narrow and unworthy of any truly broad Churchmanship. It lacks width and it lacks depth. I will admit that it implies *thickness*—of head!

Any approach to Protestantism which neglects or ignores our Catholic brethren and fellow Christians and our heritage of a common Catholicism with them, is not advance in the cause of true Christian unity, but retrogression.

I believe that one of the first thoughts that instinctively presents itself when this general subject is mentioned or mooted is, whether it is possible that the discussion can be more than academic.

Is it possible for us really to enter into relations with any other bodies of Christians looking towards union?

I say looking towards union, because anything short of that is not worth while. Coöperation there might be in various works of Christian benevolence; or of a common influence upon public education, or public policy, or even, possibly, the open or tacit recognition of spheres of influence in missionary work; but all this would not be much more like real union or unity than the modern armed watchfulness of Europe is like real peace.

Perhaps a concrete instance will illustrate better than any theories how this Church can enter into relationship with a Protestant Christian body, which has some real promise of tangible results.

There is in a certain city a German Protestant Independent church. The pastor of this church became convinced that his independence was spiritual isolation, and also became convinced of the validity of the historic claims of the Church. He applied to the Bishop for Confirmation and for Holy Orders, and has now duly received both. He remains, however, still in his old position as pastor of his own independent congregation. His Church Session were of course cognizant of his action. The Bishop has been to his church on two successive Palm Sundays to administer Confirmation, and there are at the present time over one hundred regularly confirmed members of this Church in that congregation. The congregation is German and the German language is employed in the services. The Book of Common Prayer is not used but the pastor has translated the Catechism and a number of our hymns and proposes to introduce the Church's regular forms gradually. He has been accustomed to wear a black gown when officiating; he has, however, a surplice and a stole in making. By introducing a vested choir *first*, he can probably wear the vestments himself without causing a riot. He proposes to hold his church of over a thousand members together, and finally bring a large and active parish into union with the Convention of the diocese. It is a matter of great delicacy and difficulty, requiring tact and patience, and it may be years before this enterprise is brought to its successful conclusion.

But it is big with possibilities.

As far as I know, it is a situation absolutely unique. Were it to become less so, or even perhaps not an infrequent thing for our Bishops to take under their Episcopal oversight isolated or independent congregations whose pastors should be willing though (on the part of the people at least) not yet quite willing to come over bodily and at once, then this Church would be confronting a situation of sufficient interest to engage the attention of statesmen.

We should then be engaged in a missionary and constructive work outside of our own borders, truly lengthening our cords. Our Bishops would face new and uncustomary duties and responsibilities, outside of existing canonical provisions, we should be confronting a new set of conditions and would have to meet them, and to do so we should have to strengthen our stakes and rehabilitate our Bishops perhaps with some lost or forgotten Episcopal prerogatives—perhaps it would turn them into Apostles again.

Whether such a method could be applied and extended to a body of our fellow Christians comprising more than an individual congregation, is a question. It hasn't yet been asked of us. But it may be—and I believe that the four propositions of the Chicago-Lambeth Declaration are being literally applied in this case now instanced, and there is no reason why it may not be expected to go on as it has begun, and when known and proved, applied elsewhere with a spiritual fruitage beyond hope of expression.

When Manning submitted to Rome, the Pope sent him his blessing in these words: "*Benedictus tu in egressu et in ingressu tuo.*"

In the case I have cited, one of our Protestant brethren has "come in" and yet he has not "gone out." May it be his blessing not only to bring many with him who shall bless God for his example and leadership, but also in God's providence to be only the first of many to accept the Church's invitation.

And God speed the time when sectarianism shall cease, and there shall be no "coming in" or "going out" or deep divisions in faith and charity between those whom God made to be brethren, children of a common Father; to be disciples, servants of a common Master; to be saints, subjects of a common Spirit; when all who profess and call themselves Christians will be led into the Way of Truth and hold the Faith in unity of Spirit—in the Bond of Peace!

And the name of this Church will *not* be Protestant Episcopal.

THE LAST DAY OF THE CHURCH CONGRESS.

[Continued from Page 909.]

diocese and the various committees for the gracious reception which had been accorded the members of the Congress.

THE BISHOP called on the Chairman of the Committee of Arrangements and the Chairman of the Committee on Hospitality for a few words. DR. WARNER made a beautiful speech, in which he thanked the Congress for its work at this session and said he believed the influence of the Congress would be great and lasting. He also said that if anything had been said during the discussion which would indicate hard feeling between different schools of thought, he desired to emphasize the fact that no hard feeling existed, and that in a Catholic Church there must of necessity be different opinions; but that everyone, no matter what his religious point of view might be, was "a brother well beloved."

DR. WELLS, on behalf of the Hospitality committee, said that the only regret in the hearts of the Hospitality committee was that the guests could not be prevailed upon to remain longer and give the Hospitality committee a better chance to show the feeling of love which existed in the hearts of the members of the committee for the brethren.

BISHOP SESSUMS made the concluding speech in well chosen words, eloquently expressed. He said he would not say "Good-bye," but "*Au Revoir.*" He wanted the Congress to visit the city again and he hoped that the valuable papers and addresses read and made at this session of the Congress might be published in such form as to secure wide distribution. He invoked God's blessing upon the Congress and its labors and said that they must not regard these his closing words of appreciation, of affection, and of esteem as anything more than a temporary valedictory.

SNAP SHOTS AT THE CONGRESS.

Bishop Sessums gave a delightful reception to the members of the Congress on the afternoon of the 11th. The Episcopal House was filled with a brilliant throng of distinguished men and lovely women. It was a social function of a most enjoyable sort and everyone was made at home.

During a recess of the Congress a local photographer gathered the members into a convenient spot to be photographed in a group. The talk was on the way Dr. van Allen and Dr. Warner began their addresses, the former by saying "Fellow Catholics" and the latter "Fellow Protestants." In the group, Dr. van Allen and Dr. Warner were placed side by side, "because," said some one, "in so doing we shall have both the '*Catholic*' and the '*Protestant*' sides." Quick as a flash, and with one of his sweetest of smiles, Dr. van Allen answered, "The '*positive*' and the '*negative*' plates!"

The Brotherhood of St. Andrew held a "Round Robin" during a recess of the Congress at which addresses by some of the local men and also by some of the visitors were made.

WHAT LEGISLATION SHOULD CHIEFLY BE ATTEMPTED IN THE NEXT GENERAL CONVENTION?

THE above question has been asked by the editor of THE LIVING CHURCH of a number of Bishops and of prominent clerical and lay deputies to the last General Convention. The General Convention at Richmond to be held next October will be the first since 1880 that will not be chiefly employed in the work of wholesale revision of our formularies—Prayer Book, Hymnal, Constitution, or Canons. It will therefore have very much more leisure than previous Conventions for many years, to deal with specific questions growing out of the progress of the Church.

Some answers to the question are printed below:

THE BISHOP OF ALBANY.

IN THE first place, while it is true that we are not to be overborne with constitution and canons, there are two things which must be looked after. It seems to me in the first place the change of canon on Marriage, which I think you will agree with me, we must try to straighten out, so as to forbid our clergy to marry any divorced persons, and then the provision of the Court of Appeals is absolutely necessary. Equally prominent and essential is the provision in some way or other for the care and conversion of the negroes in the South.

Very truly yours,
W. C. DOANE.

THE BISHOP OF NEW HAMPSHIRE.

THE ONE THING that, to my mind, stands out, which we ought in Convention to make haste to do, is: The establishing of a strong *Court of Appeal*. This Court needs most of all to be empowered to take cognizance of questions of doctrine, as well as of conduct. And, appeal ought to be open to the Church—the prosecutor, or plaintiff—as well as to the person charged with wrong.

Having no such Court, if, *e.g.*, in the MacQueary case, a majority had decided wrongly, and the Church had no redress, in what a dreadful condition the Church in this land would have found herself!

Thus far the good hand of God has been upon us; but I have now many years lived in terror. I think we ought some way to devise a plan of some such Court, without waiting for a completed Provincial System (which, also, I would gladly welcome).

I would deem provision for Suffragan Bishops a very practical kind of gain, when and where they are wanted.

They should not, of course, possess a right of succession to the Bishopric of the see to which they belong. But the Suffragan needs not be shut off from election to the Bishopric of a diocese, or to appointment as a Missionary Bishop.

Yours truly,
W. W. NILES.

THE BISHOP OF NEW JERSEY.

IN MY JUDGMENT the most important, and the most imperative, legislation that can come before the next General Convention is the formation of a Court of Appeal. The Court of Review is inhibited by the canon creating it, from deciding questions of doctrine. At the present time such questions demand consideration by an authorized body, competent to decide the bounds and limits of Church doctrine—and Church teaching.

Faithfully yours,
JOHN SCARBOROUGH.

THE BISHOP OF WEST VIRGINIA.

I AM BUT a poor hand to give you any prognostications, for while I make it a point to be present at all the Conventions, and to be at all the sessions and sit through them, I am nothing of a legislator in the sense of originating measures; and as the colored people in Virginia say, I am not studying about it; leaving that to those more interested in this particular matter and more skilful in devising means for Church advance.

I should suppose, however, that the better organization of our work among the negroes would certainly largely engage our attention, and I must confess the problem has not cleared up in my mind from the thought I have so far given it.

Faithfully yours,
GEO. W. PETERKIN.

THE BISHOP OF CENTRAL NEW YORK.

IN REPLY to yours of the 1st I would say, that you have overlooked the matter of a Court of Appeal, which I suppose will necessarily come up at the next Convention, completing that matter of ecclesiastical courts.

Besides that I do not think of anything in particular that I am desirous to have taken up. I am one of those who feel that we have too much legislation—and could wish that missionary matters might be more effectually promoted.

Yours very truly,
CHAS. TYLER OLMSTED.

THE BISHOP COADJUTOR OF NEW YORK.

THE MOST IMPORTANT matter in my judgment which can come before the next General Convention is the attitude which this Church should take towards the Southern Negro Question, especially with reference to the appointment of negro Bishops. This is above all, in my opinion at least, the question of the hour, calling for wise, far-sighted, and statesmanlike legislation.

Believe me, very sincerely yours,
DAVID H. GREER.

VEN. FREDERICK A. DE ROSSET, OF THE DIOCESE OF SPRINGFIELD.

PERHAPS the most important legislation which should be accomplished at the coming General Convention is the establishment of Courts of Appeal. Another important matter, involved in the above, and without which the Courts of Appeal system could not be made successful, is the carrying on to completion the idea contained in the present eight judicial departments, and making the Provincial System into a working order in our country.

This also involves the question which is sure to come up of proportionate representation. A very important matter to consider is the proper canonical definition of "communicant"; and there are several minor matters concerning the proper statistical records of the Church needing attention.

I think we shall hear something more of Marriage and Divorce.

Yours truly,
F. A. DEROSSET.

REV. C. W. LEFFINGWELL, D.D., OF THE DIOCESE OF QUINCY.

SINCE I transferred to you the editorial direction of the destinies of the Church, I have not done as much original thinking on great subjects as I was accustomed to do when I felt more responsibility. I shall certainly read with great pleasure the suggestions of yourself and your correspondents, as to the legislation most to be desired for the next General Convention. Its historical and local associations with Richmond and Jamestown indicate that it will have more than ordinary value in the extension of our missionary interest and the intensifying of the missionary spirit of the Church. The greatest need and the greatest responsibility of the American Church at this time, seems to me to be the evangelization of the American negro. I think it would be well for the Convention to give a large proportion of its time to the consideration of means and methods for extensive and systematic work among the colored people, especially in those dioceses where they constitute a large portion of the population.

C. W. LEFFINGWELL.

MR. FRANCIS A. LEWIS, OF THE DIOCESE OF PENNSYLVANIA.

I SUPPOSE the two most important subjects to come before the General Convention will be:

1. Work among the negroes.
2. A Court of Appeal.

Both are big questions—quite big enough to occupy a great deal of time.

FRANCIS A. LEWIS.

MR. FRANCIS LYNDE STETSON, OF THE DIOCESE OF NEW YORK.

FRANKLY, I don't know; I never forecast the Convention, but endeavor to deal with the questions presented. But I do think that the House of Deputies is too large and should be reduced; and possibly the representation should be reformed.

FRANCIS LYNDE STETSON.

THE CHARACTER OF A CHRISTIAN MINISTER

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

Dean of the Episcopal Theological School, Cambridge, Mass.

V.—KNOWLEDGE.

KNOWLEDGE is related to Faith as the tools of the workman are related to his energy, or as skill is related to sympathy in the practice of medicine. Sympathy is excellent and energy is useful, but they depend for their effectiveness on the knowledge which is behind them. By knowledge I mean so much of a man's intellectual equipment as is directly related to results.

For example, in the case of a physician, his knowledge of Latin poetry, or of colonial furniture, or of the ceremonies of the Russian Church, is a negligible matter. It may afford him amusement and recreation, and may add to the interest with which we listen to his unprofessional discourse, but as a physician, for the purpose of our needs, it is not knowledge. What we desire in him is a working acquaintance with the progress of his profession. When we look about his office, as we wait for him to get through with the preceding patient and attend to us, we wish to find on his table and on his shelves the literature of his art and craft. If we observe that he is a subscriber to various learned publications, and that a fair proportion of his books appear to have been published within the past five years, we are reassured. He may be a "nice fellow," as the phrase is, and have the kindest intentions in the world, but these pleasant qualities are no substitute for technical knowledge. The physician who does not study, who does not attend at a hospital, who does not "keep up," is no physician for us. We are intent on results, and we know that in medicine these things are in the direction of results.

So they are in the work of the ministry. The business of the minister is to bring about certain results. One of these results—not, perhaps, a very important one, but still important enough—is to get people out to church. Another is to preach to them in such a manner as to gain and hold their interest, and to instruct them in the things which a Christian ought to know and believe to his soul's health. Another is to deal with children and young people, in classes and societies, so as to keep them in the affection and allegiance of the Church, and so as to help them to grow up into good Christian manhood and womanhood. Another is to set forth peace and quietness in the parish, and to this end to meet people in such friendly fashion as shall persuade them to work together and live together with all forbearance and friendliness. Another is to deal effectively with the large needs of the community, cooperating with all that is effective towards the advancement of the Kingdom of God and opposing all that hinders it. Another is to minister to the individual soul in such a way as to bring disbelievers into a knowledge of the truth, to comfort those who are in grief, and to bring sinners out of the evil of their ways. These are the services which a parish should expect of the minister. They are, accordingly, the matters regarding which a vestry in search of a rector should inquire.

The knowledge of the minister is such as is available and workable along these lines. I have not, of course, attempted to enumerate all the beneficial activities of the parish priest. By "these lines" I mean all the directions of spiritual usefulness. The knowledge of the minister, as a minister, is effective knowledge for the good of his people. It is what is meant in the ordination office by the exhortation to draw all his studies "this way." Whatever other knowledge he may have is like the unprofessional accomplishments of a civil engineer or of the judge of a probate court. He is to increase in such knowledge as shall make him a better minister.

This means, in the first place, the knowledge of the materials of his profession. These are contained, for the most part, in the Bible. Here are the wholesome medicines which he is to administer. He will study the Bible, then, and will teach it diligently to his people. He will set apart a certain definite and sacred time of the day when he shall read the Bible, and shall consider it with care. And in order that he may do this the more punctually and unflinchingly, he will set himself such tasks of public exposition as shall compel this study. I mean that he will take the Bible in large consecutive portions as the theme of his mid-week lectures or of his discourses at the Sunday evening service. If I were to begin my ministry over again I think I would take two years to give an account of every book of the Bible, week by week, beginning with Genesis. I would

make out an analysis of each book which the members of the congregation might copy in their note books, and then I would comment upon it, in order that both I and the people might be able to read it more intelligently and profitably. After that, I would take single books for more detailed examination.

A knowledge of the Bible implies, in the second place, an acquaintance with the work of the interpreters of the Bible. The Christian Minister in his endeavor to understand the materials of his profession, will avail himself of the services of the critics and of the theologians. For one of the characteristics of the Christian religion is the fact of progress. The promise is that the Holy Spirit shall guide us into all truth, and that promise is fulfilled from generation to generation. Here, indeed, religion is like every other department of human life and thought. It is a contemporary matter, which though it be old as the hills is yet new every morning. It needs to be re-stated in the terms of present life, and in its relation to new problems and conditions. Thus the old criticism and the old theology are like the old law and the old medicine, true in the main but of value archæologically rather than practically. We have little confidence in the physician whose favorite authorities are Galen and Hippocrates, and no confidence in the physician who openly proclaims his contempt for the germ theory of disease. And a like feeling is in the minds of most thoughtful laymen regarding the parson who is in a similar position. He despises criticism or theology, or both, but the layman perceives that this is not the sort of contempt which is induced by familiarity. The lawyer, the doctor, the civil engineer, the professional man of every kind, feels compelled to "keep up" with the progress of his profession. He has a suspicion that this is not so true of the minister, and this suspicion does not increase his confidence in the ministry.

All this knowledge, however, of the work of the scholars of his profession is valuable only so far as it is effective to the better service of the minister. He reads the new books in his department for the sake of what he can get out of them to the advantage of his work as a teacher, both in public and in private. And he does well to select for his reading such books as are of the most practical value for this purpose. He is to make the Bible a real book, living and inspiring and contemporary. For this purpose he studies the critics who are devoting themselves to the explanation of the Bible. For his own sake and for the sake of his people, he desires to know the Bible as it is. Also, he is to meet the questions of his neighbors, to resolve their doubts, to assist them over their inevitable difficulties. For this purpose he studies the theologians, whose business it is to put religious truth into portable form. He goes to them to be helped, for his own sake and for the sake of his people, to present truth in such a way as to appeal to the reasonable mind and satisfy it.

In order that his knowledge of truth may be available for his work as a minister, the parish priest endeavors to know his people. Thus he is enabled to apply the truths which he has learned to their particular needs. The failures of the ministry, when they are due to a lack of knowledge, arise in part from ignorance of the materials of the profession, but in larger part from ignorance of the needs and conditions of the parish. The parson is sometimes defective in diagnosis, and in consequence prescribes for a fever the medicine which is adapted for a chill. He is sometimes better acquainted with criticism or with theology than with human nature; he knows how to read books, but he does not know how to read hearts. Under these adverse conditions, the necessary thing for the minister to do is to come out of his study, shutting the door resolutely behind him, and to make a faithful study of his people.

Do NOT be cast down, do not despair, but resign yourself to God's Will, and bear all things which come upon you to the glory of Jesus Christ; for after winter comes summer, after night day, and after the storm a great calm.—*Selected.*

OUR LORD'S patience had its reward: "We see Him now for the suffering of death crowned with glory and honor." And the suffering is represented in the glory, the Wound-prints still abide in Hands and Feet and Side. And as with Him, so with us. The sanctity of the Saints in glory will be the development of the sanctity which has been wrought out in them by the Cross.—*Rev. S. Cuthbert.*

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—Bible Characters. The New Testament.

BY THE REV. ELMER E. LOFSTROM

ST. PAUL, HIS CLOSING YEARS.

FOR THE FIFTH SUNDAY AFTER TRINITY.

Catechism: XXI., XXII., XXIII. Lord's Supper. Outward Part. Inward Grace. Text: II. St. Tim. iv. 7, 8. Scripture: II. St. Tim. iv. 1-18.

OUR last lesson told of the first bringing of the Gospel to Europe by St. Paul. It was upon his second missionary journey. From Philippi he went on as far as Corinth, where he remained a year and a half. It was while he was there that he probably wrote his first Epistles, those to the Thessalonians. After his stay in Corinth he returned to Antioch by way of Ephesus (Acts xvii. and xix.). Upon his third journey he was accompanied by St. Timothy. His longest stay in one place was at Ephesus, where he spent two years (Acts xix. 10). It was after his return from this journey that he was arrested at Jerusalem. To prevent his assassination he was taken under guard to Cæsarea (Acts xxi.-xxiii.). Upon his appeal to Cæsar he was sent as a prisoner to Rome. He was shipwrecked on the way, but arrived in Rome in the spring (61 A. D.).

For two years he was a prisoner at Rome, but permitted to live in his own hired house, a soldier living with him to guard him (Acts xxviii. 30, 31). During that time he preached with boldness as he had opportunity, and wrote some of the Epistles: Philemon, Colossians, Ephesians, and Philippians. The record of St. Luke in Acts stops at this point, and almost all that we know of the closing years of his life must be gleaned from casual allusions in his writings. There is a period of nearly four years which must be filled up in this way. It will be an interesting exercise and a change from the usual method of study to have the pupils trace out these allusions.

There are first two allusions to his future plans in the letters he had already written. From Phil. ii. 24 and Philemon 22 it may be seen that he hoped to visit Macedonia and Asia Minor. From I. St. Tim. i. 3 and Titus iii. 12, we gather that his purpose was carried out.

Even before his first visit to Rome it had been the hope and definite intention of St. Paul to make a visit to Spain. He had had no opportunity to do so. But there is good reason to think that this plan was now carried out. Clement, Bishop of Rome, probably the same man mentioned in Phil. iv. 3 in a letter written about 95 A. D., says that St. Paul preached the Gospel to the "utmost limits of the west," which meant Spain, at that time. And another early document called the Muratorian Fragment (probably dating from about 180 A. D.), speaks of "the journey of Paul from Rome to Spain." This would imply that his first journey was one to Spain.

It is not important that we should know the order of his movements, but we know that he was at different times at Ephesus (I. St. Tim. i. 3), Crete (St. Titus i. 5), Miletus (II. St. Tim. iv. 20), and Troas (II. Tim. iv. 13). And then we know that he was again a prisoner at Rome, with no hope of again being released (II. St. Tim. i. 16, 17). The great fire of Rome was in 64 A. D. Nero, to avert suspicion from himself, caused the Christians to be accused of setting fire to the city. Multitudes of Christians met a cruel death. In the gardens of the Emperor, games were held at night, and Christians, covered with pitch, were set on fire to illuminate the scene. It is thought that it was in connection with this persecution that St. Paul was remembered as the great leader who had made such a bold showing at his former trial and had been summoned from Asia (cf. II. St. Tim. i. 15).

The passage we study is from the last letter he wrote. In the first four verses, St. Paul gives a solemn charge to his beloved friend and "own son" in the faith. They are like words spoken upon a death-bed. It was a call to be true to his office and Master at whatever cost. He warns him that it will be an unpopular course, but calls upon him to endure hardness as a good soldier. This call from the lips of a man with the record of St. Paul was one to carry weight. He had met every affliction which could well beset a faithful man, and was to suffer

as a martyr, yet he did not hesitate to call his younger friend to follow the same course. St. Paul was well satisfied with his life as a Christian. In spite of all its hardships, he was happy.

There could be nothing more inspiring than the words of the text, which come next in the passage, considering the circumstances under which they were written. The aged Apostle realizes that the time of his departure is at hand, but he is ready to be offered. Before his release from his first imprisonment he had admitted a desire to depart and be with Christ, but felt that the work still needed him, and that therefore he would be spared to do it (Phil. i. 23-25). Now his work is done.

The personal references made by the Apostle make us realize the loneliness of the situation apart from the support given the holy man by his faith in the Lord. Either because his companions were afraid to stand by him, or because they had been sent by him on various missions, St. Paul was left almost alone. St. Luke was with him. Perhaps the letter was written by his hand. Tychicus was sent to Ephesus with the letter, and perhaps to relieve St. Timothy that he might leave for Rome. His request that St. Timothy take St. Mark and come to him at Rome was undoubtedly obeyed. Whether he arrived before the death of St. Paul we do not surely know. We hope that he did, and we have this reason to think that he did: St. Timothy had been a prisoner at Rome shortly after this time (Heb. xiii. 23).

The reference to the "first defence" (R. V.) shows the spirit of the man. They could chain his body to a soldier. They could threaten him with death. But they could not overcome his indomitable spirit. Although all forsook him, yet the Lord helped and strengthened him so that even in Rome when it was drunk with the blood of the martyrs, instead of a cringing defense he boldly preached the Gospel so that "all the Gentiles might hear." St. Paul was not defeated if he was put to death. To be delivered out of the mouth of the lion was a Jewish expression for being delivered from any great peril. At a time when the cry, "To the lions!" meant a cruel death to many Christians, it may be that St. Paul's use of the phrase means that he was able to plead his Roman citizenship to save him from such a death. Tradition has it that he was led out on the Ostian Way and there beheaded (winter of 64-5).

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, 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:

IN a letter in last week's issue of this paper, commenting upon Dr. Allen's recent book, *Freedom in the Church*, Mr. F. L. Palmer takes issue with the learned Bishop of Vermont regarding Dr. Allen's quotations from Nowell's *Catechism* and Archbishop Secker's *Lectures*.

"It was not stated," writes Mr. Palmer, "that these two writers had the least doubt of the Virgin Birth." Not in set terms—no. But to suggest that *inference* could have been the only *raison d'être* of the citations. In the contexts, as quoted by Bishop Hall, but suppressed by Dr. Allen, the latter's contention that "the Virgin Birth was not in the foreground of the writers' consciousness," does not seem to be at all justified. The suppressed context in Nowell's *Catechism* reads:

"*Question*.—Why was He conceived of the Holy Ghost and born of the Virgin Mary, rather than begotten after the usual and natural manner?

"*Answer*.—It behooved that He who should and could satisfy for sins, and entirely restore wicked and damned persons, should not himself be defiled with any stain of sin. . . . Christ, therefore, that most pure Lamb, was begotten and born by the Holy Ghost and the conception of the Virgin, without sin, that He might cleanse and wash away our spots," etc.

And in the case of the other authority cited, Dr. Secker, the omitted context gives equally clear and cogent testimony of the truth of the Virgin Birth (cf. Secker's *Works*, Lecture VIII., p. 283).

Mr. Palmer asserts that in both cases the writers laid the

emphasis on the historic descent of Christ, not on the Virgin Birth. This is by no means clear; but even granting it, the context certainly shows not the least attempt to minimize the dogmatic importance of the latter fact, as Dr. Allen persistently endeavors to do.

Comment is needless regarding the polemical value of a book which flagrantly violates a fundamental canon of literary ethics by employing mutilated and irrelevant quotations. It certainly will not prove disturbing to Catholic Churchmen, barring, of course, the few who will unfortunately fail to see it as it really is—a somewhat cleverly written bit of *special pleading* in behalf of Latitudinarianism.

Regarding Catholic tradition and authority, Mr. Palmer writes:

"It is easy to say that the Church is older than the New Testament; but to know the character and teaching of the Apostolic Church we must rely almost entirely on the record of Scripture."

It is certainly a little surprising to see this time-worn *shibboleth* of Protestantism put forth by a writer who is (supposedly) a Churchman. It might pertinently be asked what disposition your correspondent makes of the somewhat voluminous collection of patristic writings which antedated, by varying periods, the Church's formal decision as to which of the many religious writings were the result of inspiration and which were not.

Says Dr. Little:

"It must be remembered that the Book was written by Churchmen, for the Church already existed, and must be interpreted according to the Church's Rule of Faith." "Without the Creeds, the Scriptures are as a treasure house of which we have lost the key" (*Reasons for Being a Churchman*, p. 31).

What may be the logical outcome of "private interpretation," has lately been demonstrated by the Rev. Mr. Campbell of the City Temple, London, in a rather saffron-tinted eclecticism embracing Arianism, Neo-Platonism, Theosophy, Nestorianism, Pantheism, and some half-dozen other hoary *isms* and *ologies*; a conglomerate compound which the compounder, with a truly refreshing audacity, has seen fit to exploit before a wondering world as *New!*

Fortunately, no brand of "theology" quite so picturesquely variegated has, so far, arisen in the Church, either here or in England; but to even the most casual observer it seems obvious that certain members of the "Broad" wing here will before long rival the erratic London Congregationalist. For already their mental *breadth* is truly marvellous, far exceeding that of all the Church's fathers and councils, and holiest saints and greatest scholars; exceeding even that of the Church's Founder, who commanded His followers to "hear the Church," and made her the guardian of the Faith once for all delivered, and the divinely guided interpreter of the inspired writings.

Cincinnati, Ohio. M. R. DARLINGTON.

[Further discussion of the subject in these columns is closed.—EDITOR L. C.]

CHURCH WORK IN SCHOOLS.

To the Editor of *The Living Church*:

IT was with great interest that I read the article in your last edition of *THE LIVING CHURCH* from the pen of the Rev. James Cope, Archdeacon of Laramie, on "The Church in University Towns." It was my privilege, while in a University, to note how little, compared to the denominations, the Church did for its establishment among college students. The sects had a hold on the Y. M., and Y. W. C. A., which, so far as I can see, is nothing more than a sort of united effort among them (sects) to get a hold upon student life. Their services are conducted so often by Protestant preachers and Protestant laymen that it becomes nothing more than a real Protestant service, just like what they call "church" services which they have in their meeting houses on Sunday. Their "Bible study"—and I speak from experience—is a "hashed-up" setting forth of Scripture by illiterate "fellows" (illiterate at least on this all-important subject). It is altogether opposed to the sacramental system of our Lord. And what these students get out of this sort of thing too often remains with them throughout their lives, thus giving their influence, in reality, against Christ instead of for Him and His Kingdom.

The town in which I live has had a struggling little church over thirty-six years. Some have lost heart and dropped out, and actually, in a few cases, have gone to schismatic churches. Why? All because we were not equipped, in more ways than one. In the first place, we have no guild hall. In

the second, the Protestant churches offer their buildings ("churches") for the use of the Normal and High School (for the town has no auditorium). And a greater reason may be truthfully said to be: we have had clergymen serve us who did not try to put the Church before the people. Our laymen have no training as to their duty in Church work, other than an occasional attendance upon divine service, and their little "mites."

There are hundreds of teachers, since our Church was here planted (and we were the first) who have gone from here in their many fields of labor, who know merely that there is such a thing as a "Protestant" Church called "The Episcopal."

If you should ask them if they knew that there was an American Catholic Church, they would be "dumbfounded." This actually happened. One Saturday afternoon I was passing a residence where a Normal student was "beating carpets"; I knew him slightly, and stopped to say a word to him. Before leaving, I asked him, after reminding him that I hadn't seen him at church yet—if he would not attend on the following morning; that I was going to preach on the Sacrament of Confirmation.

"Confirmation! What is that?" was the wise reply from this man, who is at least thirty years old.

What we need, it seems clearly to me, is a guild hall with a well equipped reading room, parlor, "dance-floor," stage, gymnasium, etc.

Trinity Church, River Falls, Wis.

EPH. I. GILMORE.

IS MONEY THE OBJECT OF EASTER WORSHIP?

To the Editor of *The Living Church*:

IS it possible the worship of Easter Day is now computed as dollars and cents? Several letters in my possession, noting the services in respective parishes, quote the amount of the Easter offerings. One in particular states: "The main object last Sunday was money." Another one from the same parish says: "The service was Morning Prayer and Holy Communion. The offerings were received from the people by four vestrymen and presented by the rector. Immediately after the presentation the offerings were returned to the vestrymen, who adjourned to the guild hall where, during the continuation of the Holy Communion, they counted the offerings. The vestrymen returned as the priest was covering the elements after administration of the Communion. The rector uncovered the elements and administered the Holy Communion to one of the vestrymen, who had been engaged in counting the money. The amount of the offering was announced prior to the close of the service."

We still wonder why men do not go to Church?

WALTER IRVING STECHER.

THE PLACE OF THE MISSIONARY.

To the Editor of *The Living Church*:

YESTERDAY I received a letter from one of the most conscientious and successful domestic missionaries in the Church. In the letter he says: "The missionary is too important a factor in the life of the Church to be merely tolerated as a necessary evil, or treated as a book agent or peddler of cheap jewelry. It is a shame on the Church that we should be driven to beg. I am for standing on our rights."

I do not know as I have ever heard it more strongly stated. The statement is worthy the serious consideration of all Churchmen. It is the cry of a man, successful in all his labors, but at times thoroughly depressed because of the humiliation he sometimes suffers.

WALTER HUGHSON,

Archdeacon of Asheville.

April 13, 1907.

THE REAL PRESENCE.

To the Editor of *The Living Church*:

THE Rev. Mr. Chapin tells us that the expression, "the Real Presence" does not find a true antithesis in "the Real Absence," but that the true opposite to "real" is "nominal," as in the controversies between the Realists and Nominalists. He thinks the great scholars who led the Oxford Movement failed to perceive this, and he undertakes to set them right. We may at least be sure that they had as much knowledge of Church history as an ordinary beginner in that study, who would hardly fail to read about or to receive instruction as to the

Nominalist Controversy. It does not seem to have occurred to him as an infirmity in his logic that there may be other opposites to "real" than "nominal," or that an opposite might justly be found in the noun and not in the adjective.

The controversy between the Realists and Nominalists related to "universals." It is briefly this. According to Aristotle the individual is "being" (substance), in the strict and proper sense. The concept *substance* does not strictly belong to universals (species and *genera*). These he calls "second substances." Of an individual horse is predicated the substance or being "horse." Bucephalus (let us say) is a horse. But what of the *genus* "horse." Is it a real "substance"? Does "horse" really exist anywhere except as found in the individual? And similarly as to particular acts, qualities, etc., and the universal, which we express by an abstract noun. Hence, Nominalism, Realism, Conceptualism, etc. But the Moderate Thomist Realism is quite different from the exaggerated Realism imputed to some of the schoolmen. It is a far cry, however, from the Nominalist Controversy to our Eucharistic doctrine. Mr. Chapin has simply confused himself.

Mr. Chapin's great mistake lies in deriving the use of the term *res* in connection with the sacrament from the times of the schoolmen. Its first use comes from St. Augustine, centuries and centuries before their days. He called the inward part of the sacrament *res*, the *res sacramenti*, as distinguished from the outward part or sign, *signum*. Our Catechism adopts St. Augustine's teaching and language.

Real is the Latin *realis*, and that means "pertaining to the *res* or 'thing'." The *Res* in the Blessed Sacrament is the Body and Blood of Christ. The *Real Presence* in the sacrament, therefore, means the Presence of the Lord's Body and Blood in the sacrament. The "Real Absence" would consistently mean the absence of our Lord's Body and Blood from the sacrament. The substantives "presence" and "absence" being contradictory, and the adjective in both phrases used in the same sense, and that the correct technical sense, holy John Keble's phrase is strictly correct, and Mr. Chapin's objection invalid.

Our Church in her Catechism teaches the doctrine of the Real Presence, that is, the Presence of the Body and Blood of Christ in the sacrament.

By definition, she makes a sacrament consist of two parts, the outward and visible sign, and the inward and spiritual grace. These are *both* parts of the *sacrament*, not one of them merely a part of some one's mind or heart, nor a grace as given separately from the Sacrament. The words "inward" and "spiritual" relate strictly and primarily to the *sacrament*, and only secondarily to its reception and operation in the soul. In the Sacrament of the Body and Blood neither part named in the Catechism is a mere part of the communicant's mind, but something *taken* and received, or, as the Articles say, *given*, taken and received, and received *by* the same, "as a means whereby we receive the same." Again, the two parts constitute the Sacrament, *are* the Sacrament. The benefits are a result or consequence. From the unity of the two parts it follows that the word *sacrament*, especially the Latin *sacramentum*, which strictly means the outward sign, can also be used of the inward part, or of the two considered in their unity.

In this especial Sacrament the Catechism tells us that the outward part or visible sign is the Bread and Wine, and the inward part is the Body and Blood of Christ. As this inward part of the Sacrament, namely, the Body and Blood of Christ, *is*, and that by definition, and therefore essentially, "*part*" of the Sacrament, It is necessarily *present* in the Sacrament, and cannot be absent from It. That is the Presence of the *Res*, the Real Presence, the Presence of the Body and Blood. The Catechism uses the very word, *Res*, "Thing," for the inward part, and *Signum*, "Sign," for the outward part, after St. Augustine. As the Sign is *part* of the Sacrament, the word "signified" means shown forth, offered, and conveyed through the other part of *Itself*, which in that Mystery is inseparable from It, *not* through something separate or separable from Itself, as far as the Sacrament is concerned. It is no matter of an *independent* or separable sign or symbol. And therefore it is not *signum* in the sense of *nomen*, nor has it any equivalence to *nomen* as related to a class or genus. As to the word "*in*," when we say that the Body, the Blood is present *in* the outward Sign, we mean that all the Sign and each and every part of the Sign is one with the *Res*.

Our Lord's distinctive *kind* of Presence, in the Sacrament, His sacramental Presence, is the Presence of His Body and Blood. Where His Body and Blood are, there is His whole Human Nature, and where His Human Nature is, there is His

Divine Person. To say that our Lord is present "*at*" the Holy Eucharist, to use Mr. Chapin's term, is to use the word "Eucharist" in the sense of the *service* of Thankoffering, and not in its other sense of That which is offered as the Gift Itself, the Body and Blood, Whose Presence is taught by the Catechism. To speak in that way is to ignore the question in controversy. If it is meant that He is present "*at*" the celebration of the Holy Eucharist only in the sense in which He is present "*at*" other Church services, the statement is false, and is a transparent evasion.

LEIGHTON HOSKINS.

CAN WE ACT TOGETHER?

To the Editor of The Living Church:

YOUR columns have, very properly been closed to further discussion of the date for observing the Annunciation, and of the place for beginning the Mass. Such controversies are sad in the present dangers of the Church. One foresees another in 1910, when March 25th is Good Friday.

The forces of unbelief, assailing especially the Godhead of our Lord, His Conception and Birth of a Virgin, and the Resurrection of His true Body, are united and active. Certain misguided laymen of prominence in the East (would Catholics were equally zealous and liberal!) have furnished the means of sending books and pamphlets, seeking to undermine the Holy Faith, to all our clergy. The Crapsey and Cox episodes are not isolated facts; they are symptoms; and the fiasco in Southern Ohio points to a real and terrible danger. Truth is mighty, and will prevail; but the Anglican Church, as a portion, merely, of Catholic Christendom, has no promise of indefectibility. God can triumph without us, and, unless we be faithful and devout, we must expect our candlestick to be extinguished.

The Confraternity of the Blessed Sacrament has long prayed for unity among Catholic-minded priests. The enemy is aggressive, confident. The only other force in the Church which has hope of a future is the Catholic "school"; and, so far from showing our will for good, it is mostly among us that the confusion and division of Anglican Christendom is most manifest. The Faith is assailed, and we are quarreling about ritual! A sane, spiritual, Christian appeal like that of Dr. McGarvey's, in reference to observing the Annunciation as a day of reparation and instruction, starts a controversy on an incidental point, terminating in such a letter as the last one which THE LIVING CHURCH inserted on the subject. God's work is not done in such a manner; *our* defeat is certain, in the very midst of God's victory, if such is our spirit.

One word more only about ritual, before proceeding to a more important point. I was not originally a "McGarveyite," in ceremonial. In my Mass, I had a number of usages, primitive, Catholic, and devotional, the observance of which seems, to some of us, to have a certain baldness in our Anglican rite. Believing, however, that the system worked out by Dr. McGarvey and Fr. Burnett has by far the most probability of any ritual system at present known among us, of coming into general use among our Catholic-minded clergy, or, at least, of being the principal basis of a final Anglican use, I have discontinued these distinctive usages. The only practical way of securing uniformity is by yielding what might be classed as personal or parochial. Is there not in this matter a good deal of self-will, sometimes? For example, when the Book of Common Prayer commands to us to stand at the *Gloria in Excelsis* or hymn substituted therefor, making no distinction between High and Low Masses, is it not simply self-will, however it may mask itself under logic or devotion, that leads people to kneel, and priests to teach them so?

How can we act together? A discussion of this subject, in a real desire for common defense of the trust committed to us, might be fruitful. There are organizations enough, in my judgment; and the same variances are found among their members as outside. Lack of unity of action has cost the Catholics dear in a number of events in the last ten years of American Church history. To stand still is to retrograde. The Catholic party—it is as yet no more than a party—must be aggressive. We have won toleration; we have not won discipline in the Church, we have not, on the whole, converted the lay people. A Catholic is not content to be tolerated; either the Church itself is Catholic, or else the existence of Catholics in it is an anomaly. United action, involving mutual support, concerted instruction of the people, issuance of good literature (not such as manufactures history and rests on theological misstatements), and an active missionary propaganda, is requisite. Prayer for union among ourselves and for the reunion of

Christendom, is indispensable. Experience tells us that the truth of Christ's Godhead, Virgin Conception and Birth, and Bodily Resurrection, is especially secured and guarded by emphasizing in teaching and practice, the Holy Eucharist and the position of our Blessed Lady. If, for illustration, all our clergy could be induced to read Wirgman's *The Blessed Virgin and All the Company of Heaven*, and to teach the full doctrine, there so well set forth and vindicated, this would help in the defense of the Faith of the Incarnation. Institution of late Mass every Sunday, daily Mass, and perpetual Reservation, with constant teaching and without forcing ritual down people's throats, would do much to strengthen our walls.

Can we not get together? The intense individualism of the Anglo-Saxon, which Dr. Riley pointed out as the constant breeder of heresy, makes it hard for us to look beyond our own parishes and missions, or our own lives. Let us act together for God. I, for one, am willing to follow Dr. McGarvey, Erving Winslow, or anyone else that can point the way.

HENRY S. DAWSON.

KENTUCKY DIOCESAN JOURNAL WANTED.

To the Editor of The Living Church:

WILL you do me the favor to allow me to ask of the different secretaries or registrars, through your columns, for a copy of the Journal of the Diocese of Kentucky for the year 1895?

JNO. J. SAUNDERS,

Board of Trade Building, Registrar.
Louisville, Ky., April 20, 1907.

"GOD, GIVE US MEN."

To the Editor of The Living Church:

WITH reference to your editorial, "God, give us men!" please allow me to say that last December, after reading the article on the Panama Canal in the November *Spirit of Missions*, I felt that having had four years' experience of work among whites and negroes in Jamaica, followed by ten years among white people in Canada and the United States, I had special qualifications for the Panama work and that I was called to volunteer. I at once wrote to Mr. Wood, and, when the Bishop of Washington's advertisement appeared, also offered myself to him, enclosing a strong letter from my present Bishop, another American Bishop under whom I have served also wrote to the Board in support of my offer. Although I am an American citizen and have served for eight years acceptably in the United States, the Bishop of Washington felt that my English birth and education would be a disadvantage and that an American trained priest would be preferable for the work. While seeing the force of this, I have, however, repeated my offer to go if no more suitable man offered himself.

This, I think, throws a new light on the matter. The delay is not due to the unwillingness of men to volunteer, to remove which implied slur on the Church, we count it an honor to serve, is my object in writing, but simply to the wise care exercised by the Board of Missions to select the fittest and most acceptable man for a difficult and responsible work.

WILLIAM JAS. MOODY,

Atlanta, Ga., April 20, 1907. *Diocesan Evangelist.*

THE CHURCH CONGRESS AS SEEN BY OTHERS.

To the Editor of The Living Church:

I HAVE been greatly interested in reading your New Orleans correspondent's report of the Church Congress, recently held there. Next to the actual words of the participants, that which most interests me is the "storm of applause," and the "warm applause" (and next week, probably, "vociferous applause"), which greeted Dr. van Allen, and the utter indifference with which, probably, the most brilliant address of all was greeted. I refer to that of the Rev. Quincy Ewing.

Of course, it is difficult to estimate the value of this "applause" that always greets the appearance and the utterances of our favorite. The "storm of applause" is sometimes just a "brain storm" which the correspondent is experiencing. Very often, "applause" is just American good nature. Who could resist the Rev. Dr. van Allen? And for that matter, New Orleans couldn't resist Dr. Brady, nor Mr. Guerry, nor Mr. Hulse, nor several others that might be mentioned.

There wasn't any "excitement" by reason of the utterances

of two "Broad Churchmen who showed intense littleness," as your own caption says.

This "excitement" was just like the "storm of applause" which always greeted the irresistible Dr. van Allen. The two speakers disavowed, for themselves, and, as the "excitement" would seem to indicate, for others, likewise, the repudiated terminology of an alien communion, and the betrayal of a private interview. Notwithstanding that the betrayal illustrated very aptly the point of the speaker, it was a betrayal for which the New Orleans audience had no sympathy.

Yours, for fairness,

April 20, 1907.

H. R. CARSON.

To the Editor of The Living Church:

THE report of your correspondent concerning the remarks of Drs. Warner and Wells at the Church Congress conveys an entirely wrong impression of the episode referred to. Neither of the two gentlemen mentioned was in the least degree "wrathy." The episode was not unfortunate and no harmony was "marred" thereby. The discussion was brought about by one of those differences of opinion without which the Church Congress would be a mere love feast.

Certainly if Dr. Wells did not wish the celebration of the Holy Communion in his Cathedral to be characterized as Mass, he had a perfect right to say so without bringing down upon his head abusive paragraphs. If Dr. Warner wished to refer to a godly and beloved Presbyterian minister in terms of approbation, certainly every Christian should be glad that there was such a man who could be so commended. And again when Dr. van Allen declared that the reason we were opposed to the iniquities of the child labor law was because our Lord had been a little child, it was certainly open to anyone to make the point that honorable and high-minded men everywhere would be so opposed whether our Lord had been a little child or not. This involved no denial, not even in the remotest way, of the Incarnation, its necessities and its consequences.

Men honestly differed at that Congress about all sorts of things and will continue to do so in the future, but I declare that your correspondent's is the only expression of bad temper and bad taste of which I am cognizant in connection therewith. I presume no one will question my own individual loyalty to the Church and creeds, and I have expressed myself as preferring THE LIVING CHURCH to all other papers, but this sort of thing is very unpleasant. It is like the partisan use to which the noble word "Catholic" is sometimes restricted.

CYRUS TOWNSEND BRADY.

AN EXPLANATION.

To the Editor of The Living Church:

THE reference in my Easter story to the musical setting of the hymn, "The Strife is O'er," seems to have been misunderstood, at least in one instance.

Ditson & Co. publish the music to which I refer, and it has been in use as an Easter anthem for many years past. It is an arrangement of one of Mendelssohn's "Songs Without Words," by Dudley Buck, and is exactly as I described it in the story. It is a favorite of mine, and I have sung it in choir work many times over. The description would not, of course, fit the tune in the hymnal, and the setting is published in sheet form, not in any particular book. But it is an anthem which any choir in a city church might be apt to use, and has been, I think, very popular.

The "Song Without Words" from which this music is arranged, is No. 15 in the book of them that I have, and is probably the same in all editions. Any one can easily fit the words to it. The main theme is used for all but the last verse, where a more subdued strain is used.

Hoping this will solve the difficulty for Mr. Thomson and others who may have been puzzled by my reference, I am,

Very truly yours,

(Mrs.) KATE WOODWARD NOBLE.

"LET US HAVE PEACE."

To the Editor of The Living Church:

AT the risk of being criticised by many of my brethren, and incurring the displeasure of many of our Right Reverend Fathers, I wish to express my great disappointment that so few of our Bishops signed the protest against the proposed military display at the coming Jamestown Exposition. When I read of the opportunity given by the Boston gentleman to the Bishops

to place themselves on record, I hoped the entire House would respond.

By the reports in *THE LIVING CHURCH* we learn that with the final signature of Bishop Hare, a total of eleven went on record against twentieth century militarism. The late Ernest Crosby, a devout Churchman, once told me that our Church was sounder on the labor question, than on the subject of war. Judging by the silence of such a large majority of our elected and consecrated leaders, the Church certainly has taken no decided stand against war.

The answer of the good layman in charge of affairs at the Exposition, to the protest, was to me, far from satisfactory. It smacked of the formalities of the office, with dictation to a stenographer, eulogizing the opportunities Christian workers will have at the Exposition, with no grasp of the profound absurdities of the situation, wherein the apostles of the Prince of Peace are practically invited, to put forth their best efforts, and thus counteract the effects of the relic of barbarism which is to show its hideous head, veiled under the pleasing guise of military ceremonies. There are groups of statesmen in Europe, who though many of them are avowed agnostics, are opposing militarism and war at every step, in the parliaments they are members of. And yet nearly nine-tenths of our Bishops do not even care, apparently, to go on record as protesting against the proposed military pageant when opportunity is offered. I ask myself why? And I have the courage, Mr. Editor, to ask them, through the columns of your paper, why?

Rome, N. Y.

A. L. BYRON-CURTISS.

A CORRECTION.

To the Editor of *The Living Church*:

T NOTICE in a recent number of your valued paper that Mr. W. H. Mears is reported as being a graduate of the University of Chicago. Mr. Mears came to us from the Western Theological Seminary in the summer of 1898. He was with us about five weeks, during which time he took two courses.

Chicago, April 22, 1907.

SHAILER MATHEWS.

LAW.

BY CYRUS MENDENHALL.

THE whole universe depends upon law. We are hurt or helped as we obey or defy law. There are laws pertaining to health, to mind, to morals, to soul. Man by experience learns these laws, and by falling into line, advances in civilization and culture.

These laws governing life in all its phases, are for our good always. To ignore them is calamitous. The laws of the land, imperfect in enactment and execution though they may be, are designed for the greatest good to the greatest number, and are essential to progress, protection, prosperity, and peace.

The Dean of the New York University Law School said, some years ago:

"The greatest present danger to our country is now seen in the spirit of lawlessness. All intelligent and fair-minded people seem to be agreed that law is simply the necessary and wholesome condition of well regulated life. Law in a free nation is what self-control is in an individual. But alongside of this essential condition of liberty is seen growing up in almost all parts of society, open and habitual contempt for the laws, manifesting itself in social laxity, in commercial frauds, in official corruption systematized here and there, and in the infusion of a certain mercenaryness into political functions."

The Hon. C. B. Grant, Justice of the Supreme Court of Michigan, speaking of lawlessness, said:

"The trouble is that people do not take pains to inform themselves, and they are too busy about their own affairs to pay any attention to matters of this kind, and my only fear is that that apathy will continue until a war comes which will sweep the government out of existence."

This is not altogether a new thing. A very ancient historian once said: "In those days . . . everyone did what was right in his own eyes."

Our common experience teaches us that poor laws are better than none, and that lawlessness in the individual or the state results in disaster. Disrespect for law is a crime against our national life and a menace to our beloved institutions.

It is also a sin against God. Subjection to the powers

that be means obedience to the ordinance of the Infinite. Judaism and Christianity alike agree to this.

One serious form of lawlessness is anarchy. The exponents of this doctrine advocate a state of society in which each is his own law-maker, amenable to none. Some of these men would enforce the theory by dynamite, blood, and fire. They tell us the restraint and force of law have caused all the existing evils of to-day; that men, left to themselves, will do right.

A few random quotations and exhortations will clearly show what anarchy means:

"Heaven is a dream invented by robbers. . . . Knock at the door of the wealthy robber, musket in hand, and demand a share of the goods of this life now."

"Dynamite is only 40 cents per pound—buy it for another 1877."

These frantic and fiery fanatics are no worse than those who incite riot, or abet a lynching, or debauch an election.

All anarchists, however, are not so cruel nor so crazy. The founder was milder in his madness. Property, he called theft, because it reaps without labor, consumes without producing, and enjoys without exertion. But he believed it would take a long time to work his imagined reform, and he advocated an educational process. All agree there should be no law. Whether proclaimed by men who throw bombs, or taught in polished periods by better educated cranks, it is a dangerous doctrine. There must be a discrimination between law and despotism, liberty and license.

The newly landed emigrant, who said he was on any side that was "agin the government," was typical of many so-called reformers.

Liberty is not lawlessness, nor is it chaos.

Dr. Abbott says: "Liberty is the right to seek divine ends by divine methods, free from human interference." Burke says: "The only liberty that is valuable is a liberty connected with order."

We justly condemn those who would set aside all law. We are right in our sentiment and our indignation.

If, however, we are in practise law-breakers, we are to that extent sinning with those we so heartily condemn.

Breaking the laws that govern honest trade, evading taxes, cheating corporations, resorting to tricks in trade, carrying elections by questionable methods, scrambling for spoils, greedily grasping "grafts," gambling with cards or stocks, these and like things are fatal to national prosperity and permanency and really contrary to the normal condition of humanity.

"Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh" (St. Paul).

KEY TO THE PHOTOGRAPH OF THE DELEGATES TO THE CHURCH CONGRESS.

[See Photograph on Page 909.]

Sitting on the bench are, in the center—Bishop Sessums; on his left the Rev. Drs. Carstensen, C. B. Smith, and Nattress, and on his right the Rev. Drs. Van de Water, . . . and Brady. Immediately in the rear of the bench, with his tall, massive frame towering above the rest, is the Rev. W. H. van Allen, D.D., of Boston; on his left, the Rev. Dr. Warner, and on his right the Rev. Dr. Wells. In the group are the Rev. W. S. Slack, the Rev. E. W. Hunter, the Rev. C. Thorp, the Rev. J. O. Miller, the Rev. J. B. Whaling, the Rev. Alley, the Rev. A. W. Skardon, the Rev. A. R. Edbrooke, the Rev. L. Tucker, the Rev. Dr. Thurston, the Rev. Dr. Sedgwick, the Rev. R. H. Prosser, the Rev. A. R. Price, the Rev. C. C. Kramer, and other noted clergymen. Professor Van Allen, Professor Coates, Mr. DeWitt Warner, and other important personages are among the laymen represented in the cut.

WE ARE ALLOWED to quote the following private letter, written from Ceylon, by a lady who has travelled much:

"The dirt, the ignorance, and the want in India are so appalling among the masses, in spite of all that has been done to raise them out of it. We have been deeply interested in all the mission work, and have met such charming missionaries—the very best are giving their lives to the work in India and Ceylon, and going on faithfully, in many cases not seeing the reward of their labors, sowing the good seed and waiting for the harvest. In many places there have been great revivals. Here in Ceylon it has been quite remarkable, so many Singhalese have been baptized and have become earnest Christians. There are so many lady doctors among the missionaries now, and they can do so much in the Zenanas. I was taken to many in Agra and Lahore and we have seen the schools everywhere and the medical missions, which are most fully equipped."—*New Era*.

THE VERY afflictions of our earthly pilgrimage are presages of our future glory, as shadows indicate the sun.—*Richter*.

LITERARY

ULTRA-CRITICISM OF THE FOURTH GOSPEL.

The Fourth Gospel: Its Purpose and Theology. By Ernest F. Scott, M.A., B.A. Edinburgh. 1906. Imported by Charles Scribner's Sons. pp. x-379. Price, \$2.00 net.

This volume represents for the first time in English the position of a certain "advanced" group of German scholars. The opening sentence of the preface reads as follows: "In the following study of the theology of the Fourth Gospel I have ventured to assume, without preliminary statement, the results of the critical investigation." This statement, however, is altogether misleading, as the critical foundations of Mr. Scott's work are not those of criticism as a whole, but rather of those of the most radical type of criticism, represented by such men as Baldensperger, Schmiedel, Jülicher, and especially by the late Professor Wrede (of Breslau). Indeed, it would not be unfair to say that the entire basis of the book is furnished by the work of the latter school alone. Practically every sentence in his pamphlet *Charakter und Tendenz des Johannesevangeliums* has been incorporated by Mr. Scott who, it may be observed, has omitted to mention Professor Wrede's name. And we may justly question whether it is quite fair to refer to the labors of a single individual as representing the "results of the critical investigation."

Mr. Scott's (or Professor Wrede's) attitude to the Fourth Gospel may be summed up as follows: About the year 115, some brilliant but anonymous Christian set to work to compose a controversial pamphlet against the errors of his day, which he decided to throw into the form of a life of Christ. Regarding the facts of Christ's life he had no information of any moment beyond the contents of the Synoptic Gospels. He was familiar, however, with the Epistles of St. Paul and also with the works of Philo. From these three sources he composed his own treatise, in which he did not confine himself to dogmatic purposes, but undertook deliberately to convict the Synoptists of grave error. A couple of examples will illustrate the method. According to this theory, the Jews of the Gospel and their charges against Christ are not the Jews of Christ's day, but those of the early second century. The writer of the Gospel makes Christ answer them by anticipation, much as Browning made the dying St. John answer Strauss and Rénan. Again, the story of the Temptation is omitted because "Jesus as *Logos* was incapable of human weakness" (p. 172). This method is carried through with unflinching consistency. Every positive statement in the Fourth Gospel is referred to second century influences and every omission of Synoptic matter is considered as a proof that the writer of the Gospel considered that in reporting such matter the Synoptists had erred. In other words, on this view the writer of the Fourth Gospel considered that he was writing history, but to him the test of the historic facts of Christ's life lay in their adaptability to second century needs. If they did not correspond to those needs, he naively judged them to be false.

Mr. Scott draws just this conclusion, and we may feel that it is its own refutation. Professor Wrede, while he does not say so in so many words, would probably go a step further and say that the writer of the Fourth Gospel was lying and knew that he was lying, with which point of view, argument is impossible. Mr. Scott evidently shrinks from it, but it may be questioned whether his own statement of the difficulty helps very much, as it simply substitutes absolute incompetency for deliberate dishonesty. Whatever criticism may be pleased to say concerning the Fourth Evangelist, he was neither incompetent nor consciously dishonest, and a criticism that charges him with either quality it requires some constraint to treat otherwise than as an evidence of mental pathology.

Mr. Scott's enthusiasm for his method has carried him into numerous errors in detail. For instance, on p. 166 there is a collection of passages intended to prove that the writer of the Gospel wished to invest Christ with "something of a divine omnipresence," where the exegesis is simply perverse. But the fundamental critical error in the book may be stated simply. Mr. Scott is acquainted with recent critical work on the Fourth Gospel but he does not seem to be alive at all to what has been done on the Synoptists. One of the distinct contributions of modern criticism to Christology is the recognition of the fact that the gap between the Synoptists and St. John is not nearly as wide as Mr. Scott would have us think. In the controversy between Christ and the Jews, for instance, there is no such distinction as purely legal questions in the Synoptists and purely Christological questions in St. John. The whole controversy, according to St. Mark, starts from Christ's claim of power to forgive sins. Yet Mr. Scott speaks of the controversy as "portrayed in self-authenticating colors by the Synoptics" (p. 70). Here the German has thought more clearly than the Englishman. Mr. Scott's master, Professor Wrede, has recognized that if the controversies in the Fourth Gospel are to be dismissed systematically as the product of later dogmatic development, then those in the Second Gospel must be dismissed as well. This step he has not hesitated to take, although to most men it seems the *reductio ad absurdum* of his

method. But it is the only course possible, in logical consistency, and we really owe Professor Wrede a debt of gratitude for the warning he has given to criticism.

To go a little more deeply into the subject, the critical problem arises: Why, if the Fourth Gospel is so devoid of real historic content, was it so promptly received? The answer we hear from the scholars whom Mr. Scott has followed is that the blame must be laid on the shoulders of St. Paul. He developed a Christology from his inner consciousness that became widely accepted and thus paved the way for the Fourth Gospel. This, however, simply carries the difficulty back one step further and to a period where we are tolerably well informed. St. Paul worked under suspicion from all sides and was beset constantly with adversaries. The points of difference were many and are dwelt upon at length in the Epistles. Yet in not one certain passage do we hear that he was charged with preaching a different Christ from the One preached by the original Apostles. Never does he defend himself against such a charge, and in Philipians he gives hearty thanks that Christ is preached even by his adversaries out of impure motives. Professor Wrede attempts to meet this difficulty by suggesting that St. Paul collected much money for "the saints." Over such a statement it is needless to linger. If anything can be proved at all, it can be proved that there was no essential distinction between the Christology of St. Paul and that of the mass of the Church at Jerusalem. With this fact the wholesale impugnors of the historicity of the Fourth Gospel have still to reckon, for it is something that as yet has not been squarely faced. And one other thing is quite evident and that is that a problem of such complexity as the Johannine can not be solved by any such simple and radical means as those employed by Professor Wrede and Mr. Scott.

Mr. Scott's discussion of the theology of the Fourth Gospel is dominated by an equally simple and radical method. The writer of the Gospel attempted to perform an impossible task, the reconciliation of his personal religious experience with a "carnal ecclesiasticism," and as a result the Gospel is pervaded with a complete and thorough-going inconsistency. No statement in it is uncontradicted by some other statement in it. An almost mathematical demonstration is offered of this, the validity of which depends on whether or not the Ritschlian philosophy is true. For Mr. Scott is a Ritschlian to the backbone. Religion and intellect have no connection, and no crime is worse than the "conversion of a living faith into a barren dogma." Briefly, all the passages in the Gospel that refer to religious experience are set on one side, all passages that contain dogmatic elements are set on the other, and the reader is informed that all the former are true and all the latter are false. Comment is needless.

On the other hand, the book contains very much that is of value. Mr. Scott has evidently devoted an almost incredible amount of labor to his task, and, while we are bound to believe that his main position is untenable, yet almost every sentence is suggestive. The student will probably find the book most useful, especially for the painstaking collection of all passages bearing on given doctrines. And for homiletic purposes, Mr. Scott's discussions cannot fail to be helpful in suggesting fresh and vivid methods of treatment.

The mechanical execution of the book is excellent and it is provided with an adequate index.

BURTON SCOTT EASTON.

OTHER RELIGIOUS BOOKS,

The Altar and the Life. By the Rev. Jesse Brett, L.Th. New York: Longmans, Green & Co.

This is a book of meditations on the Blessed Sacrament in relation to the development of the spiritual life. It is intended for advanced Christians who are well on in the Unitive Way. For people who are prepared for it, there will be found most valuable matter for thought. Mystical theology is rather beyond the ordinary Christian; but for religious and very devout persons, the book will be most acceptable.

The Twelve Gates of the Holy City, and Other Sermons. By Charles Bodington, Fellow of King's College, London, Canon Residentiary and Precentor of Lichfield Cathedral. Published by Skeffington & Son, London, and imported by Thomas Whittaker. Price, \$1.75 net.

A volume containing 21 sermons of the highest quality. While some of them are in a mystical vein they are all scriptural and Churchly and cannot fail of being most helpful to all classes of readers.

The Restitution of All Things. By S. Baring Gould. Published by Skeffington & Son, London, and imported by Thomas Whittaker. Price, \$1.40 net.

This is a plea for the reunion of the Church of Christ. On page 82 the author shows how the Church was first divided and then asks how the great prayer of our Lord for unity can ever be brought about "when the world is full of separatist communities, with self-commissioned ministers, and its holding scraps and tatters only of the faith." Page 125 and following present very forcibly the claims of the Church as the only solution and answer of our Lord's prayer for unity, and on page 132 he shows that this is but the fulfilment of prophecy.



V.—THE BIBLE IN PAINTING.

The Sistine Chapel.

CHRISTIAN architecture and sculpture were followed in due course by the rise of painting. It was through this last and greatest of the three sister arts that religious thought was most perfectly expressed. The use of mosaics in the

For a long time art adhered steadily to the twofold mission of pleasing and teaching the people. The Bible story and monastic legend supplied the material for both ends. From the books of the Old Testament were selected those incidents which connected emblematically with the theme of Redemption. From the life of Christ, scenes from the Infancy and Passion were represented. The symbolism which began in the catacombs was developed into an elaborate system which coördinated the several portions of biblical narrative into an harmonious whole.

To enumerate all the makers of the great picture-Bibles would be writing out a full list of the famous names of Italian art-history from Cimabue and Giotto to Michael Angelo and



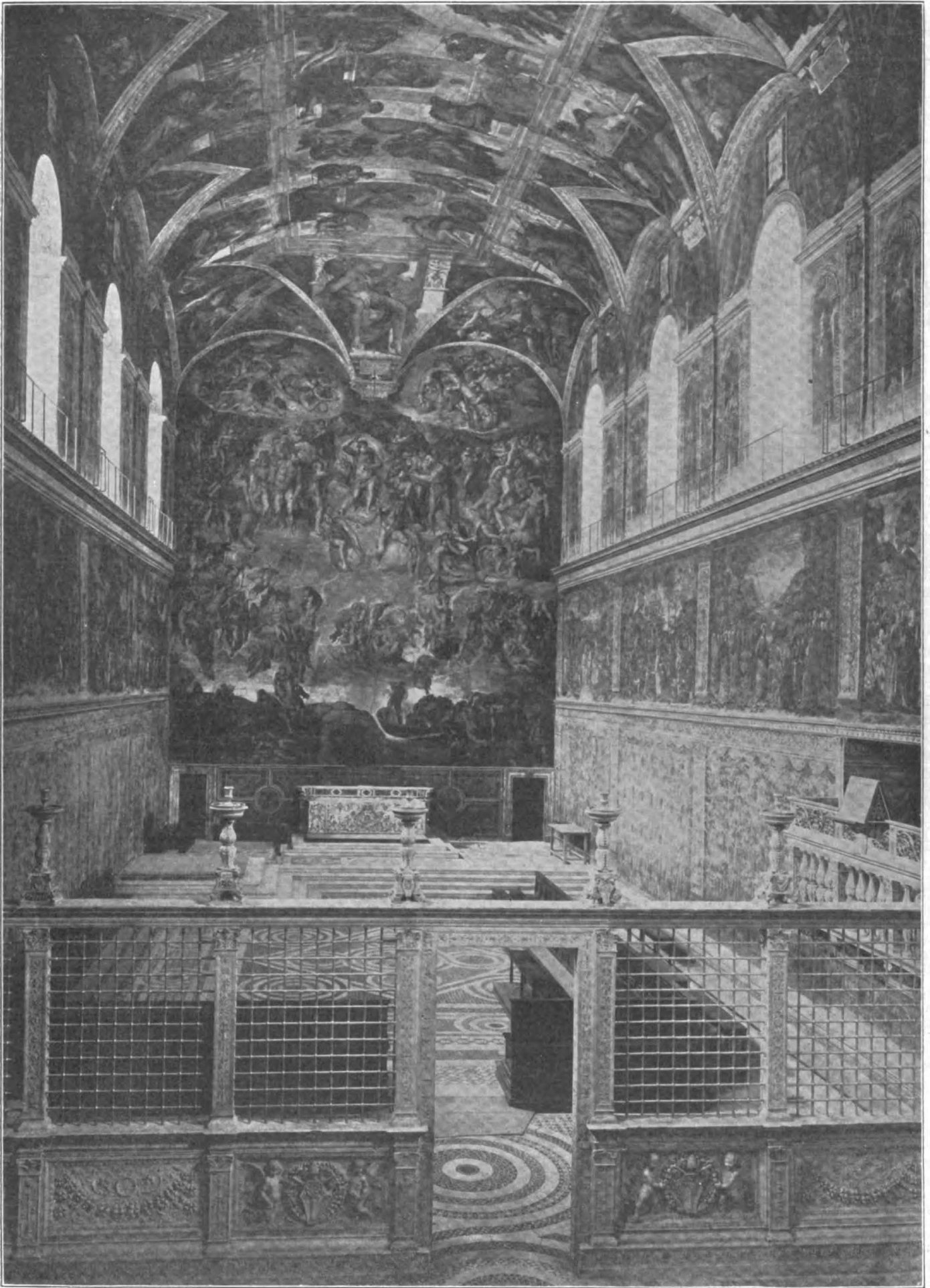
PANEL IN SISTINE CHAPEL, VATICAN, ROME. THE CALL OF SS. PETER AND ANDREW. GHIRLANDAJO.

churches prepared the way for the paintings which finally replaced them. It became the fashion to cover the walls and ceilings of buildings with vast decorative schemes painted directly on the plaster in fresco. For a period of some three hundred years, from the middle of the thirteenth to the middle of the sixteenth century, Italy produced a multitude of artists of all degrees, who gave themselves to this work. Unlimited space was at the painter's command, and pictures were literally measured by the acre. The like has not been seen in any other place, or in any other age, in the world's history.

Raphael. Our study would lead us afield to nearly every town in Italy; for few and insignificant indeed are the places which boast no art treasures.

Our best example is the Sistine Chapel, where we find summed up in the most perfect form all the finest artistic and religious ideals of the preceding centuries.

The Sistine Chapel is, as everybody knows, the private chapel of the Pope in the Vatican palace at Rome. It was built by Pope Sixtus IV., in 1481, and is a long, narrow apartment, very high in the walls, with arched ceiling and a row of



SISTINE CHAPEL, VATICAN, ROME.

windows on each side, just below the spring of the arch. As soon as it was ready, the Pope summoned the best mural painters of the day to work here together under the superintendence of Botticelli. Their task was to paint a course of large panels on the side walls, illustrating in parallel incidents the life of Moses and the life of Christ, the founders of the old and new dispensations. Each panel contains a multitude of figures, telling not one but several "stories," by means of different groups.

Moses' career was portrayed with much detail, from the cradle in the bulrushes to the mystic mountain burial. The Bible student finds his knowledge of Exodus, Deuteronomy, and Numbers taxed here to the utmost. Botticelli himself painted the most interesting of these subjects—the Punishment of the False Priests (Numbers xvi 23 *et seq.*), the Lawgiver, magnificent in wrath, calling down the divine vengeance upon the affrighted offenders.

In the Life of Christ series, one of the most beautiful panels is the Charge to Peter, by Perugino. A noble group of apostles stand on the tessellated pavement, the Saviour in the midst, gentle and benignant, bestowing the symbolic key upon the kneeling Peter. The subject itself, the architectural setting and the formal treatment, make this the most strictly ecclesiastical picture in the chapel. Of more human interest is Ghirlandajo's Call of Peter and Andrew at the Lake. The dignity and beauty of the Christ, the solemnity of the new disciples, the charm of the river landscape, appeal strongly to every lover of art.

Upon the completion of the wall panels, some years passed before the work of decoration was resumed in the Sistine Chapel. At length, in 1508, the Pope Julius II., a noble patron of the fine arts, set Michael Angelo to work upon the ceiling. The artist first designed a vast architectural framework which, though painted flat upon the surface, is so cunningly executed that it looks like a solid structure projecting into space, and ornamented with sculptured decorations. Apparently set in this framework are nine rectangular panels, illustrating the book of Genesis, the foundation of Bible history. The Almighty is seen moving, Jove-like, through space in the great acts of Creation; the Fall of Man follows, and finally, the history of Noah. Along the curving sides of the arched ceiling are single figures of the prophets and sibyls, seated in simulated niches. The sibyls, be it understood, were prophetesses of heathen lands, whose writings seemed dimly to foreshadow the coming of the Redeemer whom the Hebrew prophets more clearly discerned. These figures, together with the ancestors of Jesus in the adjoining compartments, connect the Creation theme of the ceiling with the Redemption story on the walls.

The old chronicles describe how Michael Angelo shut himself into the chapel, working in solitude on his lofty scaffolding, scarcely breaking his fast while daylight lasted, and confiding his plans to no one but his papal patron. It was a prodigious achievement when, in a space of four years, the work was completed. Looked at from below, the ceiling seems swarming with figures, noble and godlike in proportions and exhibiting every attitude and gesture of which the human body is capable.

The next work in the chapel was assigned to Raphael, and had to do with a set of tapestries to hang on the side walls, below the panels. The Italian painter furnished the designs and the hangings were woven in Flanders. The subjects were from the book of Acts and illustrated the apostolic missionary work. Thus was the Bible narrative, beginning on the ceiling with the Creation, carried to its historical finish.

One more important Bible subject remained for representation—the Last Judgment. The chapel waited another quarter of a century for this, when Michael Angelo, under Pope Paul III. undertook it as an altar piece. He followed the same general arrangement adopted by the mediæval sculptors, with greater freedom of perfected technique. The Judge appears in the upper air with angels bearing the instruments of the Passion. Saints and apostles surround Him, and His mother is on His right. The dead rise from their graves to meet Him and the condemned sink to the river Styx. The painting was finished in 1541, some sixty years after the beginning of the decorations, adding the crowning touch to this treasure-house of art.

Time and incense and candle smoke have, in these succeeding three hundred and fifty years, dimmed the original brilliancy of the work. The tapestries, now faded and dirty, have been removed. Yet, even so, the Sistine Chapel is all-glorious within, a monument to the greatest painters of the Italian

Renaissance, and a complete picture-Bible. Here is covered the whole scope of the sacred revelation from the beginning of things to the end of things, with all the intervening subjects which are necessary to the Christian Faith.

THE GIFT OF SPEECH.

By EUGENIA BLAIN.

SOME one, oppressed with a realization of the evil wrought by over-much talk, has said that "Speech is silver, but silence is golden." Perhaps he had in mind the redundancy of words so common in conversation. It is easy to imagine a style of discourse to which he might have referred when he stated his proposition; that which makes a moral bath seem indispensable afterwards, so soiled and besmirched and detestable does one feel. All the mud has been stirred up from the very depths of his soul, all the envy, hatred, malice, and uncharitableness. Mayhap a character has been torn to shreds, a fair fame tarnished, conjecture asserted as fact, virtues minimized, faults enlarged. Assuredly, the beautiful gift of speech was never bestowed for such base uses as these.

A pretty fable is that which tells of a maiden from whose lips, when she opened her mouth to speak, issued pearls and diamonds and rubies. Sweet words have a value far "above the price of rubies." They sink into the heart and cause it to rejoice, or they may set in motion waves of influence that reach to the borders of eternity.

In a crowded car a large and rather ponderous woman was making her way with all the speed possible to a vacant place at the further end, hoping to reach it before the car started. Midway on one side a man was seated, having a bandaged foot extended before him. With apprehension written all over his face he watched her progress, while the lady seemed equally anxious to avoid a collision. At the precise moment when she reached him, the car moved, with the customary lurch, and she stumbled. Not a sound escaped the man, though his face was white and drawn with agony. There was a tense moment of dread—then he spoke, in tones so cheerful as to be almost joyous:

"All right ma'am, no harm done," he said. The lady could have wept tears of gratitude, and every one in the car had received an object lesson not easy to forget.

"Words fitly spoken are as apples of gold in pictures of silver."

Of all the tens of thousands of words spoken in an hour, how large a proportion are beneficent words? There are fault-finding words a-plenty; there are peevish and querulous words; there are bitter and venomous words; there are sharp and hasty words; there are hostile words; blasphemous words. The faculty of speech is sadly desecrated. But how many are words of kindness, of sympathy, of approval? Commendation is often confused with flattery in the minds of those who have been taught to abhor the "flattering tongue" equally with "lying lips." They are conscientiously afraid to encourage pride by expressing appreciation. But, assuredly, there is a difference. Our Lord did not condemn the words—"Well done, good and faithful servant." There are natures prone to self-depreciation, to whom praise is as necessary as the breath of warm zephyrs and sunlight are to flowers. It aids in their development. Just as certainly as the gift of the title brings its reward, does all manner of loving kindness follow the offering of sweet words, not always from the recipients, but from the most unexpected sources.

One who was deemed a past master in the art of courtesy, was asked for rules of conduct.

"Cultivate the heart," was his impressive reply.

If the heart is brimming with love and joy and peace, sweet words will raise spontaneously to the lips, the tones will grow soft and take on gentle inflections. Diffidence may, in some cases, forbid the adequate expression of feeling; but kind words shyly spoken are sometimes far more effective than those more freely uttered.

Man is distinguished from the lower animals by the religious instinct and the faculty of speech. Is there not significance in the circumstance? Should not this beautiful and invaluable gift, which imparts so much happiness, whereby we are enabled to speak words of love, to hear words of endearment and counsel, to acquire knowledge, be first of all used in the praise of Him who bestowed it? Among the primitive Christians, "Praise be to God," was an expression ever on the lips. In prosperity and adversity, it mattered not. Alike, they gave thanks to God for all.

Church Kalendar.



- April 28—Fourth Sunday after Easter.
- May 1—Wednesday. SS. Phillip and James.
- " 5—Fifth Sunday (Rogation) after Easter.
- " 6, 7, 8—Rogation Days. Fast.
- " 9—Ascension Day.
- " 12—Sunday after Ascension.
- " 19—Whitsunday.
- " 20—Whitsun Monday.
- " 21—Whitsun Tuesday.
- " 22, 24, 25—Ember Days. Fast.
- " 26—Trinity Sunday.

KALENDAR OF COMING EVENTS.

- April 30—Seventh Department Missionary Conference, Boise.
- May 1—Dioc. Conv., West Texas, Massachusetts.
- " 7—Dioc. Conv., Pennsylvania.
- " 8—Dioc. Conv., Florida, Mississippi.
- " 14—Dioc. Conv., Dallas, Harrisburg, Kansas City, Long Island, South Carolina.
- " 15—Dioc. Conv., Alabama, Arkansas, Georgia, Kentucky, Los Angeles, Maine, Nebraska, North Carolina, Pittsburgh, Southern Ohio, Texas, Virginia, Washington, Kansas.
- " 18—Dioc. Conv., East Carolina.
- " 20—Dioc. Conv., Western New York, Honolulu.
- " 21—Dioc. Conv., Central Pennsylvania, Iowa, Rhode Island.
- " 22—Dioc. Conv., Minnesota, Tennessee.
- " 28—Dioc. Conv., Chicago, Newark, Southern Virginia, Missouri, Ohio.
- " 29—Dioc. Conv., Maryland.

Personal Mention.

THE PRESIDING BISHOP has received and accepted the resignation of the Bishop of New York of the charge of the American churches on the Continent of Europe, and has appointed the Bishop of Nebraska to the said charge.

THE Rev. J. R. ALTEN has accepted a call to the rectorship of St. Paul's Church, Brainerd, Minn.

THE Rev. A. H. W. ANDERSON, Canon of Christ Church Cathedral, St. Louis, has received a call to the rectorship of the Church of the Redeemer, Cairo, Ill.

THE Rev. and Mrs. HENRY M. BARBOUR of New York, will sail for Europe on May 4th. Mr. Barbour's address will be care Brown, Shipley & Co., London.

THE Rev. W. P. BROWN has been appointed priest in charge of St. Phillip's Church, Ardmore, I. T., and will assume charge May 1st.

THE Rev. J. F. COX of Minis, Manitoba, has accepted the work at St. John's Church, Hallock, Minn.

THE Rev. H. E. A. DURELL, who has been minister in charge at St. James' Church, Lancaster, Pa., since the feast of the Epiphany, has accepted a call to St. John's Church, East Mauch Chunk, Pa., to take effect the Fifth Sunday after Easter, May 5th.

THE Rev. F. H. HALLOCK of Munising has accepted the rectorship of Grace Church, Menominee, Mich.

THE Rev. C. O. S. KEARTON of Grace Church, Cherry Valley, N. Y., has received a call to the rectorship of Holy Innocents' Church, Albany, N. Y.

THE Rev. G. T. LEBOUTILLIER of Rochester, N. Y., has been invited to take charge of Trinity Memorial Church, Erie, Pa., until July 1st. His address is 227 West 7th St., Erie, Pa.

THE Rev. GEORGE F. POTTER, rector of the Church of Our Saviour, Du Bois, Pa., has declined a call to Emmanuel Church, Corry, Pa.

THE address of the Rev. JAS BARRY RYAN, formerly of St. Mark's Church, Waupaca, Wis., will be St. Paul's Cathedral, Fond du Lac, Wis.

THE Rev. W. B. SAMS of Greenville, S. C., has accepted the charge of Christ Church, Tyler, Texas, and will enter upon his new duties, May 1st.

THE address of the Rev. W. H. TOMLINS is changed from 562 E. 50th St., to 4333 Ellis Ave., Chicago.

THE Rev. WM. POSTELL WITSELL, rector of the Church of the Good Shepherd, Columbia, S. C., has declined a call to Trinity Church, Asheville, N. C.

THE Rev. W. J. WRIGHT has resigned as assistant at Brookland D. C., and returned to King and Queen parish, St. Mary's Co., Md. Postoffice address, Chaptico, Md.

ORDINATION.

PRIEST.

ALBANY.—On Tuesday, April 2nd, in the Cathedral of All Saints, Albany, the Rt. Rev. Richard H. Nelson, D.D., Bishop Coadjutor of the diocese, advanced to the priesthood the Rev. CLINTON D. DRUMM of the General Theological Seminary. The Bishop preached the sermon and celebrated. The following clergymen united in the laying on of hands: the Rev. Canon Fulcher, the Rev. Dr. Stillman, the Rev. Messrs. P. H. Birdsall, J. N. Marvin, James Lord, and W. M. Gage.

DIED.

CLARKSON.—Entered into the Paradise of God, in New York City, on April 17, 1907, RUTH REYNOLDS, daughter of the Rev. David Henry and Bertha Reynolds CLARKSON, aged 1 year, 1 month, and 13 days. Burial from St. Paul's Church, Greenwich, N. Y., on April 20, 1907.

"Jesus, tender Shepherd,
Bless Thy little lamb!"

JEPSON.—Suddenly, at Newport, R. I., on the evening of Good Friday, ELLA MAUD (Gilliat) JEPSON.

May she rest in peace!

WELLS.—In New Milford, Conn., Saturday, April 13th, KATHARINE C., beloved wife of Phillip WELLS, and daughter of the Hon. Joseph Hamilton of Albion, Neb.

OFFICIAL.

Anyone wishing to learn of hotels and boarding houses in Richmond in connection with the General Convention, will please communicate with REV. T. C. DARST, Box 676, Richmond, Va. W. M. CLARK, Chairman Board of Arrangements. Diocesan papers, please copy.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

REFINED, educated young woman wishes summer position as companion, tutor, or physician's assistant. Broad experience. Used to travel. Highest references. Address: TEACHER, care LIVING CHURCH, Milwaukee, Wis.

ACTIVE RECTOR desires city or suburban parish in the East or Middle West. Forceful speaker, successful executive, thorough organizer. References as to ability and previous success. Excellent reasons for change. Address: R., LIVING CHURCH, Milwaukee.

TO THE CLERGY AND MUSIC COMMITTEES: Organist-choirmaster, Churchman, thoroughly capable musician of recognized ability and experience, desires immediate position. Fine player, first-class trainer of boys and mixed chorus. Recitalist. European trained, graduate of two London Colleges, and former pupil of the late Sir John Stainer, M.A., Mus.Doc., Oxon. Recommended by Bishops, clergy, and eminent musicians. Address: "CHOIR," care LIVING CHURCH, Milwaukee.

WANTED—By English clergyman, parish. Suburban preferred. Good parish visitor; *cætempore* 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, Richmond Hill, 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.

ABILENE, Texas, DIOCESE OF DALLAS, A wants a young, active, energetic rector, capable of building up the Church in a growing community. Salary, \$1,000.00, and a commodious rectory.

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.

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 HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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. IVMS, 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.

FOR SALE.

\$600 CASH. A two-manual pipe organ, with pedals, fifteen stops—immediate delivery. P. C. LUTKIN, Music Hall, Evanston, Ill.

ALL THE FURNITURE for a Catholic Oratory. Address: SISTER, 3449 Walnut St., Philadelphia, Pa.

TRAVEL.

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

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. 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. R. 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 consecration 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 Plyth 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.

\$75,000

Invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

THE BOARD OF MISSIONS,

as the Church's agent now holds general and special Trust Funds amounting to \$1,920,872.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to the Rev. A. S. LLOYD, D.D.,
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.

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.

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

BOOKS RECEIVED.

THE CENTURY CO. New York.

The Training of the Human Plant. By Luther Burbank. Price, 60 cents net, postage 5 cents.

E. P. DUTTON & CO. New York.

The Nemesis of Nations. Studies in History. By W. Romaine Paterson. The Ancient World. Price, \$3.00 net.

The Disciple of a Saint. Being the Imaginary Biography of Rainero Di Landoccio Del Pugliaresi. By Vida D. Scudder. Price, \$1.50.

LONGMAN'S, GREEN & CO. New York.

The Church and the Saints. Sermons by Wentworth Beaumont Hankey. Sometime Priest in Charge of St. Mary's, Graham Street. Edited by M. K. C. Strong. With an introduction by Viscount Halifax. Price, \$1.25 net.

Alcun Club Tracts VII. *The Sign of the Cross in the Western Liturgies.* By the Rev. Ernest Beresford Cooke.

THE MACMILLAN COMPANY. New York.

Classroom Management. Its Principles and Technique. By William Chandler Bagley. Superintendent of the Training Department, Oswego, New York, State Normal and Training School, author of *The Educative Process.* Price, \$1.25 net.

Ghetto Comedians. By Israel Zangwill, author of *The Grey Wig, Dreamers of the Ghetto, The Master,* etc. Price, \$1.50.

FATHER HUGHSON'S NEW BOOK.*

The Voice of My Prayer. by the Rev. Shirley C. Hughson, O.H.C., contains meditations for the Sundays and holy days of the Christian year, each occupying little more than a page, and each so systematically arranged that the mind soon becomes accustomed to the recurrent mode of transforming thought into feeling, and falls naturally into what Cowper called a "heavenly frame." Father Hughson's large experience as a mission priest has enabled him to write a book that is at once profound and simple, spiritual and practical. It is genuine, earnest, it rings true.

* *The Voice of My Prayer.* By the Rev. S. C. Hughson, O.H.C. The Young Churchman Co., Milwaukee. 57 cents by mail.

THE CHURCH AT WORK

THE BISHOP NICHOLSON MEMORIAL.

THE Bishop of Milwaukee has just received a gift of \$3,600 towards the Bishop Nicholson Memorial fund, which with former contributions, insures the completion of the apsidal chancel to be added to the Cathedral. A contribution of two or three thousand dollars more, would complete not only the chancel, but all the work that Bishop Nicholson had planned, and leave the entire property without one dollar of indebtedness. These plans were very dear to him, and his friends are anxious that the work should soon be accomplished, as being the best memorial that could be erected.

CHOIR SCHOOL IN WASHINGTON TO BE DEDICATED.

THE NEW choir school for boys at Washington, D. C., will be dedicated on Ascension day, in a great service participated in by the combined choirs of the diocese, all the clergy and prominent laity. It is expected that many noted men, both clergymen and laymen, from outside the diocese will be present. The school marks another forward step in the foundation of the National Cathedral. Already the ground, forty acres, has been paid for. It is on the highest point in the District of Columbia, and the Cathedral, when built, will be seen from all parts of the city. It is in easy access from the main part of Washington, and in a few years will be in the midst of the residential section.

The altar is made of stones from the quarry near Jerusalem; and the bottom of the Jordan font is composed of boulders taken from the bed of that historic river, as near to the traditional site of our Lord's Baptism as it is possible to get. This font is fifteen feet in diameter and already has been the scene of a Baptism by immersion as well as one by the more customary form.

The new school is to provide for the musical part of the service in the noble fane yet to be built. There is a fund of \$150,000 as an endowment of the school, which will insure the musical education of those boys who have the talent but not the means for its proper development.

The Rev. Dr. Harding, Rev. Dr. DeVries, and Rev. G. F. Dudley have charge, under the Bishop, of the arrangements. Any clergyman of the Church will be accorded a place in the procession upon application to any of the above named.

THANKSGIVING SERVICE FOR THE W. A. IN CANADA.

A DAY to be remembered in the Church in Canada, is the 17th of April, for it marks the formation of the Woman's Auxiliary in Ottawa, in 1886. This year, on that day, the fact that 25,000 women with branches from the Atlantic to the Pacific, celebrated the day with thanksgiving and prayer makes the day sufficiently remarkable. In the diocese of Ottawa, where the Society had its birth, in addition to the special services held in the various parishes on the 17th, there was a public missionary meeting in the evening in St. John's Church, Ottawa, in which parish the organization was first started. It is a matter for great thankfulness that the founder of the movement, Mrs. Tilton, still remains to preside over its councils.

In the far West diocese of Kootenay, the executive board decided upon a general thanksgiving service on the 17th. In the diocese of Toronto, each branch was left to

decide the nature of its gathering. In Montreal the city parishes united in a combined service in Christ Church Cathedral. A very large number of women shared in the Communion, at which Archdeacon Norton was celebrant. The Rev. Principal Rexford was the gospeller and the Very Rev. Dean Evans pronounced the benediction. Canon Baylis preached, giving a short account of the Woman's Auxiliary from its formation. He mentioned that whereas at the first general meeting in 1886 there were but three diocesan branches, with representatives from six other dioceses, this year 22 dioceses are represented, while there are 1,193 parochial branches.

PLANS FOR A HANDSOME ALTAR AND REREDOS.

THE LATE Mrs. Dalrymple made provision in her will for the erection of a memorial altar and reredos, to be placed in St. Paul's Church, St. Paul, Minn. In consultation with the rector of the parish, it was decided to follow in some leading features the structure in Lichfield Cathedral, England, which is regarded as a fine example of the pure Gothic.



PROPOSED ALTAR FOR ST. PAUL'S,
ST. PAUL, MINN.

The conception has been admirably worked out by Mr. Frere Champney. The design of the altar consists of a central niche surmounted by an ornate canopy crowned by a slender spire, bearing a cross and flanked by subordinate niches with foliated canopies of similar construction. Over the tabernacle it is proposed to place a carved reproduction of the Crucifixion by Tintoretto, and in the side niches statues of the Apostles. On the Gospel side will be St. John, St. Luke, and St. Paul, and on the Epistle side, St. Mark, St. Matthew, and St. Peter. The St. John, St. Mark, and St. Peter will be carved after Luca della Robbia and the St. Matthew, St. Luke, and St. Paul after Verrocchio. The statuary is to be of ivory tinted Carrara marble, against a background of antique gold mosaic. The main body of the altar and reredos will be of white Vermont marble, with polished columns of French marble delicately veined with purple. The tops of the retables and altar and the inlaid panels will be of pink Tennessee and Vienna marbles. It is not likely that this fine work of art will be placed in the present church, but in the future parish or proposed Cathedral.

NEW ORGAN ERECTED.

THERE has been placed in the Church of the Good Shepherd, Binghamton, N. Y., of which the Rev. Clarence A. Bull is rector, a new pipe organ. This organ was to have been installed on last All Saints' day to celebrate the thirty-fifth anniversary of the founding of the parish. Through a failure of the builders to have it ready, the parish was disappointed in its first intention, but it was installed and used in connection with the services on Easter Day. The organ is pneumatic throughout, and a very fine instrument. The builders are the A. B. Felgmaker Co., of Erie, Pa. The church was also the recipient on Easter of a second pair of brass altar vases and a sterling silver pyx for the altar breads.

NEW DEAN FOR DALLAS CATHEDRAL.

THE REV. HARRY T. MOORE, the newly-elected Dean of St. Matthew's Cathedral, Dallas, was installed with impressive ceremonies on the Second Sunday after Easter, by the Bishop of the diocese, assisted by the Rev. John T. Foster of Dallas. A large and well trained choir sang appropriate hymns and anthems, and a congregation that filled the building joined heartily in the service. The Dean preached the sermon, which dealt with Principles as Opposed to Indifference. Before beginning his sermon, the Dean took occasion to thank the members of the Cathedral for the attentions and courtesies extended to him ever since the moment he arrived in the city. Several receptions have been extended to the new Dean, a notable one being held at St. Mary's College soon after his arrival. The Cathedral parish has been vacant since the death of Dean Walk early last fall. The Bishop of the diocese was in charge several months, and the Rev. J. T. Foster, general missionary of the diocese has served as *locum tenens* for several months past. Dean Moore has been most cordially received, and enters upon his duties with bright prospects of an acceptable and fruitful administration.

LOOKING TOWARD A DIVISION OF TENNESSEE.

THE CONVOCATION of Knoxville, Tenn., unanimously adopted a resolution favoring division, and provided for the naming of a committee to report to the diocesan Convention, which will meet at Columbia, May 22nd, the need of the diocese either for a division or the election of a Coadjutor Bishop. A resolution was also passed providing for the employment of a general missionary in the mountain district of eastern Tennessee.

ST. MARY'S, BUFFALO, TO BE CONSECRATED.

THE EASTER OFFERINGS of St. Mary's parish, Buffalo, N. Y. (Rev. G. G. Merrill, rector), amounted to \$6,513, to which is to be added about \$100 more not yet paid in but pledged. The indebtedness on the church of \$5,300 is thus entirely liquidated and the consecration of the building will take place on Whitsunday. A member of the congregation is to provide Pennsylvania rubber tiling for the side aisles, the work to be begun at once at a cost of \$500. Another member will give a handsome hymn tablet, to be placed in time for the consecration; another has given a large altar service book bound in red morocco, a memorial to a son;

the donor of the now completed altar and reredos will have the whole carefully cleaned. The Woman's Auxiliary has redecorated the assembly room in the guild house; many minor gifts have also been received and the Sunday School has presented \$100 for general missions.

MEETING OF THE MISSIONARY SOCIETY OF CANADA.

FOR THE first time in its history the Board of Management of the M. S. C. C. held its semi-annual meeting in Hamilton. It met on Thursday the 11th inst. in the school-room of the Church of the Ascension, Archbishop Swatman, Primate of All Canada, being in the chair. There were also present the Archbishop of Rupert's Land, and the Bishops of Ottawa, Mackenzie River, Niagara, Algoma, Ontario, Keewatin, Huron, and Moosonee, and about thirty clerical and lay delegates, coming from all parts of the Dominion.

Archdeacon Sweeney was appointed recording secretary, and the reports of the general secretary, the general treasurer, and the executive committee were presented and adopted. The general secretary referred to St. Paul's Church, Toronto, which gave \$5,500 to missionary purposes—almost as much as whole dioceses. He thought that instead of giving the amount raised by the Church for Missions, the Board should publish the figures of money donated for all purposes, as the Methodists and Presbyterians did. Should this be done, he believed it would be found that the members of the Church gave as much, man for man, as was given by the members of those denominations.

It was decided to discontinue the publishing of lists of names of contributors in the annual report of the M. S. C. C. and to make a tabulated statistical statement of the missionary contributions of Church people in Canada towards all missionary objects.

Dr. G. B. Archer of Campbellford was appointed to go to Rhanaghab, India, as missionary, and Miss Brown is being sent to Japan by St. Luke's Sunday School, Wnnipeg.

The resignation of Mr. I. McWhinnie as honorary treasurer of the Board was received, and regret expressed at his retirement, a vote of thanks being passed.

The Deputation committee reported that Rev. R. H. McInnes, J. G. and Miss Trenton had been sent to Japan to carry on the Church's work there.

IN MEMORY OF A CANADIAN CHURCHMAN.

THERE WAS recently unveiled in St. Mark's Church, Hamilton, Canada, a handsome brass memorial tablet mounted on black marble, erected to the memory of the late Edward Martin, M.A., D.C.L., who had been chancellor of the diocese since its organization in 1875, till the time of his death, February 14th, 1904. The tablet was erected by his eldest and youngest sons. The Bishop assisted by Archdeacon Clark, unveiled the tablet, after which, Kirwin Martin, K.C., who succeeded his father as chancellor of the diocese, read the inscription, which is as follows: "To the Glory of God and in Memory of Edward Martin, Esq., M.A., D.C.L. Born October 3d, 1834; died February 14, 1904. R. I. P."

MARRIAGE OF THE REV. DR. CAREY.

THE REV. DR. JOSEPH CAREY, for thirty-three years rector of Bethesda Church, Saratoga, N. Y., and Archdeacon of the Archdeaconry of Troy, and Mrs. Menzo Edgar Wendell of Troy and Saratoga, were married in New York City last week. The ceremony was performed by the Rev. Dr. Parker Morgan in the Church of the Heavenly Rest.

The bride was given away by Mr. John H. Peck, her legal adviser. Two of Dr. Carey's children were present, but no other guests.

No announcement was made of the approaching marriage, even to Dr. Carey's and Mrs. Wendell's most intimate friends. The bride came to New York City ten days earlier and had been living at the Hotel Belmont, while Dr. Carey arrived on Tuesday and attended a meeting of the Peace Conference.

They left for Europe on the *SS. Cedric*, to travel in England and on the Continent until the last of June, when they will return to Saratoga and make their home in the bride's handsome residence, which has recently been renovated and refurnished.

A HANDSOME CHALICE.

THE RECTOR of South Bend, Ind., is the possessor of a very ornate chalice, as here illustrated. The chalice is of massive silver, the base and stem consisting of cherubs, cher-



CHALICE—PROPERTY OF THE REV. F. M. BANFIL.

ub's head, and grapes in high relief. The base of the cup has three cherubs bearing the three relics preserved at St. Peter's, Rome, and which are exposed for the veneration of the faithful during Holy Week and Easter, being a portion of the true cross in the form of a cross, the head of the spear with which the Saviour's side was pierced, and the veil of St. Veronica with the impress of the sacred face of our Lord upon it. The cup is of silver-gilt. The workmanship of the whole is of the finest, making it with its association a rare work of ecclesiastical art.

MISSION AT GREENVILLE, S. C.

A CORRESPONDENT writes of the success of the mission held at Greenville, S. C.: "It is almost impossible to describe in words the effects of the mission recently held in Christ Church by Archdeacon Percy C. Webber. This community has been stirred as never before by the earnest, simple, and forcible preaching of the gospel of Jesus Christ. Not only was the Archdeacon eloquent and logical, but there was a sincere sympathy and earnestness in all his utterances which carried conviction as he told of the great love of God for mankind and of the sacrifice of Jesus Christ for the sins of the world. He held the undivided attention of the large congregations which crowded Christ Church, from beginning to end."

DEATH OF THE REV. OLIVER OWEN.

THE REV. OLIVER OWEN, rector of St. James' Church, Clinton, N. Y., died suddenly on Saturday, April 13th. Mr. Owen was ordained priest by Bishop Harris, of Michigan, but his entire ministry was spent at Clinton, where he went as a teacher after his ordination. He became rector of the parish in 1886. He served as Dean of the Second Missionary

District for eight years. The estimation in which he was held is well expressed in the following extract taken from the local press: "It is not a loss that his Church should feel alone. He had lived in Clinton long enough to be fully understood, and his life was of such sweet quality that he was essentially a part of Clinton's intellectual, social, and civic being. There was nothing in him of self-assertion."

His funeral was held from the church on Wednesday, the 17th. The Bishop of the diocese, assisted by the Rev. Dr. Bellinger, rector of Grace Church, Utica, officiating, a large number of clergy and friends being present.

CONNECTICUT.

C. B. BRWSTER, D.D., Bishop.

Improvements at St. Luke's, Bridgeport—Litchfield Archdeaconry—St. Paul's, New Haven, Reopened—Personals.

ST. LUKE'S, Bridgeport (the Rev. E. Livingstone Wells, priest-in-charge), is to have an addition to the parish house. This is needed for the accommodation of the Sunday School, which is the largest of the church in Bridgeport. The present building will be raised and another story added beneath. This will give an additional room, 60 by 25 feet in size. The upper portion of the parish house will be occupied by the kindergarten department, with the senior department on the lower floor and the primary school in the "choir." The Bible classes will meet in the main body of the church. About two thousand dollars is required for the purpose, and it is hoped it may soon be undertaken. There will be no indebtedness incurred. St. Luke's is prospering under the present administration, and no farther aid will be asked from the Archdeaconry. The mission will soon take its place among the parishes of the city.

AT THE winter meeting of the Litchfield Archdeaconry, the matter was discussed of the publication of a history of the Church within its borders, the county of Litchfield. Many of the parishes are pre-revolutionary, among them St. Paul's, Woodbury, where Bishop Seabury was elected. The matter was entrusted to a committee, consisting of the Rev. Drs. Seymour and Nies and the Rev. S. Wolcott Linsley. It will doubtless be undertaken if sufficient encouragement is received.

ST. PAUL'S, New Haven (the Rev. J. DeWolf Perry, Jr., rector), will be re-opened after extensive improvements.

THE MANY friends of the Rev. Horace H. Buck, rector of St. Peter's, Cheshire, will be

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glad to learn that he is again at home, after prolonged treatment at one of the Baltimore hospitals. Mr. Buck is much improved in health and was able to officiate on Easter Day.

THE REV. LOUIS N. BOOTH, rector of Trinity Church, Bridgeport, was one of the delegates to the recent Peace Congress held in New York, the appointments being made by the Mayor of the city.

DELAWARE.

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

New Organ for Christ Church, Dover—New Bells at Smyrna—Other Diocesan Notes.

A NEW pipe organ costing \$2,000 has been recently installed in Christ Church, Dover (the Rev. George M. Bond, rector).

THE NEW BELLS to be presented to St. Peter's Church, Smyrna, by Morris L. Clothier, Philadelphia, were shipped from the factory of the Meneely Bell Co., Troy, N. Y., on April 12th. This peal of four bells is one of the best attuned chimes in the United States, and the large bell, weighing 1,500 pounds, is a duplicate of the one now being made for the Jamestown Exposition. These bells are a memorial to the late Alexander G. Cummins.

A PLEASING feature of a musical given by the Boys' Club of St. John's Church, Wilmington, on the evening of April 18th, was a silver loving cup to the rector, the Ven. George C. Hall, D.D., Archdeacon of Wilmington, on behalf of the boys.

SINCE the Rev. Theophilus W. Larson, deacon, assumed the charge of St. Matthew's Church (colored), Wilmington, in January last, valuable gifts have been received in the way of choir stalls from St. Andrew's Church, displaced to make room for stalls whose woodwork and design should be in strict harmony with the new wainscoting, but still in excellent condition and suitable to the furnishings of St. Matthew's chancel—and also library books from the Sunday School of St. John's Church. Bright promise attends the opening of the new vicar's work in the way of an increased congregation, of which the principal and teachers of the colored high school form the nucleus.

THE WILMINGTON clergy having become more enlightened on the marriage laws of the State of Delaware, which provides that churches duly publishing the banns of marriage, may through such due publication solemnize matrimony without recourse to a marriage license, it is hoped that the clergy will widely advertise the fact and solemnize matrimony under circumstances of similar dignity to that of their brethren of the Roman Catholic priesthood, who marry invariably by banns.

FOND DU LAC.

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

Vacancy at Steven's Point to be Filled.

BISHOP GRAFTON has sent to the vestry of the Church of the Intercession five nominations for the position of rector, made vacant by the resignation of Father Ray. The nominations are as follows, and it is expected that from them the vestry will select one for the rectorship: Rev. J. B. Ryan, Wau-paca; Rev. Ellis Bishop, Boston; Rev. Lloyd E. Johnston, Louisville, Ky.; Rev. Frederick Barker, Merrill; Rev. E. M. Thompson, Wausau.

GEORGIA.

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

Work Among the Mill Hands.

UNDER the auspices of the Atlanta Clericus, which organized in January, the Rev. Alford A. Butler, D.D., has been delivering a

series of lectures on the Psychology of the Sunday School in All Saints' Church, Atlanta.

WORK AMONG the mill hands in the Unity Mills, La Grange, was commenced last November by Miss Hergesheimer, who has been conducting a night school, visiting among the people, and assisting in nursing the sick at their homes. The Rev. Henry Phillips is deacon in charge, and the people have responded most encouragingly to the zealous efforts bestowed upon them. Arrangements have been made for the erection of another mill adjoining Unity, and there is every prospect of increased usefulness. Unfortunately Wednesday, April, 10th, the mission received a set-back in the burning down through a defective flue, of the house in which Miss Hergesheimer resides and in which the night school has been conducted. Fortunately no one was injured and most of the furniture was saved.

KANSAS.

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

Theological School Closed—Convention Meets May 15th.

THE KANSAS Theological School closed its Easter session with twenty students in attendance, four of them deacons. Four of the middle class have well earned degrees, LL.B., Mus.Bach., B.D., and A. B. Two of the same class are ministers of the Congregational and Methodist bodies. The faculty in attendance were the Bishops of Kansas and Oklahoma, Rev. Messrs. J. E. Baxter, P. B. Peabody, and R. C. Talbot, Jr. Two students passed the first examination for holy orders and will in the near future be ordained deacons. They are Mr. Pooley of Kansas and Mr. Beatty of Oklahoma.

THE CATHEDRAL CLUB of Kansas made up of one hundred business men, had its Easter meeting on Tuesday, the 23d, in Topeka. Mr. John W. Wood, corresponding secretary of the General Board of Missions, was the guest of honor and spoke on the M. T. O. movement.

THE CONVENTION of the diocese meets on May 15th and 16th at the Cathedral, Topeka. The Rev. Dr. Clark, district secretary of the General Board of Missions, will be there to present the subject of General Missions. He will also speak to the Woman's Auxiliary, which meets on the 14th. There will be a general missionary meeting in the evening. On the following Sunday, the Rev. W. C. Brown, D.D., is expected to present the missionary work and needs of the Church in Brazil at the Cathedral, Topeka, and at Trinity Church, Lawrence.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Easter Gifts.

THE EASTER OFFERING at Christ Church, Gardiner (the Rev. R. W. Plant, rector), was the largest in the history of this old and well-known parish, and amounted to \$5,600.15. It was for various objects, and among them the General Clergy Relief Fund, which was generously remembered. The House of the Good Shepherd, which is a home for orphan and destitute children, is prospering finely under the fostering care of Christ Church parish and its rector. The building, which was recently much enlarged and improved, is well located and through the contributions of friends in the parish and elsewhere, a small farm has been purchased and annexed to the institution.

AT ST. PETER'S CHURCH, Rockland, on Easter Day, an oak sedilia, seating two, was placed in the sanctuary and blessed by the priest, the Rev. Russell Woodman. It was the gift of the children of the Misses Bancroft's school, who spend the summer in Rockland.

MASSACHUSETTS.

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

Notes from the Diocese.

WEDNESDAY, May 1st, is the date of the annual diocesan Convention. It will be held in Trinity Church and chapel, as usual. The preacher will be the Rev. Dr. Sherrard Billings, master of Groton School, and in the afternoon the Bishop will deliver his fourteenth annual address. One of the important reports to be submitted will be that concerning the contemplated Cathedral; and the committee, which consists of the Bishop, five clergy, and five laity, will recommend that steps be taken to incorporate. The report will also embody the form of an act of incorporation, and also a form of constitution.

THERE WAS a conference between the congregation of St. Stephen's Church and Bishop Lawrence on the evening of April 15th, relative to the future of the parish. Heretofore the affairs of the church have been administered by a general committee, but at this meeting new by-laws were adopted whereby



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a new organization is brought into being which will give all the people more of a voice in the conduct of the church's affairs. Bishop Lawrence referred to the resignations of the three clergy, the Rev. Messrs. Bishop, Kimball, and Fitts, and spoke kindly of the work they have accomplished. The Rev. Frederick B. Allen, superintendent of the City Mission, also spoke. It now remains for the Bishop to select a suitable clergyman who will take entire charge of the church's affairs, one preferably who has had wide experience in missionary work.

BISHOP LAWRENCE gave a timely and thoughtful address before a body of Congregationalist ministers on April 15th, in the course of which he called especial attention to the vital need of more systematic religious instruction for the child. He thought children would have more interest in the Sunday School were there as much method pursued as in the day school. There was also a lack of competent teachers, and he voiced his belief that there should be one or more paid teachers in the Sunday School, who might teach the voluntary instructors. He also had a word to say of the over-educated minister who is unable to come down to the level of the masses, and to preach to them in the simple language of the day. His address was vigorously applauded.

THE REV. FREDERICK W. FITTS was most pleasantly remembered by the Sunday School of St. Stephen's Church on the occasion of his retirement by being presented with a beautiful crucifix and candlesticks for private communions of the sick and also a handsome vestment case. In voicing his appreciation of the gifts, Mr. Fitts says in the current number of St. Stephen's *Chronicle* that they will always remain among his most precious treasures, and be to him a constant reminder of the happiest part of his ministry at St. Stephen's, during the first five years of his priesthood.

A LOCAL portrait painter has just finished a large oil portrait of the Rev. Ellis Bishop, which has been greatly admired by all who have seen it. The picture represents the priest in his vestments, including a gold-embroidered white stole and his academic hood, seated at a table, one hand holding a vellum Prayer Book. The artist is Mr. Wilbur Dean Hamilton, who is to be congratulated for the excellence of his work.

THE LAST DINNER of the season of the Episcopalian Club, which was scheduled for April 29th at the Hotel Brunswick, as usual, has been postponed until about the middle of May. The speakers on that occasion will be the Rev. Dr. Worcester and his assistant, the Rev. Dr. McComb of Emmanuel Church, who will enlighten the Club as to the progress of the new "health movement" which they are carrying on so successfully in that parish—the class in mental therapeutics, as it is more commonly called.

MINNESOTA.

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

Rectory Fire—Church at Lake Benton Restored—Other Notes.

A FIRE in the rectory of the Church of the Redeemer, Canon Falls (Rev. T. G. Crump, rector), destroyed many of the rector's books and sermons.

THE CHURCH at Lake Benton (Rev. A. A. Joss, rector), which was partially destroyed by fire a few months ago, is now about restored and will be open for use in a few weeks, with many improvements in the interior.

THE VESTRY of St. Mark's, Minneapolis, has appropriated from the sale of their property on Sixth Street, the sum of \$50,000 for the erection and maintenance of a down-town plant, including a chapel and such institu-

tional features and diocesan offices as may be determined upon. The vestry has invited committees of two from the parishes of Gethsemane, Holy Trinity, St. Paul's, and All Saints' to unite with them in the selection of a site and the making of the plans.

THE THREE commanderies of Knights Templar in the city of Minneapolis have accepted an invitation from St. Mark's to attend a special service on the evening of Ascension day.

THE REV. I. P. JOHNSON of Gethsemane Church, Minneapolis, purposes taking an extended vacation of some three months the coming summer, immediately after the diocesan council, which meets May 22. The Rev. A. T. Gesner of Seabury will have charge of the services during the rector's absence.

MISSOURI.

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

Diocesan Notes.

AT THE meeting of the Clericus, on Monday last, the Rev. Edmund Duckworth, rector of St. James', read a noteworthy paper on "Preaching."

ST. STEPHEN'S HOUSE, under the care of the Rev. Henry Watson Mizner, and his curate, the Rev. McVeigh Harrison, is making its influence deeply felt amongst the populace in the neighborhood. At a confirmation last month seventeen of the candidates had received Roman Baptism, eleven came from the Evangelical Lutherans, six had received Baptism at the mission, and the remaining seven, making a class of forty-one, were from various denominations.

THE SIXTY-EIGHTH convention of the Church in this diocese will be held in Christ Church Cathedral, on May 28th next. For the first time the local Brotherhood of St. Andrew will hold a convention in connection with that of the diocese. The object of the convention will be "to establish a chapter of the Brotherhood of St. Andrew in every parish or mission in the diocese."

THE WORK at the Holy Cross mission makes steady progress under the superinten-

IN A SHADOW

Inveterate Tea Drinker Feared Paralysis.

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Ill. woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end of patent medicine—all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay, I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

"About six months ago, I finally quite tea and commenced to drink Postum.

"I have never had one spell of sick-headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time. 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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- Episcopalian Rationalism;
- What We Are Driving At;
- Jamestown;
- What Church?
- Editorials,
- Instruction;
- Notes and Sketches;

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dence of Deaconess Anne. The unsightly wall has been removed from the front of the building, the Woman's Church Club defraying the expense. The mission is being painted and a neat sign will bear the words, "Holy Cross House." The work will be known by this name in the future.

NEWARK.

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

THE RT. REV. DR. LINES has selected Trinity Church, Newark, as the place of meeting of the convention of the diocese of Newark, on Tuesday and Wednesday, May 28th and 29th.

OHIO.

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

Men's Club Banquet at Port Clinton.

THE ANNUAL banquet of the Men's Club of St. Thomas' parish, Port Clinton, Ohio (Rev. Edw. S. Doan, rector), was held in the Island House, Tuesday evening, April 9th. There were 65 men who enjoyed this occasion, and congratulated the rector on the good work the Men's Club had done during the past two years.

ST. AGNES' GUILD of young girls of St. Thomas' Church, Port Clinton, presented the church on Easter Day with a beautiful brass book rest for the altar.

PENNSYLVANIA.

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

Many Notes of Interest.

AT THE last meeting of the vestry of the Church of St. Simeon (Rev. Edgar Cope, rector), a resolution was passed asking each parishioner to present a special offering weekly, for a period of six months, and the accumulated sum to be used in placing either a chancel window or a marble altar in the church as a thank offering to God for the preservation of the life of the rector at the time of the serious railroad wreck at Johnstown some months ago.

ON THURSDAY of last week a number of leading society folk gave an entertainment in the parlors of the Bellevue-Stratford for the benefit of St. Martin's College for Poor Boys, a Church institution connected with the Church of the Evangelist (Rev. C. W. Robinson, rector). It was highly successful, upwards of \$2,000 being realized. The boys of the college formed the daily choir at the noon-day Lenten services at old St. Paul's Church and evoked many favorable comments by their regularity, reverence, and hearty singing.

A BEAUTIFUL sanctuary lamp has lately been hung in the chancel of the Church of St. Luke and the Epiphany (Rev. David M. Steele, rector). It is a reproduction of the lamp in the chancel of St. Mark's, Venice, and was the gift of Mrs. S. Hoarsey, as a memorial of a dead relative. The special Easter offering at the church was \$2,100, making a total of \$20,000 contributed during the year towards church work of different kinds independent of the regular expenses.

THE BISHOP COADJUTOR lately confirmed an interesting class of fifteen deaf mutes at the Church of All Souls for the Deaf (Rev. C. O. Dantzer, minister-in-charge). One of the class was a Hebrew, who previously had been baptized by the Rev. Mr. Dantzer.

THE EASTER offerings at the Church of the Saviour (Rev. Wm. B. Bodine, D.D., rector), amounted to \$9,000.

ON SATURDAY, April 27th, at 3 P. M., the annual meeting of the Pennsylvania Sunday School Auxiliary for the presentation of the Sunday School offerings of the diocese will be held in Holy Trinity Church. Both the

Bishop and the Bishop Coadjutor are expected to be present, and address the scholars and teachers.

THE ANNUAL meeting of the corporation of the Protestant Episcopal city mission was held last week at the Church House and the present officers and board of council were re-elected. The Rev. H. L. Duhring, D.D., the general superintendent, has served the Society's interests in that capacity most faithfully and successfully for more than eighteen years. Dr. Duhring having served for a period of forty-four years as a clergyman in the diocese of Pennsylvania, is being considered as eminently fit to be elected one of the four delegates to the General Convention.

THE SUDDEN death of Charles C. Heisler from apoplexy, occurred on Thursday morning of last week. A few hours before he appeared apparently in usual health, and the notice of his death came as a shock to his many friends and business associates. He was the secretary of the Blaisdell Paper Pencil Company, and a communicant and active worker in the church and Sunday School of the Church of the Saviour, West Philadelphia. Especially did he manifest a deep interest in the work of the Brotherhood of St. Andrew, his last act being the arranging the services to be held the following Sunday morning at the car barn in West Philadelphia. For years he had been most active and devoted to the work of the noon-day Lenten and weekly Friday services at old St. Paul's Church, never allowing business or other engagements to interfere with his attendance at the same. Truly, his place will be hard to fill. The Burial Office was rendered at his late residence on Friday afternoon last, the Rev. Cassius M. Roberts and the Rev. Julius G. Bierck, clergy of the Church of the Saviour, officiating. The interment took place in Christ Churchyard, Milford, Delaware, on the following day.

A NUMBER of the clergy of the Church attended the banquet given last week by the Trans-Atlantic Society in honor of Ambassador James Bryce and his wife, among them being Bishop Coleman of Delaware, who was

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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.

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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.

one of the speakers; Rev. Wm. R. Huntington, D.D., of New York; Rev. J. C. Ayer, Rev. L. H. Caley, Rev. T. J. Garland, Rev. J. B. Harding, Rev. E. M. Jefferys, Rev. C. H. Stocking, D.D.; Rev. W. H. Burbank, Rev. Crosswell McBee, and Rev. Arthur Rogers, all of the diocese.

ON EASTER DAY, Mr. Joseph Clayton severed his connection as verger at St. Stephen's Church, Tenth Street, above Chestnut, in which capacity he had served most faithfully and efficiently for a period of over thirty years and under four rectorships. He was presented with a testimonial and a purse of over \$600 from his many friends in the congregation.

THE CONGREGATION of Christ Church, Franklinville (Rev. John G. Bawn, rector), are raising funds for the erection of a much-needed parish building to replace the old structure of frame which has been condemned as unsafe.

THE FAIR held during Easter week by the congregation of St. George's mission, Richmond (Rev. A. A. Askin, minister-in-charge) netted something over \$700, which will be used in reducing the debt on their new parish building.

THE COLORED mission under the auspices of the Germantown convocation on West Rittenhouse Street, has been named St. Barnabas' mission, Germantown. The parochial and religious work is in the charge of the Rev. F. M. Duty, a very able colored priest, lately from the diocese of Tennessee. A fine property has been purchased and paid for by the convocation and the outlook is very encouraging. There are now about ten parishes and mission stations in the limits of the city where Church work is being done and services held exclusively for colored people.

THE BACCALAUREATE sermon to the graduates of the Hahnemann Medical College was delivered on Sunday night, April 21st, in Holy Trinity Church, by the rector, the Rev. Floyd W. Tomkins, D.D.

THE REV. LOUIS C. WASHBURN, D.D., has accepted the call to the rectorship of historic old Christ Church, 2nd and Market Streets, which was extended him three months ago. Dr. Washburn will enter upon his new duties about September 1st. Some needed and extensive improvements will be made to the parish building.

BURIAL SERVICES were held over the remains of Mrs. Edward Hoopes, at St. James' Church, on Wednesday, April 17th, the rector (Rev. W. C. Richardson, D.D.) officiating. Mrs. Hoopes, who was a member of the well-known Gilpin family, was for many years an active member and interested in the charitable work of St. James' parish. She was one of the earliest members of the Colonial Dames and the Acorn Club, and one of the founders of the Woman's Exchange.

A MAGNIFICENT copy of the famous painting, "The Last Supper," by da Vinci, has been reproduced in oils by James B. Sword and will be placed upon the walls of the chancel of St. Matthew's Church (Rev. J. H. Helms, rector). The work was on view in the galleries of the Art Club on South Broad Street for some time and viewed and much admired by many persons.

ST. PETER'S, Germantown (Rev. S. P. Keeling, rector), has received a legacy of \$500 from the estate of the late Ellen Harrison.

THE REV. EDGAR COPE, rector of St. Simon's Church, has been requested to preach the sermon at the 123d annual convention of the diocese, at the Church of St. Luke and the Epiphany on Tuesday, May 7th.

THE FOLLOWING is a list of "new things" for Calvary Church, Conshohocken (Rev.

Archibald H. Bradshaw, rector), since Advent, 1906: (1) Fixing up the rectory at the cost of \$1,500; (2) a memorial of beautiful altar hangings—dossal, frontal and super-frontal, white and gold—given by Mrs. J. Ellwood Lye; (3) the Men's Club of 187 members; (4) St. Vincent's Society of 57 members for the study of the Catechism and the Church, with the aim of preparation for the Confirmation class; (5) a graded Sunday School, with special instructions by the rector; (6) a weekly teachers' meeting; (7) the re-organization of the Brotherhood of St. Andrew, 12 members; (8) classes for Junior and Senior Chapters of the Brotherhood—instructions upon Character-building and the Church, by the rector.

THE MEN'S CLUB of Calvary Church, Conshohocken, gave their first annual dinner, Monday evening, April 15th, in the parish house. It was a great success, 125 men being present. The decorations were beautiful. The dinner was good. The committee on arrangements were the rector, the President, Mr. Wm. M. Clerer, Messrs. Harry Flowers, Steele, Geo. Berg, Jr., Earl Woodward. The toasts, "The President," Mr. Wm. M. Clever, Toastmaster Mr. Frederic Clark; "Our Club," Mr. Benj. Harry; "Athletics," Dr. Henry Jarnip; "The Church," Judge James B. Holland; "The Rector," Rev. Archibald H. Bradshaw; "The Layman," Mr. Wm. W. Lukens; "Conshohocken," Mr. David R. Ross.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Charleston Convocation—Services in Old Colonial Church.

THE FOLLOWING meeting of the Charleston Convocation was held at St. Luke's Church, Charleston (Rev. L. G. Wood, rector), on April 9, 10, and 11. The subjects discussed were: "Diocesan Missions," "Woman's Work in the Church," "Division of the Diocese," "The Psychological Value of Parochial Missions," "The Vocation of Laymen in the Work of the Church," and "Sunday School Work." The sessions were presided over by the Rev.

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Automobiles and Appendicitis scare some people before they are hit.

Appendicitis is often caused by too much starch in the bowels. Starch is hard to digest and clogs up the digestive machinery—also tends to form cakes in the cecum. (That's the blind pouch at entrance to the appendix.)

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She says: "Five years ago while at school, I suffered terribly with constipation and indigestion." (Too much starch, white bread, potatoes, etc., which she did not digest.)

"Soon after I left school I had an attack of appendicitis and for thirteen weeks lived on milk and water. When I recovered enough to eat solid food there was nothing that would agree with me, until a friend recommended Grape-Nuts.

"When I began to eat Grape-Nuts I weighed 98 lbs., but I soon grew to 115 lbs. The distress after eating left me entirely and now I am like a new person."

(A little Grape-Nuts dissolved in hot water or milk would have been much better for this case than milk alone, for the starchy part of the wheat and barley is changed into a form of digestible sugar in making Grape-Nuts.) 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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John Kershaw, D.D., Archdeacon of the Convocation.

ON THE afternoon of the 2nd Sunday after Easter, the usual annual services were held in the old Colonial Church of St. James, Goose Creek, a few miles from Charleston. The services, which were attended by numbers of people from Charleston, were conducted by the Rev. Albert Thomas, rector of St. Matthew's Church, Darlington, a descendant of the Rev. Samuel Thomas, the first rector of St. James'.

WESTERN NEW YORK.

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

Death of Mrs. Wilmot.

TRINITY CHURCH, Middleport (Rev. H. G. Buisch, rector), is sorely bereaved in the recent death of Mrs. E. Florence Wilmot, wife of Dr. H. A. Wilmot, for many years leader and directress of the choir. She was a Churchwoman of a type all too rare and counted no service or sacrifice too great which would advance the Church's interests.

CANADA.

Notes from the Dioceses.

Diocese of Quebec.

FROM Lennoxville, April 16th, an account comes of the great regret felt by the students at the resignation at the last meeting of the Corporation of Bishop's College, of the Rev. E. A. Dunn, M.A., professor of Mathematics, Mountain professor of Pastoral Theology, and warden of Divinity House. The chief reason given for Professor Dunn's resignation is his desire to return to parochial work. This he hopes to do in the diocese of Quebec. Two other lecturers have also resigned from the college staff, so there will be quite a change in it next session.—THE NEW St. Peter's Church, Sherbrooke, was pronounced free from debt at the last vestry meeting.

Diocese of Ontario.

A VERY BEAUTIFUL set of Communion vessels was dedicated on Easter Day, in All Saints' Church, Tamworth. They were used for the first time at the High celebration.—THE REPORTS from the vestry meetings throughout the diocese are very satisfactory, showing that the past year has been a prosperous one.

Diocese of Montreal.

THE CONGREGATION of St. John the Evangelist, Montreal, intend showing their good will towards Bishop Carmichael, in a substantial way. At the adjourned meeting of the vestry, a resolution was unanimously adopted, congratulating the Bishop upon his succession to the see of Montreal, and expressing the hope that his episcopate will be a long one. It was also decided to present the Bishop, on his return to Montreal in June, with a handsome pastoral staff of silver and ebony. The staff will be purchased in England and its cost defrayed by the clergy and members of St. John's Church.—THE ERECTION of a new building for the Church of the Advent, Montreal, was taken up at the adjourned vestry meeting, which was largely attended. The value of the present church and site is said to be about \$10,000. For the new church at least \$30,000 more would be needed.

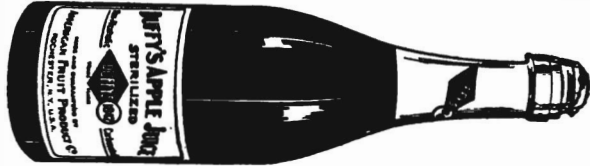
Diocese of Ottawa.

A GREAT DEAL of interest is being manifested in the diocese in raising a large sum for the diocesan augmentation fund. In this fund is included the superannuation, the mission, and the Widows' and Orphans' fund.—THE ANNUAL services in connection with the general Missionary Society of the Canadian Church were held in Ottawa, April 14th, the Second Sunday after Easter. There was a large number of special preachers in the city for the day. At St. Matthew's Church, Bishop Thornloe of Algoma preached in the

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The Rev. H. M. Glass, pastor Methodist Church, South Williamsburg, Texas, writes: "I am fully delighted with the rich, ripe, juicy fruit drink. Others who shared with me the delicate, delightful apple product, enjoyed the drink very much. I send you an order for two dozen pints."

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If You are Deaf--Read This

The Accidental Discovery of an Electrical Engineer, Which Restored His Lost Hearing.

That "Truth is stranger than fiction" is most forcibly illustrated in the case of Mr. Geo. P. Way, for many years the electrical engineer of the Detroit Y. M. C. A., in the accidental discovery he made of a scientific principle, through the application of which his lost hearing was completely restored.



Geo. P. Way, inventor

For 25 years, Mr. Way was a deaf man, unable to hear his wife's voice across the table, unable to enjoy an active part in social life. For him, as for every deaf person, life was a gloomy, individual matter. He was so deaf he could scarcely hear the roar of his engines and dynamos. For ten years he carried an ear trumpet, and had tried every device known; had almost constantly been under medical treatment in the vain effort to get back his hearing. To-day he hears perfectly, yet when he removes two tiny devices from his ears, he is quite as badly off as before—he is again deaf. The story of his discovery, which restored his hearing, is remarkable.

As Mr. Way tells it, he was at his post in the dynamo room one day, and as the buzzing in his ears bothered him more than usual, he placed a curiously shaped tuft of waste in his right ear. Immediately in the midst of the silence that is the misery of one shut off from the sounds of the busy world, there came a crashing sound, and Mr. Way bounded across the room, terror-stricken. Unconsciously he pulled the tuft of waste from his ear. Instantly he returned to the silence that had enveloped him for years. The sound of the machinery came to

him as far away. Then he realized the truth—he had found a scientific principle which would give him back his hearing. For five years he experimented constantly to put his accidental discovery to practical use. He studied the construction of the human ear from every standpoint. At last complete success crowned his efforts. The Way Ear Drum was the result, and it restored his hearing. Others heard of the marvel, and he was overwhelmed with requests for the little devices.

Wealthy business men in Detroit, who had known Mr. Way for years, and the marvellous results which his invention had brought, gave him full financial backing, to extend the blessings which his wonderful ear drums bring to those who suffer from impaired hearing and deafness. Thousands of the drums have been sold in every part of the world, as one pair of the drums in any locality produces many other sales. **Nine persons out of every ten who have used the Way Ear Drums have benefited by them.**

The Way Ear Drum is a thoroughly scientific device. It is of peculiar, sensitive material, shaped to exactly fit the opening to the inner ear. It is easily and quickly placed and removed; cannot collapse; is entirely unfelt and unseen; is very durable, and it **does bring back the hearing.** Don't judge the Way Ear Drum by any other ear device. It is distinctively different in principle. If you are deaf or "hard of hearing," if your hearing is becoming dull, if you have "noises in the head," write a plain letter, telling your troubles to Mr. Way. He was deaf himself and knows. He will be honest and will tell you whether the Way Ear Drum will help you. It costs you nothing to find out. Write personally to-day to Geo. P. Way, 463 Majestic Bldg., Detroit, Mich., U. S. A.

morning and Bishop Holmes of Moosonee, in the evening. St. Matthew's is to be enlarged in the coming summer.—THERE was a public missionary meeting in St. George's parish hall, Ottawa, on the evening of April 15th, when addresses by Bishop Lofthouse of Keewatin, Dean Farthing of St. George's Cathedral, Kingston, and others were given.

Diocese of Toronto.

THE NEED of a Coadjutor Bishop is to be again brought before the diocesan Synod, at its next session, in view of the increased responsibilities that devolve upon Archbishop Sweatman as Primate of All Canada.—THE FUND for the new parish of St. Simon the Apostle, Toronto, shows a large increase since Easter.

Diocese of Huron.

THE NEW ORGAN lately installed in Christ Church, London, is a success.—THE REPORTS of the vestry meetings throughout the diocese are extremely encouraging.—THE Ven. Archdeacon McKenzie, rector of Grace Church, Brantford, has been given leave of absence.—A PARISH HALL is about to be built in connection with St. James' Church, St. Mary's.—A NEW CHURCH is to be built in St. John's parish, St. Thomas.

HARRISBURG.

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

New Organ at Marietta.

A NEW ORGAN has been placed in St. John's Church, Marietta (Rev. Jos. Sheerin), the chancel has been enlarged, and graceful columns substituted for the ungainly masses of wood serving that purpose heretofore. This improvement is fully paid for, the little balance that was needed being more than covered by the Easter offerings, which were enough also to pay the diocesan apportionment for Missions, and almost pay the assessment for General Missions. About \$2,000 for extraordinary expenses has been raised during the last nine months.

A BOOK OF VALUE.*

THE *Work of the Holy Spirit Illustrated by New Testament Symbols*, by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, adds another to the lengthening list of little books with which Bishop Hall has enriched the devotional literature of our Church. The book comprises six sermons preached during the Lent of 1906, and deals with a subject which, on its devotional side, has been less regarded than might seem natural. The Holy Spirit is known to Scripture symbolically as the Temple of God, the living water, the fire of God, the breath of God, the finger of God, and the anointing Holy One. These symbolical designations afford natural divisions for the development of the theme. The purpose is, as the Bishop says at the close, "to make people think, and realize the great truths of God's revelation, the seriousness of life, the privileges we enjoy, and then to help them to feel as they think and to act as they feel. This is ever the right order. Our religion is not based on facts. These must be rationally apprehended. Then our affections are to be correspondingly moved and our wills stirred." That is the work of the Holy Spirit.

* *The Work of the Holy Spirit.* By the Bishop of Vermont. The Young Churchman Co., Milwaukee. 97 cents by mail.

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