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"WHEN THE COMFORTER IS COME."

VERY expressive and suggestive is the designation long accorded and identifying the Sunday following Ascension day as "Expectation Sunday"; something that seems to breathe the hush, yet the alert, listening expectancy, foretelling the coming of some great event.

There is room abundant for much and interesting inference, as we picture, in well grounded imagination, the little assembly gathered, in all probability, on this day, in the earliest sanctuary of the Church, that quiet "Upper Room" so filled with holiest memories and already endeared as the House of Prayer. Not difficult would it be to recognize, by name, or character, many within the little Flock lately bereft and orphaned, and now gathered about the Eleven and the sorrowing Mother; those who had walked closest with Him they mourned, those who had felt His healing touch, those who had shared His tender ministry in countless ways, and obeyed the loving call—"Follow Me."

Interesting the study of the group from this standpoint, and deepening in import the scene, as the silence is broken by the voice of prayer seeking guidance and wisdom in the deliberation demanding now their earnest and united attention, the choice of one to fill the vacancy so sadly made in the Apostolic band and Order, resulting in the call and appointment of Matthias.

But the absorbing interest of the day, for each and all, must needs have been the eager hope, the ardent expectation, looking to the fulfilment of the wondrous promise; and when is recalled all that that promise had foretold, readily comprehended is its fervent anticipation. Gone from them, indeed, their Lord and Shepherd of the Fold; but lovingly had He declared: "I will not leave you comfortless. I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. He shall teach you all things, and bring to your remembrance all things whatsoever that I have said unto you. He will guide you into all truth—when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth."

Surely it is not strange that hearts bereaved should yearningly await a promise so rich. And how the waiting, with its deepening sense of loss and loneliness, must have intensified the longing. This, perhaps, its purpose—this season prolonged of hope deferred, these ten long days of weary watching, these days when hearts were sad, and eyes grown wistful, as softly the watchword passed from lip to lip—"When the Comforter is come."

Very beautiful this waiting vigil of the infant Church; and should it not be likewise the attitude of the soul in each recurring season of "expectation" when, with eyes still gazing heavenward, following its ascended Lord, yet onward also, to the coming of the promised One, we wait? A season it is when hearts bereaved and sorrow-bruised, should lay fast hold on the sure word of promise, the Word that can not fail, assured that in His own good time, "not many days hence," peace and hope shall dawn again—"when the Comforter is come." When hearts sore troubled, and perplexed, 'neath anxious cares, should not despair, for they shall grow light again—"when the Comforter is come." When souls astray, bewildered, doubting, drifting, need but wait and watch, for light and guidance shall be theirs—"when the Comforter is come."

Let us not then lose the blessed message of the season of waiting, the waiting days of God's own time, praying ever for heart prepared and mind made ready, when to him who waits with trusting expectation He that cometh will come—even the Spirit of Love and Truth—God Himself, "the Comforter."

HE WHO DIED for us lives for us. He who bore our sins gives us the fulness of His strength. And in Him we can bring to God the sacrifice of ourselves. Our Eucharist offers to us the virtue of Christ's Life and Death, His Flesh and Blood, for the strengthening and cleansing of our bodies and our souls.—Bishop Westcott.

PROVINCES AND MISSIONS.

ONE of the subjects referred by the General Convention of 1904 to that of 1907 is the question of Provinces. We take it up first among subjects pertaining to General Convention for discussion, not because it is intrinsically the most important subject, but because upon the answer to the question which we may give to this consideration, will hinge much of the detail in which other administrative questions must be discussed. If we are to have provinces, we must so provide for their synods and so arrange our other legislation, that the provinces shall serve a real purpose and not be mere ornamental appendages to a system that is complete without them.

At the outset we frankly admit, and even urge, that it is possible for a Provincial System to be so devised as to be useless, if not actually harmful. In itself, the fact of organizing an intermediate body between the diocesan and the General Convention is not of importance. We have no desire to ponder to the alleged American craving for over-organization. There is too much truth in the saying that when an American wishes to accomplish something he forms an organization, and when the organization does not accomplish it he forms another. It is at the risk of illustrating anew this witty saying, that we still maintain that *if it is wisely ordered*, the Provincial System may be of very great value in this American Church.

Another preliminary caution should be observed. Though the Anglican Communion is very generally organized on the Provincial System, neither in England nor in Canada are the conditions such as to afford a very useful precedent for us. In both those countries, the Church is working from the provincial to the national organization; in the United States we must work from the national to the provincial organization. Each of those countries has but two provinces, and in both of them, the provincial organization affords very little of practical value that would not be better secured by a consolidation of the provinces. A like limitation would attend the division of the American Church into only two provinces. In order to make the Provincial System effective at all, we must break away from the precedent set by the Church of England and her daughter Church in Canada.

THE DRAFT of a canon providing for a Provincial System was reported to the General Convention of 1904 by a Joint Commission, and after the brief discussion which alone was possible at a time when the whole digest of canons was under revision, it was recommitted to the Joint Commission for further consideration and report to the next General Convention. Unless that proposed canon (Journal 1904, pp. 287, 288) shall be reconsidered by the Joint Commission, it will, therefore, constitute the concrete form in which the subject will come before the General Convention at Richmond.

The proposed canon first provides for grouping the dioceses and missionary districts into seven Provinces. It gives equal rights to dioceses and missionary districts. It provides for Provincial Synods with separate houses of Bishops and clerical and lay deputies. The Bishops in each Province are to elect a "Primate." The powers of the Provincial Synods are thus defined:

"The Provincial Synod, when duly constituted, shall have power to enact statutes or Canons: first, providing for its own organization, regulation, and government; second, for the erection and conduct of a Court of Review for the proper adjudication of cases brought before it in due form from the diocesan courts, unless and until such courts are established by the General Convention; third, for the institution and government of a Provincial Board of Missions auxiliary to the General Board; fourth, for the development and regulation of its educational institutions; fifth, for such other matters as concern the general welfare of the Church within the Province; sixth, always providing that such legislation shall in no way conflict with the constitutional powers of the General Convention."

We feel impelled to point out two fundamental defects in this proposed canon. One is pointed out by the Joint Commission itself in its report, which is that the canon as presented is unconstitutional, for according to Article VII. of the constitution, "no diocese shall be included in a Province without its consent." The Joint Commission proposes to meet this difficulty by amending the constitution in such wise as to omit the words quoted. But that means that the canon itself cannot even be considered at the Richmond General Convention, and that the whole matter of Provinces must remain in abeyance until the constitutional obstruction be removed. Moreover it is very doubtful whether a sufficient vote in two General Conven-

tions to amend the constitution in that particular can be obtained, for there are never wanting, those who will be suspicious of new things that are as yet undefined.

Our own judgment is that the Provinces should first be created with the constitutional limitation recognized, and that their functions should be so adequately defined as to make it probable that they would be valuable accessories to our machinery. In that way there would certainly be some Provinces formed by the consent of a sufficient number of dioceses, and those Provinces would then be in position to demonstrate whether or not the System was itself workable. This might constitutionally be accomplished by some such provisions as the following:

It shall be lawful for any three or more Dioceses or Missionary Districts in any group hereinafter specified, to form a Province, in which each Diocese and Missionary District situated within the same group shall, at any time possess the right, by majority vote of its convention or convocation, to become a constituent part.

Such groups shall severally consist of the following:

[Specify the limits of the potential Provinces. The eight judicial "departments" already in existence might well become the boundaries of a like number of Provinces.]

At the next Convention of every Diocese and Convocation of every Missionary District after the passage of this canon, every such Convention and Convocation shall determine by vote whether (a) it will or (b) will not appoint deputies to a primary Provincial Synod, to consist of the Bishops and deputies from the Dioceses and Missionary Districts heretofore named in the group in which such Diocese or Missionary District is situate. The result of such vote shall be communicated to the senior Bishop having jurisdiction within such group. If the vote of any Diocese or Missionary District be affirmative, there may then be elected not more than six (?) clerical and six (?) lay deputies to represent the said Diocese or Missionary District in the primary Provincial Synod.

If, after each Diocese in any group has the opportunity of determining by its Convention, whether it will have part in such primary Provincial Synod, the senior Bishop in any group shall find that not less than three Dioceses or Missionary Districts have declared their determination to do so, and shall have elected deputies to a primary Provincial Synod, he shall summon such primary Provincial Synod, to be held at some convenient place within some Diocese or Missionary District within the group, which has elected deputies, and shall notify the Bishops and deputies-elect of such Dioceses and Missionary Districts.

In some such wise as the foregoing, we should be able at once to enact a Provincial System, and the rights of dioceses to hold aloof from that system would be recognized.

The other defect in the proposed canon which we would point out is the vagueness with which the functions of the Provincial Synods are defined.

It is obvious that unless these synods are to be of some practical use, it cannot be worth while to form them; nor, unless their utility be apparent, will busy men, especially of the laity, give time to attend their sessions. The provincial synods ought to enact very few, if any, canons. Legislation should be a very minor part of their duties. General canons constituting the courts of review uniformly within all the provinces will be of more value than separate provincial canons on the same subject, such as would destroy uniformity. The several Provinces might well choose members of their provincial courts, but let the courts themselves be constituted by General Convention.

The chief business of the Provincial Synods should be MISSIONS. We cannot too strongly insist upon this requirement. Missions never receive adequate attention from General Convention, and, in the nature of the case, cannot and will not receive it. General Convention is primarily a legislative body, and with difficulty subserves other functions.

The Provincial Synods should be primarily missionary and executive bodies. But they must be charged with real authority, else they will be of no greater value than are the present Department conferences. They must possess authority, but they must exercise that authority in coöperation with the general Board of Missions. We believe that could be accomplished in this wise.

Provide that the provincial synods shall assume direction of the raising of all revenues for general missions within each Province; the amount expected from the Province being stated annually by the general Board, and monies raised being deposited with the Board. Let all the details of raising the money be left to the Provinces.

And similarly, let all appropriations be made through the Provinces. Let the general Board cease the present difficult task for a centralized body, of determining between many conflicting—but often petty requirements of distant dioceses. Let

the Board make appropriations in bulk to the Provinces, and at once terminate one of the most prolific causes for friction which have existed for many years in this American Church. Let each Province elect certain representatives to have membership in the general Board, in addition to the greater number of members appointed at large by General Convention as at present.

To divide the missionary responsibility in some such wise as this would, we are confident, be the greatest gain to the missionary cause that could be devised. For on the one hand, the importance of the matters to come before the provincial synod would insure representative attendance at the synods, and that, in turn, would create large local enthusiasm for the missionary cause in centers where the synods might be held, of which with annual sessions, there would be eight each year. And on the other hand, the continual friction between the Board and sections of the missionary field would at once be eliminated.

For disguise it as we may, there is friction to-day. There are sections in which the sense of responsibility is dormant, because of a sense that a right perspective of the missionary field is lacking on the part of the general Board, and for other reasons. But we would not enlarge upon this theme, nor yet inquire where the blame may lie. The one point we urge is that our missionary work will be accomplished more unitedly and more intelligently if responsibility be divided, and each section of the Church be entrusted with its own share of the work. We need hardly urge, at the same time, the importance of so limiting the provincial responsibility that it shall always be exercised in coöperation with and not in hostility to the general Board.

We should feel that an opportunity had been distinctly lost if a Provincial System should be enacted that would not make missions its primary object. But this means that those who have the missionary cause most at heart must develop the details of a canon that shall at once provide for a Provincial System and a missionary system. It is only too easy to separate the two.

Certain other powers would, no doubt, gradually be diverted from General Convention to the Provinces, thus restoring to the former body the power to accomplish its business in the triennial three weeks which now are so inadequate for it. Yet the missionary cause must always come first, and subordinate duties could be assumed after the Provinces were in working order.

FROM WORK to titles is a far reach, and we attach only very minor importance to the latter. Yet it is said with too much truth that Americans love unduly high sounding titles. "Primate" is a term, in our judgment, of too great dignity to apply to the ranking Bishop of a Province; "Archbishop" is a more usual title, being that which historically applies to the *primus inter pares* in a Province. But it is true that in history the terms have not always been used with discrimination. The "Primate" might better be the ranking Archbishop in the whole national Church. Yet we do not lay stress upon this objection. If calling every Archbishop a Primate will help to get our missionary work better done, we will cheerfully acquiesce, and we should especially deplore a discussion that would hinge upon titles of executives rather than upon work to be executed. If the main purpose of a Province were to supply an exalted title, we should be among the most vigorous opponents of the Provincial System. Happily, we shall all agree that the titles are the least important part of the question, and we shall all be ready to acquiesce in whatever may be determined upon.

But let us lay stress upon the work to be accomplished by the Provinces.

ANSWERS TO CORRESPONDENTS.

W. N. B.—(1) It is not lawful for a priest to omit the words "Let us pray." (2) Neither is it lawful to omit the prayer for the Church Militant. The other things which you mention are equally unlawful. (3) After the communion of the people when nothing is left, we see no reason why the vessels should not be cleansed immediately; but if the smallest particle of either kind remains, they may not be consumed, according to the Rubrics, until after the Blessing. (4) The Rubrics bind Anglican priests under the pain of mortal sin, not only because of the precepts of the Church, but because they are in our communion the subject of the solemn vow. The devout laity must remonstrate with the parish priest rather than allow such a thing to go on, and if he refuses to comply with the Rubrics of the Prayer Book, the Bishop of the diocese should be notified.

CATHOLICS.—For the officers of the American Societies, see the *Living Church Annual*. For the English, we have not the list at hand, but information could be had by addressing the "Secretary of the English Church Union," London.

M. W.—In the *Living Church Annual*.

IMPORTANT LAW DECISION

In the Matter of the English Church

THE BISHOP OF BOMBAY'S CHARGE STILL DISCUSSED

The Living Church News Bureau (London, St. George, Martyr, Patron Saint of England, 1907)

AN important judgment has recently been given by the King's Bench Division of the High Court in two cases under the Education Act of 1902, which raised the question whether a parent who is a member of the Church of England was guilty of an offence if he sent his child to church instead of to school on Ascension day. Both the appellants had been fined by the Magistrates at Barnsley for this alleged offence, the West Riding of Yorkshire County Council being the Education Authority for the district. The Lord Chief Justice and the two Associate Justices agreed that the appeals should be allowed and the convictions quashed. Mr. Justice Phillimore (the well-known Catholic Churchman), in agreeing, said that the argument that the English Church had not set apart any day for religious observance seemed to be based partly on a misapprehension of the Catholic doctrine, whether Roman or Anglican, as to religious observance, and partly on an erroneous view as to what an Establishment was.

"A Church which was established was not thereby made a part of the State. The phrase meant that the State had accepted the Church as the religious body truly teaching the Christian faith, and gave a certain legal position to its decrees. The accepted legal doctrine, as to which there was no controversy, was that the Church of England was a continuous body from its earliest establishment in Saxon times. That being so, and assuming that it had the power to decree religious observances, had it decreed the observance of Ascension Day? The holy days were fixed by canon in 1362, and the statute 5 and 6 Edward VI., c. 3, reduced the number. Ascension Day was included, and had been accepted by Parliament as a day which the Church had lawfully set apart for religious observance. A conclusion by the magistrates that this was not a reasonable excuse would be one that this Court would be bound to set aside. But it was a sufficient answer for the appellants to say that they could not obey this law, as they were obeying the statute 5 and 6 Edward VI., c. 1, which was kept in force by 9 and 10 Vict., c. 59, subject to the abolition of the pecuniary penalty."

He was very glad to be able to agree with his learned brothers, as, if they decided otherwise, the cause of civil and religious liberty would suffer very much.

The *Builder* of a recent issue contained the following note on Ely House (Old and New), London, and the proposed new dioceses for the eastern counties of Essex and Suffolk:

"The Ecclesiastical Commissioners have sold Ely House, Dover Street, W., for 14,500*l.*, and will divide the money between the new dioceses of Essex and Suffolk. The house, No. 37, having a mitre upon its front, has been the town residence of the Bishops of Ely since 1772. In pursuance of the Act 12 George III., c. 43, the Crown acquired 'the capital mansion-house called Ely House, situate in Holborn, and the site thereof . . . in order to erect thereon public offices' in exchange for a capital sum of 6,500*l.*, a perpetual annuity of 200*l.* to the occupant of the See, and the building of a house for the Bishops upon land belonging to Lord Chetwynd in Dover Street, Piccadilly. The Bishops of Ely derived their property in Holborn from the bequest to them by Bishop John de Kirkeby of a messuage and nine cottages on the hill rising from the right bank of the Fleet [the ancient London river from whence Fleet Street got its name], and further bequests of adjoining lands and tenements by Bishops William de Louth and John de Hotham in 1290-1336. Such was the origin of the earlier Ely House, or Place—the home of John of Gaunt and Sir Christopher Hatton—which is depicted in the late H. W. Brewer's drawing, 'A Monastic Suburb of Old London in the Sixteenth Century,' published in the *Builder* of January 1, 1898, and as 'my lords of ely' in A. Van Wyngaerd's view of about 1550. In 1776-80 the old Place was pulled down, but Charles Cole, architect and surveyor to the Crown, rescued St. Etheldreda's Chapel [now unfortunately in the possession of the Romanist Dissenting body]. The Bishop's tenure is commemorated by the carved sign of the tavern in Mitre Court."

It is understood that the official residences for the new dioceses will be in Ipswich and Chelmsford.

It is announced that one of the great porches of the new Liverpool Cathedral is to be provided by the children of the diocese, and will be known as the "Children's Porch." The sum of £2,000 is to be raised for this object, and already £330 stands to the credit of the fund. Sunday text has been set apart for

special children's services in the diocese, when references are to be made to the Cathedral.

Lord Aldenham, to whom we are indebted for the magnificent restoration of the great screen at St. Albans, has now expressed his intention of defraying the entire cost of reconstructing the organ in St. Alban's Cathedral. At present the organ occupies a position above the St. Cuthbert's screen separating the nave from the choir, and seriously impedes the view from east to west. The instrument is to be enlarged, divided in two parts, and inserted in the arches on the north and south sides of the screen. The work is estimated to cost nearly £3,000.

The committee of four architects appointed by the Dean and Chapter of St. Paul's to consider whether the construction of a sewer, proposed by the London County Council, would affect the fabric of St. Paul's have reported adversely to the scheme. They are of opinion that the construction of such a sewer so near St. Paul's, after taking into consideration the present sensitive condition of the structure, "might very possibly become a very serious danger to the Cathedral fabric, and should, therefore, be opposed by the authorities by every means in their power, in order to secure another route for this sewer which would be free from any possible risk to the building." In pursuance of the report, the trustees of the Cathedral fabric have addressed a petition to the London County Council. A petition to the Lord Mayor to grant the guild hall for a public meeting to protest against the proposed sewer was lying in the vestry of St. Lawrence Jewry all last week for signature.

At the monthly meeting of the S. P. G., held on Friday, the Secretary (Bishop Montgomery) stated that for the dioceses of Rupertsland, Qu'Appelle, and Calgary, the Archbishop of Canterbury was appealing for some 25 or 30 young men to fill up gaps for the next four years. After that it was hoped that the Canadian Church would be able to provide its own clergy to a great extent, since the S. P. C. K. were offering 100 scholarships for three years to be held in Canada by candidates for Holy Orders in the theological colleges. He also stated that the Church in the United States was sending £700 for the panelling of their new board room, and this sum was expected to form one of the purses to be placed upon the stone of the new house which was to be laid next week.

Bishop Bromby, whose decease occurred at Clifton (Bristol) on Sunday week, was the senior prelate of the English Church, both in age and the date of his consecration. He was born at Hull in 1814, graduated from St. John's College, Cambridge, in 1837, and was ordained in 1838. In 1864 he was consecrated to succeed the first Bishop of Tasmania (Dr. Nixon), and occupied the See until 1882. After his return to England, he was assistant Bishop of Lichfield for ten years, and of Bath and Wells from 1892 to 1900. He was the author of several educational publications. R. I. P.

Professor Jones, Principal Fairbairn, and Mr. S. T. Evans, M.P., have resigned from the Royal Commission on the Church in Wales. They were the three Protestant Dissenters on the Commission. It is understood (says the *Standard*) that the retirement of the commissioners named was definitely decided upon after reference to the Lord Chancellor and the President of the Local Government Board, who apparently decided in favor of certain rulings of the chairman (Lord Justice Vaughan Williams) to which the three Protestant Dissenting members objected.

In the matter of the Bishop of Bombay's Charge, the ten members and associates of the Society of St. John the Evangelist in India, being priests in the diocese of Bombay, have addressed an appeal to the Lord Bishop of Calcutta, Metropolitan of India and Ceylon. In view of the Charge, they say, and in view of the fact that the said Charge has caused much pain and disquietude in the minds of many Churchmen, and whereas at the present time imputations of disloyalty to the Church of England are current to the discredit of those who, like the undersigned, have been for many years inculcating and defending the doctrines of the real Objective Presence, of the Eucharistic Sacrifice, and of the Adoration of Christ in the Blessed Sacrament, they desire to make a statement to his Lordship, their Metropolitan, of what it is that they themselves hold and teach on this all-important subject. For this purpose they adopt *mutatis mutandis* as their own the words of a statement of due time regarding the Holy Eucharist which, in the year 1867, was put forth and signed by several well-known and honored English Catholic divines. They then proceed to state to their Metropolitan, and, through him, to the Bishops of his Province, and to the Church at large, what they believe to be the mind of our Lord Jesus Christ touching the said doctrines,

as expressed in Holy Scripture, and as received by the Church in England in conformity with the teaching of the Catholic Church, in those ages to which the English Church directly appeals. After setting forth their profession of faith regarding the Holy Mass, they point out that for the last thirty years, with the approval of the three last Bishops of Bombay, they have practised that ceremonial which from ancient times has symbolized and set forth the doctrine which they teach, as set forth in their said statement. In making that statement they desire expressly to guard themselves against being supposed to put it forth as any new exposition of the faith; nor do they do it in order to necessarily elicit from their Metropolitan, or from the other Indian Bishops, a formal declaration as to the matter about which they appeal; but in order that they may assure their Metropolitan, and the Episcopate of India generally, what it is that they themselves teach, and also what they do not teach, concerning the Blessed Eucharist.

Accompanying the publication of this memorial of the S. S. J. E. Fathers and Associates in India, there is a letter from the Bishop of Bombay to his Metropolitan and brother Bishops in India and Ceylon in regard to the memorial. The Bishop denies that his Charge was an attack on the Society of St. John the Evangelist, or that he had accused the Fathers of this community of holding the most gross and material of the views on Transubstantiation, and also of adoring "the corporal presence of Christ's natural Flesh and Blood." He says that what he did say on this subject had reference to those practices which "are at least suggestive of Roman teaching." The Bishop again shelters himself behind the Report of the Royal Commission, and asks on what ground the Report condemns such practices "if not on the ground that they represent teaching with regard to the Sacramental Presence of our Blessed Lord which is not permissible teaching in the Church of England?" It formed no part of his present purpose to traverse the definition of their views which the Cowley St. John Fathers have sent to their Lordships, but he felt it his duty at the present juncture to keep the "one issue" clear—namely, "that such practices as are significant of views which are emphatically not the views of our Church should be 'made to cease.'" He should be greatly surprised if their Lordships do not agree with and support him in his contention.

Sir George Cooper, of Hensley Park, has appointed the Rev. H. C. Percival, vicar of St. Peter's, Southampton, to the vicarage of All Saints', Hursley—sacred to the memory of its once poet-priest, John Keble.

The general condition of the Primus of the Scottish Church has materially improved during the past week. The Dean of St. Paul's, who has also been seriously ill, is somewhat better.

J. G. HALL.

EVENING.

I.

Softly now the dews are falling,
Birds are calling,
Lavish now the perfumed air
The sense is palling.

II.

Earth is teeming o'er with richness
And opprest,
Yet sweetly are the flowers drooping
On her breast.

III.

Swiftly now the skies are palling
In the west,
For the sun in glorious toll
Has won her rest.

IV.

Blades of grass beneath my feet
Are gently weeping,
Soon the little glow-worms' lanterns
Will be peeping.

V.

Earth and sky in lingering kiss
Are meeting,
One by one the friendly stars
Are greeting.

VI.

Father, at the close of day
When night is calling,
Grant us shelter in Thy home
From dark appalling.

VII.

When the dews of death are falling
May we, sleeping,
On Thy breast in shelter rest,
In Thy keeping.

FANNIE C. WHITEFIELD.

ANNUAL FESTIVAL OF ST. GEORGE'S SOCIETY

Endorses the M. T. O. Movement

OTHER ITEMS OF INTEREST FROM NEW YORK

The Living Church News Bureau
New York, May 6, 1907

ON Sunday evening, the 28th ult., the St. George's Society held its annual festival service at the Church of St. John the Evangelist, Waverly Place. The Rev. Walter E. Bentley preached an appropriate sermon, and the rector, the Rev. A. B. Howard, assisted by the Rev. W. C. Rodgers, assistant priest at St. Agnes' Chapel, conducted the service. The Order of the Sons of St. George is definitely a body of English men down to the third generation, and the Order is closely associated with the Church of the English Prayer Book, as will be seen by the sentiments of the following appeal:

"During the summer of 1907, the Jamestown Exposition, at Norfolk, Va., will commemorate the three-hundredth anniversary of the first English settlement on American soil. That was a momentous occurrence to every dweller in the land. If Columbus instead of Captain John Smith and his followers, had landed at Jamestown, then almost inevitably, our civilization would have been Spanish-American, akin to that of Mexico and the South American Republics. Very properly, therefore, on the spot where the prayers of the Church of England were first read on American soil, and where its first church was builded, the American Episcopal Church is preparing to place on the altar of the restored church, a thank-offering of one million dollars, in token of thanksgiving for three hundred years of English Christianity. During this time of thanksgiving, the thoughts of the American people will be turned aside from the petty points of difference and small jealousies, which divide the two broad kindred nations, and will be turned strongly toward the broad sympathies and common interests that unite them. No time could be more opportune, for the presentation of the claims of an Anglo-American society which seeks to gather men of English blood into its lodge-rooms, where, as Carnegie so well says, they may learn to love both lands, and to do what in them lies to bring their people to a like affection for each other.

"So parted by the rolling flood,
The love that springs from common blood,
Needs but a single sunlit hour
Of mingling smiles, to bud and flower."

"The Order Sons of St. George admits to its membership men of English birth, and of English descent down to the third generation. Among its objects and aims are, the providing of mutual help, and the encouragement of the virtues of friendship, charity and love. Its members avow and profess themselves loyal citizens of the great American Republic, grateful for the opportunities for material advancement which she affords to all her citizens, and full of faith in the glorious future of a free country, whose freedom rests upon the English Magna Charta no less firmly than upon the American Declaration of Independence. They further aim to make manifest that the same sterling virtues which characterized the founders of America are to be found in the English element of the body politic in this twentieth century.

"The Order seeks to suitably mark the three hundredth year of English influence upon American destinies and its own thirtieth anniversary year, by adding twenty-five lodges to its present roster of three hundred, and five thousand to its present membership of twenty-five thousand."

The Rev. Dr. W. T. Manning, vicar of St. Agnes' Chapel, went to Philadelphia on Thursday to preach at the annual service of the Philadelphia branch of the Girls' Friendly Society.

The annual meeting of the Cathedral League of the diocese of New York was held on Saturday, May 4th, at 3 P. M. in the Synod Hall. There was a large attendance. After the reading of the reports, the following officers were elected for the ensuing year: President, Robert G. Hone; Vice-President, Charles F. Hoffman; Secretary, William Foulke; Treasurer, Henry W. Munroe; for members of the Executive Committee (class of 1910), Richard H. Williams, Henry L. Hobart.

The report of the Woman's Auxiliary to the Cathedral League was read by the Rev. Dr. Grosvenor. An earnest appeal is made for \$60,000, which together with \$40,000 now in hand will make up \$100,000 needed to meet a conditional offer of another \$100,000. With this \$200,000 the "Crossing" can be finished. Dr. Grosvenor deprecated criticism and urged united and enthusiastic action on behalf of this great work.

The Rev. Dr. Huntington considered that compared with the length of time taken to build the old Cathedrals in Europe, good progress had been made on the work here. The Hon. Alton B. Parker pointed out the tremendous importance of the Cathedral in its work of handing on the old Faith to posterity.

The members of the League and of the Auxiliary and their

friends visited the two chapels now nearing completion. The Bishop of the diocese and the Bishop Coadjutor were also present.

On the evening of Monday, May 13th, there is to be a service for all the acolytes and servers of the various churches in and around New York City. The preacher will be the Rev. Edward P. Hooper, curate of Holy Innocents', Hoboken. The officiant, the Rev. Wm. Everett Johnson, priest-in-charge of the Church of St. Mary the Virgin, Chappaqua; deacon, Rev. Fred'k W. Davis, rector of St. Martin's, Brooklyn; and sub-deacon, Rev. Edward J. Cooper, rector of St. John's, Hasbrouch Heights. There will be a solemn procession during the service, in which all the visiting acolytes will participate, vested. After the service a reception in the crypt of the church.

The Archdeaconry of Westchester met at Grace Church, Nyack, N. Y., on Thursday, May 2nd, at 11 A. M. The Rt. Rev. H. C. Potter, D.D., preached an eloquent sermon, followed by celebration of the Holy Communion, the Bishop being the celebrant, assisted by the Ven. Archdeacon Van Kleek, D.D., and the Rev. Franklin Babbitt, rector of Grace Church, Nyack. There were about 50 clergy present, the music rendered by the boy choir, and a large congregation attended the service. After which luncheon was served in the parish house most bountifully, by the ladies of the parish. The topic of the afternoon session was "The Sunday School's Relation to the Perpetuation of the Church," and the subject, first, "Material for the Missionary Spirit," second, "Material for the Holy Ministry." The speakers were the Rev. F. F. Germain, rector of St. Thomas' Church, Mamaroneck, N. Y., and the Rev. Thomas R. Hazzard, rector of All Saints', Briar Cliff, Ossining, N. Y.

Professor J. Charles Roper, D.D., of the General Theological Seminary, has been granted a year's leave of absence to recuperate his health. He proposes to spend the summer in Canada and next winter in Europe, with every prospect of a complete restoration of health.

On Sunday, the 12th of May, at the morning service, the Rt. Rev. Sidney C. Partridge, D.D., Bishop of Kyoto, Japan, will preach in the Church of the Transfiguration, 1 East 29th Street, a sermon on behalf of St. Stephen's College, Annandale, New York, with especial reference to the work of the "Educational Aid Association." The Rev. George Clarke Houghton, D.D., rector of the Church of the Transfiguration, is an alumnus of St. Stephen's and has always evinced a keen interest in the success of the college. In these days of material things it is cause for congratulation that the diocese of New York has a Church College, of which the Bishop of the diocese is *ex-facto* president of the board of trustees, a college to which Churchmen may send their sons with the certainty that in addition to their material education, they will receive a knowledge of the world of the Spirit. St. Stephen's College is in no sense a theological seminary. It offers a course of instruction covering four years, and confers upon its graduates the degree of Bachelor of Arts. Although its graduates are well distributed among all the learned professions, and many are in business life, yet a majority of them enter some theological seminary and study for the ministry of the Church, and it is in the interest of these young men that the "Educational Aid Association" has been organized. The Church has the same reason for giving financial aid to the candidates for its ministry that the Nation has for giving financial assistance to the cadets at West Point and Annapolis.

THERE are few things in the religious life so disquieting as the perplexities of prayer. We make our prayers earnestly, deliberately; we are sure what we ask is not plainly against God's Will;—sometimes there seems no answer at all. What are we to say? Very often nothing; we can only bow the head, and be silent and wait.

Through these perplexities we may learn the real secret of prayer. The essence of prayer . . . is the act, not the answer. It is the communion of the child with the Father. It is the placing of the life—its thoughts and wants and hopes—on the Divine Will, and leaving it there. If no answer seems to come it is often just to test the reality of our trust in that Will of God.

When we think that prayer is its own end, we leave the answer to Him; and this trustfulness brings a great calm; and this calm, this sense that all is in God's Hands, is the real power that prayer gives to life.

When we are perplexed, let these great words of St. John fall upon our ears with their calm strength:—"This is the confidence that we have in Him, that if we ask anything according to His Will, He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions that we desire of Him." That is the secret—"We know He heareth us."—Bishop Cosmo G. Lang.

THE JUNIOR AUXILIARY IN CHICAGO

Missionary Work Among the Children

ACTIVITY AMONG THE MEN'S CLUBS

The Living Church News Bureau
Chicago, May 6, 1907

ONE of the problems which is pressing for solution in Chicago, as in other large cities, is how to reach the foreign-born population and their children, religiously. In Chicago there are forty-five languages spoken, and this city is therefore one of the greatest fields for this kind of work to be found anywhere in the world. The Germans, Slavs, Scandinavians, Italians, and Greeks are all numerous here, and the conviction is growing among Chicago Churchmen that something extensive ought to be done by the Church on their behalf. In recent editions of *The Diocese*, and in the parish paper of Grace Church, there have appeared several thoughtful articles from the pen of the Rev. E. M. Frank, curate of Grace Church, Chicago, on this important theme. Grace Church parish has for some years accomplished considerable work among the Bohemians residing on the West Side of the city opposite the parish church, and at present there is a growing Sunday School work centering at Grace Church, gathered from among the Bohemian children living in this part of the West Side. They meet in Grace parish house for Sunday School at about 9:30 A. M., and are being trained to the services of the Church, some of which they attend. There are signs of a deepening interest in many phases of this kind of work, in various parts of Chicago.

The Junior Auxiliary branches of the diocese have found that sectional meetings on the three sides of the city have been effective substitutes for one annual meeting attended by delegates from all local branches, and on the last three Saturday afternoons of April such sectional meetings of the Juniors were held, at which the annual reports of the branches were read, and the year's work reviewed, and plans for the coming year discussed. There is at present no diocesan vice-president in charge of the Junior work, no successor to Mrs. E. M. Duncombe, who filled this office for several years, having as yet been appointed. The meeting for the West Side branches was held at Epiphany parish house on the afternoon of Saturday, April 13th, and was attended by about 150 persons, in spite of the snowstorm and the general inclemency of the weather. On the following Saturday about 100 members and friends of the Junior Auxiliary met at St. Paul's parish house, Hyde Park, for the South Side meeting, and on April 27th, the North Side branches met at the parish house of the Church of Our Saviour, between 75 and 100 being present. Mrs. J. K. Lewis of Evanston, assisted by Mrs. H. B. Gwyn of Sheridan Park, arranged the programmes of these meetings, and the diocesan president of the Auxiliary was the chairman at all of them. The annual reports showed that there are now in the diocese some fifty-two Junior branches of the Auxiliary, with a total of about 1,200 children enrolled. During the year 100 missionary boxes have been sent to all parts of the domestic and diocesan field, the value being \$1,698.07. Of these, 61 boxes were for diocesan missions, and were valued at \$472.28, and 39 boxes went to the domestic field, valued at \$1,225.79. In addition, there were gifts of money amounting to \$531.35, making a total of \$2,229.42, in value and in money, given by the Chicago Juniors during the year. Six scholarships are supported now by these children, in missionary schools in South Dakota, Mexico, Alaska, Honolulu, Africa, and Japan. A very bright and interesting feature of these three sectional meetings was the "missionary post-office," which consisted of the reading of six letters, one from each of the children supported by these scholarships. They were personal letters, written for these meetings, and were read at each meeting by six selected children from the attending branches. The full amount needed for these scholarships is over \$411, and it is eagerly raised by the Chicago Juniors. The offerings at these three annual meetings were given to the United Offering of 1907, and amounted to \$18.75. The year's work has been well maintained throughout the diocese, and the plans for the coming year are being carefully outlined by the diocesan officers in charge.

Missionary work among the children was also the topic at the monthly meeting of the diocesan branch of the Auxiliary, held on Thursday, May 2nd, at the Church Club rooms. There

were 70 persons present, and the papers and addresses were on "The Babies' Branch of the Auxiliary."

Mrs. H. B. Butler, the vice-president in charge of the Babies' branch, took charge of the programme, and the main paper was by Mrs. John Neal Tilton of La Grange. Reports were given by workers from Irving Park, the Church of the Good Shepherd, and the Church of the Epiphany as to the methods of conducting the annual and semi-annual meetings of their respective Babies' branches. This department of Auxiliary work has been well started in Chicago, and will be taken up by many additional parishes in the near future.

Continued discussion among the Chicago clergy concerning Dean Slattery's book, *The Master of the World*, discloses different opinions about the work. That there are serious defects in the book was brought out by Dr. F. J. Hall's review, read at the recent meeting of the "Round Table," and this was agreed to by the majority of those then present, it being made plain that there are inaccuracies of language in certain places which speak of our Lord, these terms being capable of risky and misleading interpretation. The whole method, too, of approaching the divine through the human, was shown by Dr. Hall to be fraught with danger. On the contrary, there are others among the Chicago clergy who think that these defects are mainly of a character which only a very scholarly reader would detect, while the general excellencies of reverence and style make the book a valuable addition to the modern works on the Life of our Lord. The effect of the revival of the "Round Table" in thus encouraging these thoughtful discussions among the clergy is already being appreciated by many of these very busy priests.

The Good Samaritan Lodge of the Sons of St. George, in South Chicago, attended the evening service at St. Jude's mission, on the Fourth Sunday after Easter. The sermon was preached by the Rev. Hugh Spencer, priest in charge.

The Men's Clubs in the various parishes have all held good meetings during April, as the early date of Easter has made the April schedule in most of the parishes conform in general to that of the winter months before Lent. At St. Peter's parish the programme for the April meeting consisted of anecdotes by Mr. William Visscher, the well-known humorist, and of musical numbers. At St. Paul's, Hyde Park, Mr. E. P. Bailey, the senior warden of Grace Church, addressed the Men's Club on "Citizenship," for the March programme, and Bishop Anderson gave a remarkable address on "Churchmanship," at the April meeting. The large club at Grace Church, Oak Park, listened to an address at their April meeting by Dr. E. P. Murdock of Chicago, whose theme was "Turning Points." The Men's Club at Grace Church, Oak Park, has always included members of the various denominations, and has not been confined to the men of the parish. During the past year the stimulus to this kind of work among men, given by the example of Grace Church, has aroused the denominations in Oak Park to such activity that one former member of Grace's club has been made the president of the Congregational Men's Club, another member has become the president of the Presbyterian Men's Club, and a third member has become the president of the Methodist Men's Club. These three members upon whom these responsibilities have been thrust were not, of course, communicants of Grace parish, but were among the extra-parochial clientage which this very successful organization had rallied to its support, under the leadership of the Rev. E. V. Shayler. A new organization among the men of the parish to supplement the work of the club, is now being planned by the Rev. Mr. Shayler. It is to consist of seventy men, called the "Senate." They are to be selected by the rector, and are to meet with the vestry twice each year, to consult about the welfare and the progress of the parish. Members of this Senate are to hold office for two years, after the first year, when one-half shall be appointed for one year, thus ensuring a constant change in office, and an annual injection of new blood, which will also give every man in the parish the privilege of being, at some time, a member of its Senate. The plan will be watched with great interest all through the diocese.

One of the features of St. Peter's parish, among the young men's organizations, is "The Rector's Cup." This beautiful silver cup was presented to the parish last year by the Rev. Dr. Frank Du Moulin, then rector, and it is to be competed for in athletics by the men and boys of the parish. Last year it was won by the Boys' Club. The other competing clubs are The Young Men's League, the Senior Choir Club, the Junior Choir Club, and the Brotherhood of St. Andrew. No club is allowed

to compete unless the records show regular attendance of its members at the services of the parish church.

The rector and vestry of St. Bartholomew's parish, Chicago (the Rev. W. S. Trowbridge, rector), are much gratified to find that by the Easter offering the parish debt has been reduced in the sum of \$1,500, thus leaving the mortgage debt now but \$17,000. This parish is making good progress, and this heavy debt, incurred for building the church, years ago will, without doubt, be steadily reduced from now on.

The members of the Church of the Mediator, Morgan Park, are supporting the leadership of their new rector, the Rev. J. K. Brennan, with enthusiasm. The work is growing in all departments. On SS. Philip and James' day the local branch of the Woman's Auxiliary was reorganized, with a full complement of officers and a large enrollment.

At a recent meeting of the diocesan Board of Missions, the records showed that about \$14,000 has been thus far received from all sources for the purposes of the Board's work, during the convention year. The new experiment begun among the Sunday Schools, last Advent, asking for special Advent offerings from the children for the support of a travelling missionary in one of the deaneries, resulted in raising about \$800. Many of the Sunday Schools failed to cooperate in the plan, for lack of machinery of collection, the scheme having been decided upon by the Board of Missions too late for general announcement. It is expected that the plan will be widely followed during the coming Advent, as a diocesan effort.

Several of the parishes and missions of the diocese are now following the plan of selling copies of THE LIVING CHURCH in the vestibules, after services on Sundays or week-days. At St. Simon's, Sheridan Park, the original order of ten copies per week has rapidly given place to twenty copies per week, and these are not sufficient. The building debt of St. Simon's has been reduced in the sum of over \$450 by the Easter offering.

The many friends of the Church of the Atonement, Edgewater (the Rev. C. E. Deuel, D.D., rector), are sending their congratulations to the rector and the parishioners on their recent narrow escape from fire. On one of the April Sundays when there was an unusually high wind, the shingles of the roof of the church caught fire twice, and the second time the help of the fire department was needed to prevent the church from being destroyed. The rector is now asking the people to provide slate roofing for both the church and the parish house.

TERTIUS.

A REVIEW OF CONTROVERSY

The Bishop of Massachusetts on Days of Disquietude

ADDRESS TO THE DIOCESAN CONVENTION

ONE of the privileges of the members of an historic Church is that in days of disquietude or doubt, our thoughts turn back naturally to the experiences of the Church under similar conditions, and thus we gain confidence and serenity.

To such retrospect I have turned again and again during the past year or two, and in closing this address, I ask you to recall with me two or three familiar illustrations and from them draw, I hope, some helpful conclusions.

We all know well that the Church of any one generation does not practically express the faith in all its fulness and beauty of proportion. Through the changing conditions and movements of thought one or another essential truth of the faith is lost sight of by the living interpreters of the Church, although the truths themselves are imbedded in the creeds and standards of the Church. Later, such forgotten or hidden truth will reappear with energy gathered through repose: the terms of its statement, or the form of its appearance is so new and unfamiliar that contemporary interpreters of the Church's life and thought often fail to recognize it, so that the truth has to fight its way upward to recognition, through the incrustation of traditional thought and familiar interpretation, and in so doing it sometimes takes such exaggerated or ill-proportioned form as to be really only an imperfect or even heretical phase of the truth. Nevertheless the movement is good, though the peace of the Church is lost for the time, the truth is being regained and re-interpreted to the life and thought of the day.

Again and again the authorities of the Church have caught that early, perhaps imperfect, expression of the truth, called it heresy and condemned its interpreters; again and again that which was essential in the truth has taken its place in the living Church while the crudities and imperfect expressions have been sloughed off.

Glance, for instance, at the condition of the thought of the Church of England before the Tractarian Movement. In the rationalism of the eighteenth century, the Erastianism of that day and the piety of the Evangelical Movement, the clause in the Creed, "the

Holy Catholic Church" had been, as Dr. Pusey then wrote, lost sight of; the sacramental principle which has always had its place in the historic Church was neglected. From the heart of the Church of England there arose a group of men of learning and piety who were convinced that for the safety, even for her very existence, these two truths must be brought out into the open. Hence the Tractarian Movement.

Among that group was one of the most saintly, as well as of the most learned men of his day, Edward Bouverie Pusey, Regius Professor of Hebrew at Oxford, who preached a sermon entitled "The Holy Eucharist a Comfort to the Penitent" in which he suggested the Real Presence of Christ in the Eucharist. It created a storm of criticism. He was proclaimed as false to the standards of the Protestant Church in England, untrue to the faith of Christ, and dishonest in retaining his position. The storm had its effect upon the authorities, and, without being given a hearing, he was inhibited from preaching for two years.

Soon after, another group of young, learned, and devoted men arose, and a movement, called "Rationalistic," followed. It took shape in a volume called *Essays and Reviews*—a series of papers that, in the minds of a great many of the Church of England and of those high in authority, subverted the whole faith. Dr. Pusey himself wrote: "In their ordinary; if not plain sense, there has been discarded the Word of God, the creation, the fall, the redemption, justification, regeneration, and salvation, miracles, inspiration, prophecy, heaven and hell, eternal punishment, a day of judgment, creeds, liturgies and articles, the truth of Jewish history and of Gospel narrative; a sense of doubt thrown over even the Incarnation, the Resurrection and Ascension, the divinity of the Second Person, and the Personality of the Third."

Of these papers, the first was written by the young headmaster of Rugby School, Frederick L. Temple, who later became Archbishop of Canterbury. Bishop Wilberforce, at that time perhaps the strongest spokesman for the Church of England, wrote that none of these men had any right to remain within the Church, and in response to the panic, the book was condemned by Convocation. Another clergyman of the Church of England, Frederic Denison Maurice, expressed in his own rather vague way, the so-called Rationalistic Movement. He published an essay on "Eternal Life and Eternal Death," and for it was expelled from his chair in King's College, London.

Or, turning to the Church in this country, there are those of us who still recall the excitement caused by the speeches of James De Koven in the General Convention. We now feel deep chagrin at the treatment which he received in the Church press and the popular sentiment of the time. He was called disloyal to the faith, a misguided interpreter of the teachings of Christ, and, because of his convictions, he was, when he was elected Bishop of Illinois, refused confirmation by the House of Bishops. The sentiment continued so strong that he who has lately fallen asleep, the late Bishop of Springfield, was also refused confirmation as Bishop of Illinois. Beside these we will recall the names of many men, honored to-day, who were defamed for teaching what they believed to be the truth. There were, on the part of thoughtless and smaller men, exaggerations, heretical expressions, and all sorts of careless and disproportioned interpretations of the standards of the Church and of the Creeds. But the common sense and better wisdom of the Church paid little attention to them.

No one of these leaders recanted, and they all continued to preach and to teach that for which they were condemned; and they were all later recognized as loyal servants of the Church. They are held in high honor to-day, and we thank God, that in spite of popular clamor they stood by the principles of the Church which, long neglected, called for expression and which enrich the spiritual life and thought of the Church to-day.

Who that is disturbed by the diverse teachings in the Church to-day, can help recalling these events?

We hear the same cries that condemned Pusey and Temple—on the one side the doctrines of the Reformed Church of England are being denied, on the other the Creed is being emptied of its meaning. Men recognized as of clear heads and honorable characters, are called dishonest, and devoted clergymen and laymen of different schools of thought, who believe that they are true to the Church, are told that they have no right at her Communion.

History is our teacher. Earnest, charitable, and thoughtful discussion reveals the essence of the truth in time.

These considerations, I say, give me comfort, and I present them to you for I well know that in the problems and questions and discussions of the past year or two many of the most devoted servants of the Church, laity and clergy, have been disturbed, pained, and disheartened.

Those of us who are older must remember that there is a younger generation coming up, whose whole concentration of nature, philosophy, life, and the Holy Scripture is different from that of our youth. They will interpret the Bible and the Church's faith from a somewhat different point of view to that of ours, as we interpret them differently to that of our fathers. We believe that ours is a fuller interpretation than that of the past. I am confident that that of the coming generation will be still fuller. We must expect exaggerations, distorted statements, expressions which seem to deny essential truths of the faith. Small men, as well as great men,

will talk, and their voices may now and again sound above the din of discussion. May we not, however, rest confident in these thoughts—the Creeds of the Church stand to-day: there is no voice, certainly that I have heard, of even the most radical, that has been lifted to demand, or even ask change in the language of the Creeds. Granted that to the minds of many, certain phrases have been emptied of their meaning, those phrases still stand, and they will stand, and the next generation will repeat them, and through their expression will be revealed a conception of the Incarnation of Christ in harmony with the Creeds and in sympathy with the habits of thought of that generation.

The message, therefore, that I give myself, and any others who may choose to hear it, is this: Trust Christ and His truth, trust the Church, have confidence in the Creeds of the Church, trust in the sincerity of those who, from different points of view, are trying to hold the coming generation to the Christian faith; be patient, let no distrust or panic prompt me to call my brethren who sincerely claim that he is a child of the Church, a heretic or a blasphemer, and if the Church's Creeds and standards are allowed to stand untouched, I for one, am confident that our children, if they think it worth while to consider the disquietude of these days at all, will look back in gratitude that we had such faith in Christ and His Church as to keep our heads clear, our hearts charitable, and our tempers serene.

MASSACHUSETTS DIOCESAN CONVENTION

Exciting Election for General Convention Deputies

CRAPSEY SYMPATHIZERS LEFT OUT

THE 22nd annual Convention of the diocese was held for two days at Trinity Church, Boston, beginning on May 1st. There was a very good attendance of clergy and laity and there was close attention paid to all the details of the business transacted. The proceedings were begun with the usual Church service, conducted by Bishop Lawrence, with the Rev. Dr. Sherrard Billings of Groton School as preacher. His text was "The Joy of the Lord is Your Strength," and his discourse resolved itself into a plea for a more happy, joyous, contented life through the instrumentality of the Gospel.

At the business session, at which the Bishop presided, the Rev. Dr. L. C. Manchester and the Rev. Francis E. Webster were elected secretary and assistant secretary respectively, and while the business was proceeded with the polls were open in a room on the floor below where balloting was begun for deputies to the General Convention, Standing Committee of the diocese, and members of the diocesan Board of Missions. On the first day, three ballots were taken for the fourth place in the clerical list of deputies, and during the following forenoon three more ballots were taken without an election resulting. The race was between Professor Nash of the Episcopal Theological School and the Rev. Dr. van Allen of the Church of the Advent, whose votes were extremely close. After the sixth ballot, Professor Nash withdrew his name and Dr. van Allen did likewise. Then the Rev. Dr. Mann put in nomination the Rev. Dr. Peabody of Groton School, and, with a suspension of the rules, Dr. Peabody was unanimously elected a deputy. The result of the ballot was as follows: Clerical—Dean George Hodges of the Episcopal Theological School, the Rev. Dr. Mann of Trinity, the Rev. Leonard K. Storrs of Brookline, and the Rev. Endicott Peabody of Groton; Lay—Messrs. Robert Treat Paine, William V. Kellen, Charles G. Saunders, and A. J. C. Sowdon.

Probably at no previous diocesan Convention was there so much electioneering done as on this occasion.

The provisional deputies elected were these. Clerical—The Rev. D. D. Addison of Brookline, the Rev. John McGaw Foster of Boston, the Rev. A. St. John Chambrè of Lowell, and the Rev. Edward T. Sullivan of Newton Centre; Lay—Messrs. A. D. S. Bell of Cambridge, F. W. Hunnewell of Boston, H. M. Lovering of Taunton, and E. Pierson Beebe of Falmouth.

The members of the Standing Committee elected were: The Rev. John McG. Foster of Boston, the Rev. Emelius W. Smith of Fall River, the Rev. Leonard K. Storrs of Brookline, the Rev. William G. Thayer of Southboro, and Messrs. Charles P. Greenough, Francis W. Hunnewell, Charles G. Saunders, and Arthur J. C. Sowdon.

The Rev. Arthur G. Moulton of Lawrence and Mr. Robert A. Woods were elected members of the diocesan Board of Missions.

In connection with these several elections, it is of special significance that three candidates who had voiced their condemnation of the Crapsey trial—the Rev. Dr. Elwood Worcester of Emmanuel, Boston, and Professor Nash of Cambridge (candidates for General Convention deputies), and the Rev. John W. Suter of Winchester (for the diocesan Board of Missions), failed of election.

As the Rev. Dr. Learoyd, the treasurer of the diocese, declined reelection because of ill health, a special committee later selected the name of the Rev. George J. Prescott in his place, and the election was made unanimous. The Rev. Dr. Storrs was selected as the convention preacher next year, with the Rev. Dr. van Allen as an alternate, and the date of the Convention was fixed for May 20th.

One of the important reports was that of the committee on

public morals, which was read by the Rev. Frederick B. Allen, head of the Episcopal City Mission. It was a scathing arraignment of present conditions, and was read only after the Convention had resolved itself into a committee of the whole. The report, which does not mince matters, calls upon parents, teachers, physicians, and clergymen to combat the social evil.

The report of the committee on Life Insurance for the Clergy was not accepted in a harmonious spirit, as it was felt that the plan submitted was neither profitable or expedient. It finally was voted to continue the committee another year and to add to it three other members, two clergymen and one layman. The report of the committee on the establishment of a diocesan Sunday School Union and incidentally making provision for a paid general secretary (the secretary who has been serving for three years having been paid by a private subscription), was practically accepted after it had been debated for some time. On final vote, three new canons were added to the Constitution—one officially creating a Sunday School Union, consisting of the Bishop, the officers (not exceeding three) of each local branch of the Union, the members of the diocesan Board of Education, the rector or minister in charge of each parish and mission, or a clerical representative appointed by him, and two delegates from each parish or mission having a Sunday School. Subsequently the two other canons, creating a diocesan Board of Education and a diocesan educational secretary, were adopted.

Definite action looking to the ultimate establishment of a diocesan Cathedral was taken when a form of constitution was adopted. Mr. Charles G. Saunders for the committee, submitted a report which, while accepted by the Convention as a matter of form, has no binding force as the whole matter, in reality, is in the hands of three trustees, consisting of the Bishop, the Hon. Richard Olney, and Mr. E. Rollins Morse, they having the right under the terms of the will to hold property indefinitely and allow the funds to accumulate or they may turn over their holdings to a Cathedral organization incorporated. Beyond suggesting therefore to the trustees some course of procedure, the committee or the Convention has no power.

Abstracts from the address of the Bishop, dealing with the subject of international peace and The Hague Convention, were taken up and it was voted to present a resolution to the President and Secretary of State. It also was voted to urge upon the Massachusetts legislature that the bill abolishing bucket-shops be passed.

WEST TEXAS DIOCESAN COUNCIL.

THE Council assembled on May 1st in St. Mark's Church, San Antonio. The usual services were held. In the afternoon the Woman's Auxiliary held its annual meeting, and was addressed by Mrs. J. Lindsay Patton, who with her husband, the present rector of St. Mark's, has recently returned from Japan after 15 years' residence in the missionary field.

The officers of the diocese were elected, the deputies to General Convention being as follows: Clerical—Rev. Messrs. Wallace Carnahan, A. J. Holworthy, J. Lindsay Patton, and Geo. D. Harris. Lay—Messrs. Edw. George and Reagan Houston of San Antonio, William Green, San Marcos, and J. T. Rust, San Angelo. Alternates: Clerical—Rev. Messrs. J. A. Massey, S. F. Reade, L. L. Williams, and R. W. Anderson. Lay—Col. D. C. Proctor, Cuero, J. S. Lockwood, O. J. Woodhull, and Hon. A. W. Seeligson, San Antonio.

A resolution was unanimously carried endorsing the sentiments of the Bishop's address relating to the Crapsey case.

After long and careful consideration the Council voted to report to the special committee of the General Convention on the question that the proposal to give the colored people their own Missionary Bishops was approved, following the plan of the memorial presented by the Conference of Church Workers.

The Rev. S. F. Reade, Col. Proctor, and Dr. Heaney were chosen trustees of the University of the South to represent this diocese for the term of three years.

Mr. Wm. Kendall of San Antonio and the Rev. A. J. Holworthy of San Antonio were reelected treasurer and secretary of the diocese, respectively.

Resolutions were unanimously passed congratulating the Rev. W. R. Richardson (rector emeritus of St. Mark's, San Antonio) upon his seventieth birthday.

GOD IS VERY merciful in dealing with us when He would chasten us in His Love, and prepares us by warnings for the coming storm. What He asks of us in these days of preparation is, that we should learn to go forth to meet our future, whatever it may be, in the spirit of the Blessed Lord Himself, who, to His prayer for deliverance, added these words, "Nevertheless, not as I will, but as Thou wilt." He does not come to *take*, but to ask us to *give*. It is not the unwilling yielding up of that which we may no longer hold that he requires of us, it is the perfect sacrifice of *our will* to the Will of our Divine Lord that is well-pleasing in His sight. At such moments of perfect self-abnegation a sense of His special Presence fills the soul, the Blessed Comforter descends, and the Father and the Son come and make their abode with us.—*Arno*.

CHURCH UNITY IN JAPAN.

BY THE REV. R. W. ANDREWS.

HERE appeared some months ago in the columns of the *English Church Times*—presumably by the editor—an article under the caption, "Missionary Field and Unity," in which the writer expresses grave fears for the future welfare of the Sei Kokwai, in Japan.

Whenever danger threatens her, it is not strange that the Catholic Church press should show anxiety, and also give proper and timely warning; but, even outside of the fact that her Lord and Master said the "gates of hell should not prevail against her," the condition of things to-day warrants no anxiety.

There does, however, exist a state of disorder and chaos over this same idea of unity among certain religious protestant bodies in Japan, a condition which threatens to disrupt rather than cement, to dismiss or render useless any work contemplated for awhile by the foreign missionary; notwithstanding this, I am forced to state positively that the Sei Kokwai does not feel it, and the fears expressed by the *Church Times* are either the sentiments of the writer of its article only, or failure to acquaint himself of facts of a first rate character.

"There is in Tokyo a Japanese Christian organization with its headquarters at the Y. M. C. A. house, known as the Association of Co-operating Missions.

"Into this Association the Japanese Church, the Nippon Sei Kokwai, has been invited to enter.

"The clergy of the C. M. S. have unfortunately joined the Association. The S. P. G. clergy are asked to follow their example. Some of the Bishops are eager to respond to the invitation, without even acquainting themselves fully with the various movements to which they may be committed." So reads part of the article.

The *Church Times* was much too late with its advice to save the situation; away back in the '70s at the first conference of Christian Societies in Japan, the C. M. S. became a partner to just what the *Church Times* thinks is new to-day. That great society has steadily refused to be regarded other than a protestant body, and will do much more than any protestant body I know of; for anyone calling himself a Christian may partake of the Holy Communion at their altars, and during the Sokwai (General Convention) of the Japanese Church of 1905, one of the C. M. S. Bishops was severely rebuked on the floor of the house by a native priest for his position in regard to Holy Orders.

Nor can the Church look for any sure and certain hope from the S. P. G.; for that fine society has already begun to retrench for lack of funds, and is even now sending home one of the best prepared men for general missionary work in the country, and the same Bishop attempted to turn down a second from priests' orders, for the candidate's alleged High Church notions. Such ideas never yet assisted unity.

Whether an English paper cares to admit it or not, the fact remains that it is to the American Bishops and clergy we must turn when looking for real signs of unity. This can only be appreciated when one finds men of every shade of thought working in entire unison, and building up the whole fabric of the Church with a view to the future without bringing personal thoughts into consideration.

This Association also talks unity on its own terms—a heads-I-win—tails-you-lose system—and thus, as far as the Church is concerned, passes entirely beyond the remotest possibility of unity. In the case of those most prominent this doc-

trine has worked out in a peculiar way. The end is not nearly in sight, but it is interesting to examine it thus far.

A certain Mr. Ellis, representing a newspaper syndicate, visited Japan only a short time since, and made an effort—and somewhat succeeded—in gaining inside information, both from the missionary and the politician, in regard to unity and religion generally.

His views are well worth reading, and sadly instructive as far as they go; perhaps for the sake of those who would embrace unity at any cost it is fortunate, he being a plain spoken man, that they go no deeper; but I believe, were Mr. Ellis to visit Japan again, he would not only revise his text, but add greatly to his manuscript.

Let us repeat that for some time a movement has been on foot to unite, as far as possible, all religious organizations.

In 1900, a big conference was held in Tokyo, to which all denominations were invited to send delegates. The American Church Bishop declined to take part, though one American priest represented himself. Among the spectators present on the day for the actual discussion of unity was a young priest, not long in the country—a good Catholic man, by the way—and as full of zeal for unity as any present. The chairman, during a lull in the proceedings, offered the floor for fifteen

minutes to anyone who had anything to offer in the cause of unity. This young priest arose and took the floor. What he said was not much, but it was to the point, and closed with an appeal for more prayer towards this end. At once there was a commotion; who wanted unity, anyhow? The writer's mind goes back seven years, and he confesses to a peculiar feeling when he remembers having stood up for this young man, only to be told that he "also was a Jesuit in disguise." Unity has many forms, certainly. It was fos-



THE SAYLOR HART MEMORIAL KINDERGARTEN.

tered and encouraged, however, by the foreigners, and was successful in creating a national union society, and also in breaking down party lines among Baptists, Presbyterians, Methodists, and others. This movement had one wholesome effect—that of placing all natives and foreigners on exactly the same footing. This did more in my opinion to bring out the Church's position than anything else. If a man is a priest, no matter what his race or color, he is the peer of anyone bearing a like degree, and no one feels slighted in being asked to sit under his care or jurisdiction. If unity meant drawing closer in religious doctrine and belief, it also carried with it the balance of power. The native Methodists, for example, began to elect their presiding elders from among their own people, and then trouble began. The foreigner felt it beneath his dignity to sit beneath the rod of those whom he had previously ruled, and, in return, the native presiding elder quietly ignored the foreigner, assigned him no work, and thus he is compelled to be a nonentity. In a word the missionary is well-nigh ousted, and it is feared that at the annual meeting in the fall he will be told he may go, if, while doing so, the native Church can still draw on the treasury of the foreign mission. The native feels he ought to be assisted financially by the home mission, the foreign missionary feels he ought to have some part in the way the money is disbursed.

At present a deputation is on its way from America to try and straighten out the tangle, and it will be interesting to watch the result.

Now notice: this is the result of a desire for a unity in which the Church felt she need take no part. Why? Because in the first place she could not talk unity on other people's

terms, and in the second because the present conditions of the Sei Kokwai are as harmonious as could be, and having no lines of demarcation on the one side and her clergy on a firm historic basis, she could not, if she would, put herself in a position which would endanger her among other branches of the Catholic Church.

So, while some like to think of her as Catholic, and others—just as faithful, no doubt—as Protestant, she goes steadily on with a fair balance, and gain in power and influence. What effect the coming of Dr. Lloyd will have, and what questions will be propounded for his benefit, is a matter of conjecture only. The matter of a native Bishop will almost certainly be one of the most important. But here comes in the question of endowment, and if Tokyo *fu* be selected as the first diocese, as many think will be done, the matter of disposal of American Church property must be discussed and settled. (This word *fu* means Tokyo suburbs.) The endowment asked for at present is only \$15,000. This well invested could bring no more than \$1,000, which would only pay salary and travelling expenses of the Bishop. That a native Bishop with a limited endowment would be able to accomplish more than the foreigner is doubtful; even apart from endowment it is doubtful in the minds of many, even among the native clergy. All are agreed that the work should go on in every department, and to build up a strong Church should be the first consideration. That this can be done under present conditions is in my opinion very difficult.

During the last year very little, if any, new ground was broken. The present force has been well handled to hold the fort without attempting to carry the war into more of the enemy's country. Here and there a man visits a stray sheep in unknown territory, and ministers to the needs; but this does not constitute a station, as technically

known. Now the reason for this is not long to seek. The field worked by the individual country missionary is entirely beyond the capacity of any one man to fill. Sometimes he is single handed, sometimes he has a native catechist to assist; but few, I venture to assert, have catechists in every single station. The reason for this is the old story of supply and demand, and the supply will not hold out. One cannot make bricks without straw, nor can a Bishop send men if he has not got them. This dearth is partly due to the high salaries paid to competent men by business firms, so that the Church cannot compete; and also it is due to a lack of zeal on the part of young Christian men in view of the fine opportunities offered by business professions.

This applies to the Church at home as much as to this Japan Church. The Bishop has applied time and time again for men, and why there are no applicants for this most interesting field is not understandable. Some of the clergy feel that there ought to be two new men every three years, which would not only admit of opening new ground, but enable each one to do more efficient work.

During the next two years the Church has much to consider. Her advantage over all other bodies is enormous. Unity has brought with it a desire on the part of the sectarians to quarrel among themselves; their Church government, if there be any, is divided. The Japanese are watching this very keenly, and they are fully alive to the enormous advantages of a historic Church with a government that is able to govern.

The "Japanese nation will not become Christian"; perhaps not, but the people individually will, and public sentiment grows warmer every day towards Christianity.

During the next two years Imperial Universities will be opened in Sendai and Akita. Sendai has already begun its preparation; Akita begins this year. Sendai, besides its population of nearly 100,000, has already more than 10,000 students, and about 15,000 soldiers. Akita has a population of 40,000, with 5,000 students, and 3,500 soldiers. Now, what does this convey to the mind of the average person? It certainly shows that in either of those cities there is an abundance of opportunity. The Japanese are not heathen, nor are they Christian; they are simply *mi-shinja* (unbelievers). The duty of the Christian world is to convert them. But, for example, notice the Akita staff: one foreign priest, wife and catechist; one foreign lady and native woman assistant. But this priest, like most others, is also responsible for three other places, two of which have no catechist; the result is he must be away from home two, and often three, Sundays a month.

The foreign lady has charge of the woman's work, but she is also head of the kindergarten—which demands two to three hours daily; some other time must be given to study and to household cares (for missionaries, like other people, eat sometimes), and the result is overwork and break-down by spring-time. The Saylor-Hart Memorial Kindergarten is just finished, and in my opinion is the finest in the Empire. What we

ought to have at once is a trained kindergartner at its head, and so relieve the present lady worker from work for which she has had no special training, and allow her to do real work among the women of the town.

Now institutional work is not in my opinion the finest. Christian endeavor the Church can make; but, given a proper staff, and the investment will yield a fair income. The children's work is being done by the missionary's wife, and its future is by far brighter than that of any other single feature of the



MRS. ANDREWS' CLASS AND JUNIOR AUXILIARY.

work. This is due in part to the age of the children—generally from 10 to 15 years of age—and also to the peculiar ability some people have of attracting and holding children of this age. It is also the most impressionable age, and the child is much more pliable and redundant than when much younger, and is not likely to forget what it hears, as is the case with the very young ones.

The photograph shows our Junior Auxiliary. We commit them to your notice, and to the prayers of all who love God and foreign missions. Are they not a likely group? Only two of them are Christian, and yet they are studying missions, and sent a little offering to our native orphanage.

About twice a month all classes, Sunday School and others, assemble for children's service in Church. No more interesting sight could be seen than the row after row of little faces, eager and interested. The church building is small, very small indeed, and when full will barely hold forty people. It is covered with the native *tatami*, or straw mat, and all sit on the floor in proper style. There are little book rests of about a foot high, but these are taken out at the children's services to allow of extra space. The children have been taught to sing in Mrs. Andrews' singing class, and they give proper evidence of their ability.

Now it is only fair to enquire how we compare with other bodies. As far as any statistics show, our increase is equal to that of others; this is all the more remarkable in that the Church is certainly not so well manned.

The "Disciples of Christ," or Campbellites' mission in this town may be taken as an example. Here at present there are

THE PRAYER BOOK PSALTER.

BY STUART L. TYSON, M.A. (*Oxon.*).

WHAT is the origin of our incomparably beautiful Prayer Book version of the Psalter? And how is it that it differs so widely from that found in our English Bible? Most parish priests, I imagine, are from time to time asked this question by the more thoughtful members of their congregation, and unless they have themselves given the subject special attention, it is perhaps not always easy to answer it immediately. There is in reality a great number of variations between the two Psalters, sometimes trifling, and not infrequently the reverse. As a very few random examples may be cited Ps. xxxvii. 37, P. B. V., "I went by, and lo, he was gone"; A. V., "Yet he passed away, and, lo, he *was* not." Ps. xlix. 8, P. B., "For it cost more to redeem their souls: so that he must let that alone for ever"; A. V., "For the redemption of their souls is precious, and it ceaseth for ever." Ps. lxxii. 4, P. B., "He shall keep the simple folk by their right"; A. V., "He shall judge the poor of the people." Ps. ci. 2, P. B., O let me have understanding: in the way of godliness"; A. V., "I will behave myself wisely in a perfect way." Ps. cxvi. 1, P. B., "I am well pleased: that the Lord hath heard the voice of my prayer"; A. V., "I love the Lord, because he hath heard my voice *and* my supplications." Ps. cxxx. 6, P. B., "My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch"; A. V., "My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning." A comparison of the two versions throughout, or indeed of the Prayer Book Psalms with almost any English translation, will reveal the fact that the variations in the former are due, not to the same Hebrew text having been rendered into English at two different times, but to quite different authorities having been employed. Hence the question, Why do the Prayer Book Psalms differ so widely from those of our Authorized Version? can best be answered by showing from whence the former took their origin.

They were taken practically *verbatim* from what is usually called "The Great Bible" (or "Cranmer's," or "Crumwell's Bible") of 1539-1541, which was done into English a generation or so before our Authorized Version came into existence. The Psalms in the latter were translated more or less directly from the Hebrew; but in the former, which as being the then "authorized version," supplied our first Prayer Book with its Psalter, the case was very different. And with certain variations, for the most part due to early Prayer Book printers, they have remained throughout all Prayer Book revisions, substantially as taken from one or other of the seven editions of the Great Bible. When in 1662 the final revision of the English Prayer Book was made, and all (or nearly all) other portions of Scripture were then appointed to be read from the Authorized Version of 1611—our present Bible—in regard to the Psalms it was felt that the older version should be allowed to remain, both because the choirs were used to it, and because it was "smoother and more easy to sing." No one, I think, who compares the Prayer Book Psalms with those in the Authorized Version can doubt the truth of this last point.

The Great Bible was the work practically of Coverdale, who took as his basis, Matthew's English Bible of 1537, which he corrected with the help of the Latin version of Sebastian Münster (1534-35), Court preacher at Heidelberg. Although he collated some few Hebrew passages himself, for the most part the numerous changes in this version come directly from the translation of Münster, and their number was increased in successive editions. The English text which he corrected was that of Matthew; but in the case of the Psalms, Matthew had not actually made a new translation for his own Bible. He had simply taken them over almost *verbatim* from Coverdale's earlier and epoch-making Bible of 1535. And hence in 1539, Coverdale was really revising his own former translation. We have thus carried the Prayer Book Psalms back to 1535, between which date and their incorporation in our Prayer Book many of their renderings were altered, owing to the influence of the Latin version of Münster. In fact a large number of our most familiar phrases and sentences come directly from the latter's Psalms. Some examples may be found in the first appendix to Dr. McGarvey's *Liturgiae Americanae*. Münster indeed, translated them from the Hebrew; but at times, as he himself states, he based his renderings upon the explanation of the mediaeval Jewish rabbis, and especially upon those of David Kimchi, rather than upon the grammatical meaning of the original. This, together with the fact that Coverdale did

not always quite understand the signification of his Latin, accounts for a considerable number of deviations in our Prayer Book. But by no means all. After all corrections were made, much of the text which Coverdale revised still remained, and is embedded in our Psalter to-day. Accordingly we have yet to trace to its source this text, which as we have seen, was translated into English by Coverdale in 1535. Fortunately it may be done with considerable precision. Coverdale distinctly disclaims originality for it. Its title page affirms it to have been translated, not from the Hebrew, but from "Douche (German) and Latin"; and he adds himself that he has followed "five sundry interpreters," which, from internal evidence we are with some certainty able to allocate. They appear to have been Luther's Bible (made from the Hebrew, 1524), the Vulgate (Psalms translated from the Greek Septuagint), the Roman Catholic Latin version of Sanctes Pagninus (1528), Tyndale (though of course this was not used in the Psalms), and the Zürich German version (1524-34) of Zwingli, Leo Juda, and others. These four, with the Latin version of the Protestant Sebastian Münster, constitute the five main sources from which our present Prayer Book Psalter is derived. Sometimes one translator is followed, and sometimes another. Probably the overwhelming majority of renderings come from the Zürich and Münster, a substantial number from Pagninus, and not so many from Luther. There are many from the Vulgate, more particularly the *additions* to the Hebrew, such as xiv. 5-7; xxix. 1 ("bring young rams unto the Lord"), and for the most part come ultimately from the Septuagint. But to speak with any precision on this matter, it would be necessary to go through minutely each of the above versions and collate its renderings with those in the Prayer Book. Such a task would be a worthy labor for some painstaking student. If accurately done, it would be of immense service to all Anglican scholars, for they would then have before them the origin of nearly every word and phrase of our dearly loved Psalter.

In the absence of such a work it is often said—I have many times heard it myself—that our Psalter is a translation from the Latin Vulgate, and that this fact explains the divergences from the Hebrew original. How erroneous this statement is may be seen by anyone who will compare carefully almost any of our Psalms with the Latin of a Vulgate. And if he will take the pains to go straight through the Psalter in this way, he will find so many differences that he will wonder the statement could ever have been made. Yet it is a very widespread error. And a certain color is given it by the fact that the opening words from the Latin of the Vulgate Psalms have been introduced at the head of each Psalm in our Prayer Book. Yet even these one or two words do not always agree with our English: *cf. e.g.* Pss. xxv, xxxvi, lxii, lxxiii, lxxx, etc. The truth underlying the statement is this: that the Vulgate is *one* of the sources of our Psalter, and has played a not inconsiderable part in its formation. This is one thing, that the Psalms were translated from or even based upon, the Vulgate, is quite another. It may be well to remember, in this connection, that St. Jerome published three versions of the Psalter, known respectively as the Roman, the Gallican, and the "Hebrew." The first two, translated respectively from the somewhat corrupt "common" text of the Septuagint and from the Septuagint corrected by the later Greek translators of the Old Testament, were intended for singing in Church. The third, rendered directly from the Hebrew, was designed for his Latin Bible. But by the time it was issued, the second—the Gallican—had become so popular, that corrupt in many ways though it was, men would not abandon it; and at length Pius V. (*d* 1572) ordered it to be sung in the daily services of the Church, an exception being made in favor of the still more corrupt "Roman" Psalter at St. Peter's at Rome, St. Mark's at Venice, and the churches of the Archdiocese of Milan. It is the Gallican Psalter which is found in the Vulgate to-day, and which, as somewhat extensively employed by Coverdale in his translation in 1535, has had considerable influence upon our Prayer Book Psalms. It differs widely from Jerome's Hebrew Psalter, as anyone may see by comparing them.

It is quite impossible, in a brief paper, to substantiate all that I have said above. I must leave the reader to do it for himself, and be content simply to give one or two examples from familiar passages. Ps. li affords ten or a dozen instances. To take but one, verse 6 in the great Bible and Prayer Book reads, "But lo, Thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly." The Vulgate, following the Septuagint, has "Ecce nim veritatem dilexisti; incerta et occulta sapientia: tuas, mani, tui." ("for be-

hold, Thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me"). The difference in thought (and not merely in phraseology) must be clear to all. On the other hand, Münster translates, ". . . veritatem exigit in interioribus, et in occulto sapientiam me scire facies," of which the P. B. V. is practically a word for word translation. Obviously our rendering comes from Münster and not from St. Jerome. Again in Ps. ii. 12, the P. B. reads "Kiss the Son, lest he be angry"; but the Vulgate has, "Apprehendite disciplinam, nequando irascatur Dominus" ("Lay hold of instruction lest at any time the Lord be angry"). Jerome's Hebrew Psalter reads, *Adorate pure, ne forte irascatur* ("Adore purely, lest perchance He be angry"). On the other hand, Sanctes Pagnius translates, *Osculamini filium, ne forte irascatur* ("Kiss the Son," etc.)—again almost word for word the equivalent of the Prayer Book version. There are a great number of such instances, each revealing very clearly from which of the five sources it was derived.

A phenomenon of the Great Bible, and maintained more or less carefully in early Psalters, but now, apparently without the slightest authorization, most unfortunately neglected, is that certain passages were printed in different type, within brackets; for the purpose, as Coverdale expressly says, of calling the reader's attention to the fact that they formed no part of the Hebrew text, but were no more than explanatory glosses or interpolations, nearly always from the Vulgate. It seems to have been an action wholly unauthorized to omit these signs (they are scrupulously preserved in the Annexed Book of 1662—I have counted some dozens in the photographic facsimile in my possession); and the result of the illegality to-day is, that the ordinary reader cannot distinguish between the interpolation and the inspired author's words: he naturally assumes that the whole is the veritable word of God. I cannot crave for space to illustrate these; if anyone will look at the Annexed Book, he will find many examples, which sometimes make only a trifling difference in the sense, and in other instances entirely alter the thought of the passage. And, be it remembered, the point is not whether the interpolation be true *per se*; it is whether the passage be an integral part of the Sacred Scripture. It may in itself be very beautiful and true—but so, perhaps, may be one of dear Mr. Keble's hymns. Yet we have no right to raise the latter, any more than the former, to the rank of Scripture. Often the only difference between the two is that the one was written by a holy man in the nineteenth century, and the other by a holy man in the fourth or fifth. And the reader has the right, and was intended by the Church to have the right, to know whether a given passage verily and indeed belongs to God's Inspired Word. Now Jerome knew; and he marked with asterisks all those passages in his Gallican Psalter which were not in the original. But alas! either from the carelessness or ignorance of scribes his signs have been but seldom reproduced, and to-day they are utterly gone, both from our Vulgate and Prayer Book.

It would be an easy matter to multiply the different types of examples I have cited. But perhaps enough have been given for my present purpose. What I wish to point out in all I have written is just this—That we ought not to use our Prayer Book Psalms as "proof texts," as is so often and so naturally done, without having first compared the passage, either with the original or with a translation by a competent scholar. It is not so much that the words themselves are erroneous, as that they not infrequently lend themselves to wholly erroneous influences. We ought to remember, in other words, that our Prayer Book Psalter is of a somewhat composite nature. Its history, in this respect, is unlike that of any other Book of the Bible; for all the rest have been translated directly from the Hebrew or Greek, while our Psalms, as we have seen, have in the main been drawn from five secondary sources. On the one hand, there is indeed a tenderness and sweetness about them which no other version has equalled in the past, and I think we may safely say, no other version will equal in the future. Coverdale was a veritable master of pure and felicitous English. But on the other hand, it ought not to be forgotten by those who desire to be loyal to God's revelation, that this beauty has sometimes been secured at the expense of accuracy and truth. Partly through the undue influence of the Gallican Psalter, itself a translation of a translation which was by no means always accurate—a fact which, as I have tried to show, St. Jerome himself took pains to point out to his readers: partly through the influence of the Reformation versions, Roman Catholic and Protestant: and partly through other causes, such as Cloverdale's occasional preference for an exquisitely turned

phrase or paraphrase rather than for what St. Jerome calls "the Hebrew verity": for all these reasons, our Prayer Book Psalter cannot be said, even by us who love it most, to be always in strict accord with what the Holy Spirit "spake by" the Psalmist.

An American clergyman, a good and busy parish priest, wrote me this week to deprecate what he called "hair-splitting in non-essentials." I dare say some of my brethren may think the above paper comes under this category. But if any do so think, I would beg them to remember that we are expressly told that "the priest's lips should keep *knowledge*." I imagine such language as this does not apply simply to the bare *essentials* of our Faith. It surely has reference above all else to a real knowledge of the Word of God. I often think of a Greek priest who recently called on me. I happened to be engaged in tracing the meaning and history of a word in St. Luke's Gospel, and had a good many books open on my table. On my telling him, in answer to his enquiry, what I was studying, he asked, "Is any doctrine of the Faith involved?" On my replying that it had no direct connection with the Creed whatever, he at once interjected, "What for you do it then?" I cite this, not at all as casting an imputation upon a member of a sister communion. It is instanced as an illustration of an attitude which is by no means unknown among ourselves. Surely, if we really love the Scriptures, we shall never be weary of studying them, even to the minutest particular: examining them, proving them, comparing them, weighing them, bringing this author into relation with that author, thinking no pains too great in order to recover, among the often faulty copies of his writings, just what he actually said; and when we have done this, tracing out the exact meaning to be given to his words—and doing all with the object of appreciating how God, to use the expressive words of the writer of the Epistle to the Hebrews, "spake unto the fathers in the prophets by divers portions and in divers manners," and how also, "at the end of these days He hath spoken to us in His Son." If this be our ideal, we shall not always be asking, what is essential and what is non-essential? We shall rather have before us the thought of the Psalmist himself, "Lord, what love have I unto Thy law: all the day long is my study in it." And we shall appreciate more and more, if we really act on this lofty utterance, how truly scholarship enters in, only as a handmaid indeed, but as a most necessary handmaid, to a profound understanding of the oracles of God. We shall never cavil at minute and exact study in what really pertains to a true understanding of the Divine Word, any more than in what pertains to dogmatic theology; remembering that on one momentous occasion it was one tiny Greek letter of the alphabet which made all the difference between Arianism or Catholicity. All that has to do with God's revelation, whether it be in history, tradition or the scriptures, is worthy of the most painstaking study we can put upon it. As in our moral life, so in our intellectual, there is required a stern effort ere we can really apprehend His message—or at least ere we can teach it to others. Differences in scriptural versions that at first sight seem only trivial or even puerile, will sometimes be found to have played in the past a momentous part in men's conception of their Maker and His relation to this world. And in the case of the Psalms it must not be forgotten that the Catholic Church has not declared any one version to be authentic. The Anglican Communion in her worship uses one translation, and in her Bible another; how diverse they are we have already seen. The Roman Church uses another, which is unlike either of our own; while the Greek Church has still another, in some respects differing from all.

Possibly here and there, as St. Jerome himself wrote when endeavoring to introduce a purer version of the Psalms into the Church, "ancient error is more powerful than modern correction." Then, as now, devout Christians are apt to say, "the old is better"; sometimes, alas! without very carefully weighing which of the two really is "the old." But surely in the Psalms, even more than elsewhere, we should endeavor to follow the apostolic maxim, "I will sing with the spirit, but (œ) I will sing with the understanding also."

IN AN ARTICLE in the *Church Missionary Gleaner* for February, the Rev. Louis Bryde from Yunchow, HU-nan (now at home on furlough), gives some telling facts, showing that China is awakening on the education question, on military matters, on reform, on the opium question, and on postal matters—the underlying motive being "hatred of the foreigner." He then urges the Christian Church to awake in time to her responsibilities, the inspiring motive being "love to our neighbors."

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

**THE APOSTLES ENDUED WITH POWER
FROM ON HIGH.**

FOR WHITSUNDAY.

Catechism: XXV. Requirements. Text: St. Luke xxiv. 49.
Scripture: Acts ii. 1-21.

CHE Lord Jesus had promised to send the Power from on high. He commanded His Apostles not to leave the city of Jerusalem until that Power had been given. He had told them that it would be but a few days. He had referred to the coming of the Holy Spirit as a baptism (St. Luke xxiv. 49; Acts 1: 4, 5, 8). As the feast of Pentecost was one of the great Jewish feast days when Jews came from all over the country to be at Jerusalem, it is probable that the Apostles and brethren expected the promise to be kept on that day. As the feast of First Fruits had pointed to the day of the Resurrection when Christ rose from the dead, "the first fruits of them that slept," so Pentecost was a day especially appropriate for the coming of the Holy Spirit to begin His work. Originally it had been "the Feast of Harvest" when the First Fruits of the wheat harvest had been offered in thanksgiving. Along with this idea has been associated the commemoration of the giving of the Law on the fiftieth day after quitting Egypt. Both ideas symbolize fittingly that which took place upon Pentecost. With the coming of the Power from on high began the actual harvest of souls for which the work of Jesus Christ had been preparing. And instead of the Law written upon stones, on this day was given the seal to the New Covenant written upon the hearts of men (*cf.* Heb. viii. 10 and Jer. xxxi. 33). The day was appropriate and significant.

The Holy Spirit is a Person. Jesus had said to the disciples that it was expedient for them that He go away in order that the Strengthener might come to them. The work of the Spirit needed the preparation made by the Son. The work of the Son needed to be followed by the work of the Spirit. The Spirit comes to make His abode in the hearts of all the children of God. When He came on that first Whitsunday He came to remain. It was to the Church as a body that He came. Every person who has become a living member of that Body receives help and power from Him. We are all therefore interested personally and vitally in the story of His coming.

There is nothing upon earth which could perfectly express His presence and activity. Since He is Spirit He could not be apprehended and recognized except through material symbols and material evidences of His presence. It is important, therefore, to give some attention to those signs and evidences. When He came there was a sound. It was like the rushing of a great wind. There seems to have been no wind, but the sound was like that made by the coming of a great rushing "breath." The "Breath of God," the Spirit is sometimes called. He is the giver of life and breath to men. His coming is like the breath, unseen yet effective. "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth, so is everyone that is born of the Spirit" (St. John iii. 8). He cometh not with observation. We may see no immediate effect or sign of His presence, but if His continued presence is encouraged, sooner or later the results begin to show. It is as a Breath that He whispers to us telling us what we ought to do, and warning us against the things we ought not to do. We may learn to "hear" that Voice every time He speaks, or by neglecting to obey we may lose the power of hearing. "He that hath ears to hear, let him hear."

There was an appearance of something resembling fire when He came. The fire divided and rested upon the heads of each one of the company. That He was given to each one shows that He is to help us as individuals. The appearance like unto fire reminds us of other activities by which His presence may be known. Fire burns up and destroys the perishable, but it purifies and refines that which is most valuable, as gold and silver. The dross is consumed, the pure metal remains. In like manner His presence turns our thoughts to that which is per-

manent and abiding. Fire also gives light. An important part of the mission of the Holy Spirit is to enlighten the minds of those who receive Him. The Lord Jesus told the disciples that the Spirit would guide them into all truth, and that He would bring to their remembrance all that He Himself had told them. This promise was wonderfully fulfilled as the Gospel record testifies. The Church as a Body still has an instinctive feeling for the truth, and is not liable to give its assent to that which is not true.

The other signs of the presence of the Spirit were the changes which took place in the men who received Him. They were thrown into an ecstasy which made those from without who saw them think that they were drunken. St. Peter's answer that it was but the third hour in the day was a proof to Jews that they could not be drunken because no Jew would have broken his fast at that hour on a feast day. This effect of the presence of the Spirit was not a permanent one, nor one which frequently accompanied His coming. It was needed that day simply as an assurance that the promised Power from on high had been given.

The speaking with tongues seems to have been a power given by the Spirit as a result of which the disciples began praising God and telling of His "wonderful works" in various languages, so that the Jews who came together heard these praises in the various dialects of the countries from which they came. St. Paul's words to the disciples at Corinth (I. Cor. xii.-xiv.) should be read if this subject is to be studied with care.

But the power of the Spirit was not exhausted by this speaking with tongues. He also gave to the Apostles a mouth and a wisdom which carried conviction to those who heard. An example of this is given us in the preaching of St. Peter that day to the crowd which assembled as a result of the strange conduct and singing of the company. There was more than convincing language. There was a boldness and a bearing quite new to the man who had so feared the taunts of a serving maid as to be driven to denial that he knew the Lord Jesus. "The boldness of Peter and John" was an evidence of the presence of the Power. Their conduct gives evidence that they had some new power within them who used them as they had not been able to use themselves.

The Holy Spirit still brings us these powers and gifts which were symbolized by what took place that day. It is He who "sanctifieth me and all the people of God." He makes us holy not in a moment of time, but those who heed His voice and follow His guidance are led along the way of salvation to sanctification at the last. His influence is gentle; He does not compel obedience. Talk plainly of the influence of the Spirit so that your pupils will understand that His working is not mechanical. Let them know that the Spirit would help and strengthen *them*. Explain that since He comes to us, we thereby become the Temples of God, as St. Paul has explained (I. Cor. ii. 16, 17; vi. 19, etc.). Remind them that He is now given in Confirmation.

CHURCH UNITY IN JAPAN.

[Continued from Page 44.]

four people at work, one new one in training, and one soon to return from furlough. Not alone this, but there seem to be unlimited funds, so that preaching places can be opened in most attractive and central places, and in this way come in contact with great numbers of people. They are able with their great staff to detail a special person to do work among soldiers and students, another for work among women and girls, another for preaching and general missionary work. What is the result? They are in a position to take advantage of every opportunity, and use it to their own advantage. In addition to this they have a native staff just three times the strength of ours.

It does not seem to me that this condition reflects any credit on the Church at home. The Bishop has appealed for men, time and time again, but no new faces appear among us. I submit that at this stage in the history of the Sei Kokwai we owe it a special duty. It is soon to launch on an independent career; but, before that, it should have the best preparation possible to receive, which can never be accomplished as long as the Church at home parcels out a few men and women grudgingly every five or ten years.

Akita, Japan, March 30, 1907.

ADMONISH your friends privately, but praise them openly.—
P. Syrus.

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.

THE NEEDS OF A COLLEGE TOWN.

To the Editor of *The Living Church*:

THE condition of things in college towns described in your issue of April 27th by Mr. Gilmore could be duplicated all over the country and is an important problem that must be faced by the Church to-day. As the Archdeacon of Laramie has said we cannot compete with secular institutions in the matter of collegiate institutions, but we could see to it that Church influences and privileges meet the student wherever his college education be obtained. We could but we do not.

Here in Kirksville is a case in point. The American School of Osteopathy is located here with a student body of over 800, gathered from every part of the country and even from other countries, and among them are many members of the Church.

Then, too, there is a Missouri State Normal with an average student body of 600. The town itself has about 4,000 inhabitants, and in addition to all these there are many afflicted persons who have come here for osteopathic treatment.

The amount of work that can be done, that *must* be done, therefore, is enormous and the influence that could be exerted by strong Church activity not only locally, but nationally is out of all proportion to the size of the place. But how is this opportunity used?

I came here in January of this year and found on the Church Register two families only—the register had not been kept up for years and the rest had moved away. I looked at the diocesan journal and found 20 communicants reported. Only occasional services had been held for nearly two years. The church building is a small frame structure seating about 75, impossible to heat in winter, and nearly falling down from age and decay. The walls have bulged out about three inches, the floor of the church has sagged at the sides, and in the vestry room has gone to rest on the ground.

Prospecting brought to light 80 communicants (20 residents and 60 students) and over 100 members. A little work resulted in a class of 18 for Confirmation, a chapter of 9 Daughters of the King, and a small Sunday School. This shows what ought to be done and what can be done, but in order that the vitally necessary work be directed in the line of best results, adequate equipment, tools, plant, ought to be furnished. There ought to be a church building capable of seating 200 at least—and it could be filled—a parish hall for student guilds or else church halls for each college, a rectory so that Church students may be brought together socially under home influence, and several other things.

Now students are continually going and coming and cannot be expected to do the work of resident members. Their time is filled with college activities and studies, they have Church connection in other parishes and their residence only lasts three years. Moreover they seldom are able to do much financially.

The resident members here are too few to support a tithe of such work, nor ought they to be expected to since they have the same calls from parish, diocese, and national bodies as others.

Since parishes all over the country send their members here and expect them to be cared for spiritually, the Church all over the country should help to take care of them.

A new church we must have, and at once a parish hall and rectory we ought to have, but where they are coming from unless the general Church helps, God knows. I don't.

Trinity Church, Kirksville, Mo. ROYAL K. TUCKER.

OUR NAVAL AND MILITARY DISPLAY.

To the Editor of *The Living Church*:

HERE seems to be considerable criticism on the part of some persons in regard to the naval and military display at the Jamestown Exposition. Is there not another way to look at this?

What would become of our commerce, if our navy was disbanded, or even lessened? What would become of our landed

interests if our army that is now too small to protect our extended domains, if this arm of the law was lessened?

If anyone doubts the necessity of this armament on land, or sea, let him read the article entitled "Law," in your issue of the 27th, by Cyrus Mendenhall, and this discloses but half the danger that requires a strong arm to enforce and uphold Law and order for our country, or any other.

The navy is our police, to protect our commerce, and our citizens, and their interests in all parts of the world. What would become of our wide extended country from the Atlantic to the Pacific, as well as our Eastern domain, if the army or navy was lessened? It would be as wild a scheme to reduce their strength, as it would be to remove the police from our cities.

Yes; anarchism is on the increase, and in spite of the police we have, three of our Presidents have already been martyrs to the anarchist's creed—down with the government, and death to all who represent law and order. We must look at the situation as it is, not as we pray that it will become.

The navy and army stand for peace and security to our lives, our liberty, and our laws.

GEORGE BUCK.

North Guilford, Conn.

PRESENT CONDITIONS IN THE CHURCH.

To the Editor of *The Living Church*:

I AM tempted to write at length a somewhat different interpretation of present conditions in the Church than that of the Rev. Dr. McGarvey. I hesitate, however, to ask for so much space. But let me suggest that the real reason why the number of candidates for holy orders is not what it should be is primarily because of unbelief. Are the clergy responsible for this condition in the Church? The Catholic-minded clergy are earnestly contending for the faith once delivered. The "broads" are striving to win men with a "new gospel." All are working for the salvation of mankind. They have left all to follow Him. We may deplore worldliness and heresy and stupidity, nevertheless the fact is evident, even to the world, that these men have given themselves to an unpopular, or desperate, or lost cause. The fault is with the laity. They do not believe because they will not. They love this present world. They are lovers of pleasure more than lovers of God. The devil has shown them the glory of the kingdoms of this world as never before. The devil is putting up a big fight and on different tactics than of old.

In times past the Church has had to deal with genuine heathen or with men who knew the one Church. To-day our clergy are endeavoring to convert heretics, schismatics, and apostates.

Dr. McGarvey asks, "What is there in the conventional life of the average Episcopal minister to evoke enthusiasm or to inspire the spirit of sacrifice?" Very little indeed as it appears on the surface. That is the superficial judgment of the world. Righteous judgment reveals that which ought to and will in the right man evoke enthusiasm and inspire the spirit of sacrifice. The average Episcopal minister is a man who will average up with any other class of men in the country both morally and intellectually. Frankly, I am weary of this continual running down of the clerical character. It is as cheap and stale as the mother-in-law joke—and as fictitious. The average Episcopal minister is pathetically poor, and poverty is not picturesque. He is a "hired man" employed by a vestry to popularize a church, raise money and make the religious (?) club go. The life of a hired man is not romantic. He is ordained a priest of the living God and his work is to be a faithful dispenser of God's Word and Sacraments, but he is subject to an ignorant commercialized vestry and a worldly-wise Bishop whose only principle of government is opportunism and "tact," *i.e.*, trickery. Such a humiliating position does not evoke enthusiasm. He is expected to be a faultless pastor, preacher, priest, and rector in the face of suspicion, criticism, or the toleration of indifference. He stands absolutely alone in his work and in his life without human support or sympathy. He works on until some woman or man, or child even, sets his Bishop and vestry against him and he must give up, go elsewhere (if he can) and begin all over and so on to the day he dies in harness, or passes away a forgotten pauper.

To those who know the servile dependence, the loneliness, poverty, and dreary hopelessness of the average Episcopal minister in the average Protestant Episcopal parish, there is something to evoke enthusiasm and inspire the spirit of sacrifice.

That something is the faith and hope in the poor hack priest's heart which makes him go on patiently, perseveringly, pathetically doing his duty in that state of life unto which it pleased God to call him. Such a life, and it is the life of many if all was told, is indeed dull and uninteresting to the world. It is not attractive. But nevertheless it is martyrdom; modern martyrdom, "conventional" martyrdom the world is too busy to consider or understand.

J. MORRIS COERR.

Port Jefferson, L. I., N. Y., April 29, 1907.

CHILDREN'S EUCHARIST.

To the Editor of The Living Church:

WILL you pardon a personal reference to one of the best features of our recent Lent at St. Barnabas' Church, Chicago?

For two or three years it was our custom to have a Children's Eucharist during Lent on Saturday mornings at nine o'clock, with an attendance varying from a few to thirteen or fourteen children. This year I suggested to our Sunday School that we have our Children's Eucharist on Friday at nine o'clock, taking advantage of a rule of the Board of Education which permits children to be absent one half-day each week for religious services and instruction. The children were quite in favor of the plan, and it was adopted. Our attendance this Lent was as a rule over thirty, even on Washington's Birthday, a holiday, which came on Friday. At the close of each service I gave to each child a type-written excuse, kindly provided by one of the stenographers in the parish, to be given to the public school teacher, stating that he was present at the Children's Service on such a day. The children were able to reach school at 10:15. The principals and teachers in the two public schools in this immediate district cooperated very graciously, and seemed glad of the opportunity offered the children. On Good Friday the celebration was omitted, but one-half of the church was well filled with boys and girls at the ten o'clock service. The experiment was so successful with us, and the instruction and interest of the children so manifest and important that I venture to suggest to others the trying of this plan. God is practically left out of our public schools as far as any direct reference to Him is concerned, and where the rules of the Board of Education make provision for religious instruction in the school hours, I venture to think that too little advantage is taken of our opportunities. I proposed to the children that we continue the Friday morning plan and have a class in Church History, and the suggestion met with hearty approval. This class is one of the possibilities of the future.

Hoping that our experience may be suggestive to others, I am,

Yours sincerely,

EDWIN J. RANDALL.

St. Barnabas' Church, May 2, 1907.

AS TO THE WORD "REAL."

To the Editor of The Living Church:

I DO not know whether I am the more puzzled or amazed (or amused) at the avalanche of words and scholasticisms which, in your issue of April 27th, the Rev. Mr. Hoskins has sent down upon my devoted head—puzzled why my innocent little letter should have evoked it, and amazed at the misapprehension of the purport and purpose of it.

I said: "My present purpose only is to call attention to the word "real," as its history and consequent meaning and force seem, in these latter days, to have been forgotten or overlooked." That was all I tried to do, in a very short and simple way.

At this, Mr. Hoskins goes off in a long, scholastic and Aristotelian disquisition—which I shall not attempt to follow—but which, to my proposition (by which I stand) is, for the most part, *non ad rem*. So no answer is required, or possible.

I suspect, however, that my incidental suggestion that "at" applied to "The Presence," as "better than 'in,'" was the "stimulus" which brought down the whole cataclysm.

As I read my very learned brother's paper, in my amazement I constantly said to myself, "When and where and how, in all the world, did he find out all this!"

I shall not be drawn into any controversy about the "Presence." Most sadly the last thousand years has been all too full of that.

D. D. CHAPIN.

Brandon, Vt., May 1st, 1907.

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

To the Editor of The Living Church:

ALLOW me to mention the confession of the long-continued sin of the Catholic Church against the fair name of our Lord Jesus Christ in her unchristlike treatment of the Jews during many centuries, and the revival of the Hebrew Christian Church, as the most important subject for consideration at the next General Convention.

This is the feast of SS. Philip and James. I have just read the evening lessons, Zech iv.; Acts xv. 1-32.

Respectfully yours,

MARK LEVY.

PROPORTIONAL REPRESENTATION.

To the Editor of The Living Church:

I REGRET most earnestly your practical surrender to the demand of the Atlantic coast dioceses for proportional representation. I feel quite assured, however, that the Churchmen of the West and Southwest will refuse to follow your suggestion of yielding to that demand. In the matter of changing the name of the Church, these same Churchmen of the East, who demand proportional representation, dwelt long and tenderly upon the sacred sanctions of the name "Protestant Episcopal." It was hallowed by its age-long use of a century and a quarter! It was associated with all the memories and tender recollections of all that time! Why change it now?

"Woodman, spare that tree!

Touch not a single bough;

For in youth it sheltered me."

But, sir, has not our present mode of representation all the sacred, all the historic sanctions, all the tender recollections, clinging to it, that were claimed for the name "Protestant Episcopal"? Unless that mode of representation had been then adopted, there might have been a Protestant Episcopal Church in the diocese of Maryland and elsewhere perhaps; but there would have been no American Church, or, at all events, no Anglo-American Church in this land. If the change of name was deemed "inexpedient at this time," by our clever Eastern brethren; surely it will be wise for us in the West, and just as wise for the men of the Southwest, to make a similar declaration with regard to this radical demand for a change of representation. Our present mode of representation is age-long, century-age-long; why depart from the traditions of the Fathers of the Church? the Protestant Episcopal Fathers!

But now, sir, seriously; of what wrong do our Eastern brethren complain, under our present system of representation? Do not they control, practically, the legislative machinery of the Church? Are they not in full, swinging control of the Board of Missions? Do they not take up fully two-thirds, or three-fourths of the talking time of the General Convention? Take the Committee on Amendments to the Constitution; thirteen members. Eleven are from the Atlantic seaboard; two from the West. The Committee on Canons, thirteen members. Ten are from the Atlantic dioceses; three from the West. The Committee on the Prayer Book; thirteen members; ten from the East, two from the West. The Committee on Rules of Order; six members; five from the East, one from the West. Or take the Board of Missions, composed of forty-five members; fifteen Bishops, fifteen priests, fifteen laymen. The West has three members of the Board, the East forty-two. The President of the House of Deputies is always an Eastern man. Now of what do our Eastern brethren complain? They have practical control of the House of Deputies now, of its organization; and of its legislative machinery. They do the chiefest part of the talking in General Convention; and they are in full, absolute control of the missionary funds of the Church. Yet they are not happy, because of the enormous disproportion in the mode of representation!

THE LIVING CHURCH stands ready to remedy their grievance, by the enormous increase of the representation of the larger Eastern dioceses, and a corresponding decrease of that of the smaller dioceses, East and West. I most devoutly trust, sir, that your suggestion will meet no response whatever, but No, from the smaller dioceses. These large dioceses now have far more power and influence than that to which their members entitle them. You say that the smaller dioceses can always fall back upon the constitutional provision for a vote by dioceses and orders, to prevent aggressive, or oppressive legislation.

True! But upon what ground could that provision of that Constitution be retained, if the principle of the representation by dioceses be surrendered? Both provisions stand or fall together in principle. Abolish the one, and immediately agitation will be begun to abolish the other, and with the soundest of logic and common sense.

Besides, sir, you seem to forget that the control of the organization of the House of Deputies, and its legislative machinery will be given over to the larger dioceses of the East far more absolutely than it is now. In the election of a President the vote is not by dioceses and orders, but individual. By your plan the House of Deputies would be composed of 334 members. A majority of the House would be 168. You would give to the larger seaboard dioceses, together with those dioceses lying contiguous, and possessed with, practically, the same views and traditions, a representation, that would fall short of a clear majority only by 8 votes; even if every deputy from the far West and Southwest were in his seat. But Western and Southwestern deputations are never or hardly ever full. The deputies from the dioceses carved out of the original thirteen States of the Union would, or could, easily control the organization of the House of Deputies, and so, of course, its legislative machinery. The West and Southwest might go whistle, notwithstanding the provision for a vote by dioceses and orders. If, under present conditions, the East is in the legislative and executive saddle, what could we of the West expect when we would have no power whatever to mould or shape legislation?

No, no, sir, the West and Southwest would be fools for their sentimental pains, were they to fall in with your counsel to commit *hari-kari*, to please Mr. Stetson and New York.

That matter is "inexpedient at this time," and will be, I take it, until New York, Pennsylvania, Massachusetts, Connecticut, and Maryland are ready to vote for the change of name. That may not be before the Greek Calends; but in the meantime, no irreparable loss will ensue.

JOHN WILLIAMS.

Omaha, May 3, 1907.

A DEFENSE OF THE MINISTRY.

To the Editor of The Living Church:

THE protest of the Rev. Franklin C. Smith is, I think, reasonable and just. As he sees it and we all more or less clearly realize it, many minds and influences combine to depreciate the priesthood of which we are members. We are all made the butt of rhetorical ridicule; and jeremiads of deepest pathos are written on our work and its results. But let me give clearest evidence that I am immune from that serious and dyspeptic disposition to eat and drink theological *pros* and *cons*, such as in the late Church Congress holden at New Orleans have required the administration of written emetics through your correspondence columns. Emerson has said: "We have a great deal more kindness than is ever spoken." And not only is the prophet Jeremiah inimitable, but charity, "which hopeth all things," will prove herself equal to her office—and at the last, all hands, whether Bishops, priests, or laymen, must understand the hardships, the sorrows, the mortifications and disappointments of many a clerical life without falling out in anger by the way to such an understanding.

But in illustration of the futility and prodigality of many of these disappointments I will beg leave to tell my little parable. When a lad, my mother and I drove to town and bought a carriage whip, paying a very moderate price therefor, and feeling satisfied that it would answer well enough the purpose to hasten Dobbin's laggard pace. But on arriving home, the hired man who came to take off the team, espied the new whip, and taking it in hand, began to slash it around and make the wind cry from its passage. Then the hired man's son—he could not be stopped in the presence of his father—repeated the performance, and almost brought blood from the hitching-posts by his impish antics, but the whip snapped in twain. When, therefore, a new one was bought (at the same moderate price) care was taken that it should not fall into the hands of the same parties, so it may have come home in contraband fashion, wrapped up with the new hoe or garden rake. Then presently my uncle came from Cleveland to visit my father, and he being a law judge, I noted well his sage sayings, one of which, addressed to my father (his brother) was, "Charles, I never pay over a dollar and a quarter for a carriage whip. They don't have to be of good quality for ordinary use, and they are very easily stolen."

I am inclined to think that priests are not entirely unlike

carriage whips. One of us can very easily be overtested, and then the laymen who have in nowise done their duty, or have brought about directly the misfortune and disappointment, reproves us with our want of Christian fortitude. But all the while the whole misfortune was unnecessary. It neither promoted the glory of God, it certainly disrupted a parish, and embittered the mind and spirit of the priest himself, whom God certainly must love no less than any other soul. Moreover, as a practical consideration it has lessened his efficiency in the kingdom. Let's have less of this nonsense of over-testing, and come to look on the priesthood as a valuable asset to the Church. Some of us may be moderate enough, moderate enough to make the sacrifices of those who discharge a ministry whose quiet environment and conventional and parochial restraints fail to evoke an enthusiasm such as the work of a Salvation Army captain evokes, and not complain much about the sacrifice. Better at least to appreciate the office and work of the ministry than ever to encourage, in our laity, the perpetuation of that prophet-stoning and priest-slaying spirit that disgraced Judaism of old.

FREDERICK A. HEISLEY.

Wilmington, Del., May 3, 1907.

THE LACK OF CANDIDATES FOR HOLY ORDERS.

To the Editor of The Living Church:

THE clamor for candidates for Holy Orders has at last become general in the Church, and thoughtful men are giving this matter their serious consideration. Many good reasons are given for this deplorable lack of candidates, all of which are more or less to the point. But why clamor so loudly for candidates, when almost every diocese has a list of non-parochial clergymen, who have either entered into secular employment of some kind, or who are patiently waiting and applying for work in the Church? Lack of coöperation with the grace of God, is one of the principal reasons, I believe, why the Lord of Harvest, does not hear our prayers to send forth laborers into His harvest. If we do not make use of what we have, we need not look for further help, until we make honorable use of what the Lord has already given. If the householder of the Gospel went out early in the morning to hire laborers into his vineyard, and saw others standing idle in the market place, and invited them into his vineyard, could not the householders of the Church find some who are idle, and invite them into their vineyards also? There are clergymen, who, for some reason or another, have a desire for a change to some other diocese, where they might be able to do better work, but they find to their dismay after all this clamor for candidates for Holy Orders, that their application cannot be considered, for the reason that every place is taken or that there are not sufficient means in that locality to support them. Parishes are clamoring for unmarried men, and it seems that the time is approaching, when the Church may have to enjoin upon her clergy, especially in the rural districts, that they remain celibates, until such time, as these parishes are able and willing to support a clergyman with a family. Is it a wonder then, that clergymen, who have families to sustain, and who are willing and eager to do the Master's work, are compelled to advertise in the public press for an opening? But can the laity maintain their respect for the ministry, when the clergy are forced to resort to such unseemly means for work in the Church? Why do not the householders invite such idle men into their vineyards?

The lack of faith and spirituality, and the unwillingness to give rather than receive among the laity, and the lack of coöperation with divine blessings on the part of the Church are seemingly some of the principal reasons why the sacred ministry of the Church is not replenished with a proportionate number of recruits to-day.

M. J. HOFFMAN.

Clayton, N. Y., May 6, 1907.

THE EXTEMPORE SERMON.

To the Editor of The Living Church:

FEW aspects of present-day ecclesiastic affairs seem more curious to old Churchmen than the attempt to blend an ever-growing excess of ritual with the extempore sermon. Nothing can be too ornate inside the chancel and outside the pulpit; yet, after the solemn ascription is uttered (and what mockery it often sounds!) the preacher nowadays may metaphorically remove not only his surplice but also his coat; he not seldom talks, as it were, in his shirt-sleeve. We are taught it is un-

fitting to publicly ask for our daily bread in unwritten petition. Why is it more fitting for the ambassadors of Almighty God to present their awful message from Him in slovenly, ragged, ungrammatical sentences, half considered thoughts and impulsive conclusions? Ruth Hall, in *A Down-renter's Son*, says of "a carefully written, earnest sermon," delivered in the '40s: "This was long before the era when extempore speaking should be deemed a fitting adjunct to a liturgy contending against the impromptu as unseemly." This comment appears to me quite to sum up the incongruity of the admixture.

For myself I rarely listen to one of these wandering, clumsy or platitudinous endeavors without remembering Bishop Bloomfield's story of his sole effort, as a young man, to preach without notes. He chose the text, "The fool hath said in his heart, There is no God," and, after the service, stopped an intelligent workingman to ask what he thought of the discourse. The answer taught him a lesson. It was: "Why, it was all good, but I don't go with ye, sir, in everything ye said. Now I think there be a God."

In current literature we are becoming accustomed to and expectant of an increasing strife for perfection in technique; but our pulpits—and a certain despised class of reading matter—supply what is generally known as "newspaper English" in which to clothe the crude thought. In a single church (though not all from one offender) I have recently been edified by such gems of expression as "rough-housing" and "It is up to you to accept the Gospel," "In the Death upon the Cross the Apostles lost a delightful acquaintance," and "The ways of Providence stump one—" (here this speaker had the tardy grace to blush, stammer and change his phrase to "mystify us"). Once we should have said of such language, "How sectarian!" But we do not say that now.

No, in a wide and long experience, covering knowledge of many parishes, many sermonizers and many of the laity, I have met but two or three of our clergy who did not delight in the increase of extemporaneous preaching and but two or three among their flocks who were not vehement in their distaste which is usually voiced as contempt and abhorrence. It is generally regarded as nerve-racking, an insult to the intelligence, an unfair advantage of our patience and loyalty, a disregard of the solemnity of the preacher's office.

"Extempore is usually extrumpyery," declares one cleric who still carries a sermon-case. We know Bishop Potter's scorn of the "sophomoric maunderings" to which he has been occasionally forced to listen. I wish the good gentleman would remember that he hears the best a man has to offer; let him consider the congregation who must hearken to still worse!

James Russell Lowell once passionately broke out: "I'm not an irreligious fellow, but *how* I hate to go to church!" I fancy Mr. Lowell's pastor preached "without notes." That looks like it.

KATHARINE L. MANNING.

Albany, N. Y., May 3, 1907.

PLANS FOR CHURCHES WANTED.

To the Editor of *The Living Church*:

IT grows on me every year that the Building Fund Commission could do no work for the promotion of good Churchmanship more valuable than publishing a book of plans of churches costing from \$3,000 to \$5,000, similar to the house plans which several architects are advertising in the magazines. Smaller buildings are temporary and we must do the best we can with plans by local contractors, larger ones will command the services of local architects—the more is the pity.

Can't you do something to this end?

Yours truly,
Sedan, Kansas. H. E. SADLER.

"FAITHFUL IN SMALL THINGS."

BY MARIE J. BOIS.

OH! that we might realize more than we generally do, the importance of that "faithfulness in small things"—the English have a proverb which says: "Take care of the pennies, the pounds will take care of themselves." How very true this is, of the "pennies" of the spiritual life, as well as of the accepted currency of the different countries! It is not the great temptations, the temptations we know as such, which often are the hardest to resist; but the very small, insignificant-looking things of our daily life. A look, a word, a gesture, and ere we know it,

we have been *faithless!* And our pure morning light is dimmed by the cloud of our sin.

Truly, we must watch and pray! Truly, unless we "pray always," the small temptations will find us unprepared and again and again we shall be *faithless in small things*, faithless in our account to our divine Master.

But if *love* is the motive power of our life, we shall be less likely to succumb to the small temptations. The little foxes cannot spoil the vine which is hedged in by *love*. And when the temptation has been resisted; when the Enemy recoils defeated, what a deep, thankful joy steals over the heart, *aware of the Presence* which shamed the Enemy!

Swift and unexpected was the temptation which assailed me one morning, as my work began: A just observation of mine to a maid, a pert answer received, and—how quickly the Enemy was at hand! how busy rehearsing to my indignant mind, the right of my cause, the intolerable impertinence on the other side; but—thanks be to God, who giveth us the victory through our Lord Jesus Christ, the Lenten studies of our Lord's suffering, mental and physical, are bearing fruit—a soft answer turned away wrath.

The one thing to be added is to tell of the *softening influence* such a victory had on *both*. A little later I needed something which, had I followed my first impulse, I certainly would *not* have asked of her who had been the cause of the sharp conflict within me, but I did ask her; and the quickness, the eagerness with which she seized the opportunity of doing something for me, showed me that His power of love was working in her as well as in me.

A small thing! some may think; but *not*, those who see His loving hand in everything that befalls them. To such, nothing is small which teaches them how ready He is to help and succor the soul in its manifold temptations.

THE KEY AND THE CROWN.

BY RAY DAVIS.

WEARY with weeping, a man slept.

He was not one to whose eyes the tears came easily; the world knew him as a man of dignity and respected him from a distance, but into his home the Unbidden Guest had entered who never departs alone. Death had taken from him both wife and child. His was not a recent sorrow but sometimes the loneliness of it swept over him afresh. Yet he had learned its lesson, and his will bowed to the will of God.

As he slept, two angels stood beside him. One held a crown in his hand, saying, "Let this be his reward. He has borne his grief so nobly, let me place this on his brow."

"Nay," said the other, "rather let me give him *my* reward."

"What is thy reward?" asked the first angel.

"A key," replied the second.

"Of what avails that?"

"The reward which I bring to him is the same which the Master of Life bears with Him in the New Jerusalem: Remember how He saith, 'I am He that liveth and was dead—and have the Keys of Death and of Hell.' I place in this man's hand a key and it shall be to him a sign of victory; more than that, his victory shall be that of all who will trust him, for he shall open to them the gates through which they may pass out of the blackness of despair, into the light of God. Forever he shall carry the Key of Sorrow, and this shall be his exceeding great reward."

"I yield to you," said the first angel; "but only for a season. He who conquered Death and Hell holds in His hand the Keys of Death and of Hell, but He is crowned with many crowns. Like Him shall His servant receive also this reward, when his time of service is full spent. A span of years and this man's work will be completed; then shall be given to him the Crown which never fades."

The man slept on, and knew not that two angels had been standing beside him.

What of the Key?

Through all his after life this man knew by intuition how to comfort the broken-hearted, and to lead them along the way he himself had gone in agony of spirit. He, better than anyone else, knew how to lead them beyond the barriers and into the freedom of the sons of God.

To-day he wears his Crown.

IN THIS LIFE there is but one sure happiness—to live for others.—*Tolstoi.*

Church Calendar.



- 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.

CALENDAR OF COMING EVENTS.

- May 11—State Conv., B. S. A., at Grand Rapids, Mich.
 * 11-12—Inter-Dioc. Conv., B. S. A., of Delaware, New Jersey, Central Pa., Harrisburg, and Pennsylvania, at Philadelphia.
 * 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.
 * 17, 18, 19—Fourteenth Annual Conv., B. S. A., in New York State, at Utica.
 * 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 REV. CHARLES WILSON BAKER, who recently resigned the curacy of St. Paul's Church, Cleveland, has accepted a call to St. Thomas' Church, Berea, Ohio, with charge of the mission of St. Philip the Apostle, Cleveland.

THE REV. J. BOYD COXE has resigned the curacy at the Cathedral, Fond du Lac, Wis., to become rector of All Saints' Church, Appleton, Wis.

THE REV. CANON DOUGLAS has taken up his residence temporarily in the parish house, Fond du Lac, Wis.

THE REV. W. H. FROST, who has been supplying at Holy Trinity Church, Lincoln, Neb., for three months, has accepted a call to St. James' Church, Fremont, Neb., and began work in his new field, May 5th.

THE REV. WILLIAM HIRST HEIGHAM, having accepted the rectorship of Washington parish, Westmoreland County, Virginia, his address is changed from Bedford, Pa., to Oak Grove, Va.

THE address of the Rev. THATCHER R. KIMBALL, until September 1st, will be care Baring Brothers, London, England.

THE REV. C. H. LINLEY of Missoula, Mont., has accepted a call to St. Stephen's Church, Milwaukee, Wis.

THE REV. EDWARD THOMSON MATHISON took charge of his new parish, St. Timothy's Church, Massillon, Ohio, on May 1st.

THE REV. LEONARD WALTER OTT of New Orleans has accepted a call to become rector of St. John's Church, Bangor, Maine, and will assume his new duties May 12th.

THE REV. JAMES M. RAKER has resigned the cure of St. Michael's, North Fond du Lac, Wis., to become rector of St. Luke's Church, Springfield, Ill.

THE REV. HENRY ALLEN YOST, who for the past year has been doing mission work in the diocese of Pittsburgh, has accepted the appointment as curate at St. Timothy's Church, Roxborough, Philadelphia, and will enter upon his duties on Trinity Sunday. Address, after that date, St. Timothy's Church, Roxborough, Philadelphia.

BAPTISM.

On Tuesday, April 30th, at Grace Church, Columbus, Nebraska, the Rt. Rev. Arthur L. Williams, D.D., Bishop Coadjutor of Nebraska,

officiating, assisted by the Very Rev. Dean Beecher—Florence Winifred Westcott, daughter of the Rev. Arthur J. and Mrs. Westcott.

DIED.

BLAND.—In Hickory, N. C., on the morning of St. Mark's day, CHARLES THEODORE BLAND, for nearly sixty years a devoted priest of the Church in the Carolinas, aged 88 years. Interment in St. Luke's churchyard, Lincolnton, N. C.

COTTERELL.—Entered into rest in Mason City, Iowa, on Saturday, April 27th, Mrs. AMELIA HESTER COTTERELL, aged 88 years.

JONES.—Entered into the Paradise of God, suddenly, at Ithaca, N. Y., on Friday, April 19, 1907, MARIA LOUISA JONES, wife of Dean W. H. Jones of Bexley Hall. Burial at Gambler, Ohio, Tuesday, April 23, 1907, by Rev. George F. Smythe and Canon Watson.

MUNSON.—Entered into life eternal on Thursday, May 2, 1907, the Rev. FRANCIS MERTON MUNSON, LL.D., rector of Immanuel Church, New Castle, in the diocese of Delaware, in the 59th year of his age.

"The strife is o'er, the battle done;
 The victory of life is won;
 The song of triumph has begun.
 Alleluia!"

TIMMERMAN.—Entered into life eternal, at Mt. Pleasant, Iowa, April 18, 1907, Mrs. M. D. TIMMERMAN, mother of H. L. Timmerman, junior warden of St. Michael's parish, in the 79th year of her age.

"Peace, perfect peace."

WESTCOTT.—Entered into eternal rest at Vesper Hour on Sunday, April 28th, FLORENCE LUCY WESTCOTT, aged 27 years, wife of the Rev. Arthur J. Westcott, Ph.D., rector of Grace Church, Columbus, Neb. The funeral was held on Tuesday, April 30th, the Rt. Rev. Arthur L. Williams, D.D., Bishop Coadjutor of Nebraska, officiating, assisted by the Very Rev. Dean Beecher, the Rev. A. E. Cash, the Rev. T. J. Collar, and the Rev. J. C. S. Wells.

R. I. P.!

WOOD.—Entered into life eternal, Friday, May 3d, 1907, at Newark, N. J., Mrs. JOSEPHINE SMITH WOOD, wife of Mr. D. Smith Wood, and daughter of the late Caleb P. and Jane E. Crockett.

MEMORIALS.

RESOLUTIONS ON THE DEATH OF THE REV. DR. FULTON.

BOSTON, Mass., April 30, 1907.

At a meeting of the Massachusetts Church Union, held this day in the chapel of the Church of the Advent, the following minute was unanimously adopted and ordered to be printed:

The members of the Massachusetts Church Union learn with profound regret and sincere sorrow of the death of the Rev. JOHN FULTON, D.D., D.C.L., editor of the *Church Standard*, and Professor of Canon Law in the Philadelphia Divinity School, which took place on the 24th inst.

Of great learning and scholarship, a clear and strong thinker, a forcible and fearless writer, he has been recognized as a theologian who has reflected honor and credit upon the priesthood of the Church he loved and served so well. In a period of unrest and questioning, of doubt and skepticism, of sometimes recreancy to the doctrinal standards of our communion, he boldly and with consummate skill upheld and defended "The Faith once for all delivered to the Saints." It is felt that in his death our Church suffers a distinct loss—to us it would seem, at this time an irreparable loss, but for the strong conviction that God never leaves Himself without faithful witnesses and that "the strong Son of God" is with His Church unto the end of the world.

Dr. Fulton will be held in grateful remembrance by all those to whom the Nicene Creed is the expression of a true Faith. He has finished his course. He has kept the faith. There is laid up for him, we humbly believe, a crown of glory.

We tender our earnest and respectful sympathy to his family and friends.

Requiescat in pace!

THE PHILADELPHIA DIVINITY SCHOOL,
 APRIL 29, 1907.

We, the students of the Philadelphia Divinity School, in sorrow over the death of our valued friend and honored profes-

sor, the Rev. JOHN FULTON, D.D., D.C.L., being thankful to Almighty God for the life of His servant who, by his most able instruction and his noble character, has been a source of inspiration to our lives and strength to our souls; and deeply sensible of the loss that has befallen the Church at large and our school in particular; we unite in expressing to his family our sincere sympathy and the sense of our share in their bereavement. Therefore, be it
Resolved, That a copy of this resolution be sent to his family and to the Church papers.

At a meeting of the clergy of the diocese of Pennsylvania, held at St. Philip's Church, Friday, 26th May, a committee was appointed by the chairman, the Rt. Rev. Alexander Mackay-Smith, the Bishop Coadjutor of the diocese, to draw up a Memorial to the late Rev. JOHN FULTON, D.D., LL.D., D.C.L. The members of the committee were William B. Bodine, D.D., John B. Harding, Charles M. Armstrong, Clarence W. Bispham, B.D., and William M. Groton, S.T.D., who framed the following:

WHEREAS, It has pleased Almighty God, in His wise Providence, to take out of this world the soul of our deceased brother, the Rev. Dr. John Fulton, who departed this life, 24th April, 1907, in Philadelphia,

Resolved, That we hereby express our deep appreciation of his labors and our sense of the great loss which, not only the diocese of Pennsylvania, but the entire Church has sustained in his death.

We recognize with profound gratitude his past devotion to the interests of the diocese of which he was a member. In the General Convention, to which, for many years, he was a deputy from Pennsylvania, as in our diocesan Convention, his clear mind, both analytic and constructive in its perceptions, constantly exhibited its remarkable powers, and repeatedly proved itself a help in time of need. He knew, apparently at a glance, how to meet every difficulty arising in the legislative work of the Church, and where to contribute his aid in guiding his brethren successfully to the desired solution. In debate he was strong, and in affairs he was skilful, always demonstrating himself to be a leader of good sense and tactful force. Further, he was uniformly ready to place at the disposal of those who appealed to him, his wealth of learning, and, also, to spend hours, if necessary, in laborious research for their benefit.

We recognize, moreover, his faithfulness, as editor of one of our leading Church papers, to what he believed to be the truth. Loyal to his conception of the truth, he was fearless in his advocacy of it. While he shrank from controversy—a fact known, perhaps, only to his most intimate friends—he invariably embraced controversy with boldness and resolution, when he was convinced that the cause of Christ and His Church was demanding his championship. Having once accepted the contest, he pursued it with determination, never asking for favor, yet more ready to grant than to withhold it. He presented his convictions in a phraseology peculiar to himself, and sometimes severely criticised by himself, but which, nevertheless, was, not infrequently, fitted to the arduous task which he had in hand. Yet, while "the style is the man himself," our departed friend is not to be judged wholly by his style, for, though it expressed the seriousness, earnestness, and zeal of his nature, it failed often to reveal the natural tenderness and gentleness of his heart. In this he was exceptional, for he had a depth and breadth of personality, which lay behind his utterances as a great lake lies, secluded and remote, behind the streams through which it finds vent and by which it makes itself known at all.

We further recognize his capacity as a teacher. He was the young man's friend and inspirer. As his years accumulated his regard for youth grew more and more pronounced, and his instructions in the class room, consequently, grew more and more stimulating and uplifting. He loved to teach, but the responsibility of the teacher weighed increasingly upon him, as he repeatedly confessed; and this fact, no doubt, gave his lectures the exalted character which, in his closing years, was so noticeable and precious to his students. During these years, all who sat as pupils at his feet have spoken enthusiastically of the help he gave them.

Finally, we emphasize our appreciation of him as a man among men. He was manly. While he was positive, outspoken, sometimes seemingly harsh, he wished to be and he in-

tended to be the friend. No one could forget more speedily a disagreeable past in his relations to others, forgive more quickly an offence, real or fancied, or work more heartily and gladly with those who had once opposed him and whom he had opposed. He could not cherish long a sense of anger against any fellow-man, which explains why he often failed to understand the continued hostility of others against himself.

On the whole, he was one among many, having faults, which he was always willing to own, but also having virtues, which he was never willing to own and which more than outweighed the faults. His intellectual capacity was marked, his moral force great, his aspirations pure and unselfish, and his faith in Christ unwavering. In his last moments he said, with feeble voice, that it was this faith which comforted and upheld him.

WILLIAM B. BODINE, D.D.,
JOHN B. HARDING,
CHARLES M. ARMSTRONG,
CLARENCE W. BISPHAM, B.D.,
WILLIAM M. GROTON, S.T.D.

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.

EXPERIENCED ORGANIST AND CHOIRMASTER. Churchman, thoroughly capable musician, desires immediate engagement, or temporary work. Fine player, able trainer, director, recitalist, and disciplinarian. First-class references and testimonials. Address: "ORGANIST," New Holland Hotel, Atlantic City, N. J.

RECTOR of parish in Pennsylvania would like to supply near the seaside during July and August. A, B, C, LIVING CHURCH, Milwaukee.

YOUNG MAN, with experience as Organist and Choirmaster, also Catholic service, will give his services where same will be appreciated. Successful with boys. Chicago or suburbs. Address: "ILLINOIS," care LIVING CHURCH, Milwaukee.

CLERGYMAN, experienced and successful teacher, desires school appointment, or parish with opportunity for teaching. Good preacher. PRESBYTER, care LIVING CHURCH, Milwaukee.

SUMMER SUPPLY WORK wanted by unmarried priest, aged 30, at mountain, lakeside, or seaside parish. Address: "XXX," LIVING CHURCH, Milwaukee.

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.

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.

POSITIONS OFFERED.

COMFORTABLE AND REFINED HOME offered to a lady willing to give some assistance in clergyman's household. Highest references given and required. Address: Rev. Dr. WESTCOTT, Grace Church Rectory, Columbus, Nebraska.

ORGANIST WANTED for country parish in Pennsylvania. Salary moderate; good organ; good choir, under resident choirmaster. Lady organist would find good field for teaching. Professional organist could arrange for vacation

in beautiful mountainous country. Address, at once: "CHOIRMASTER," care LIVING CHURCH, Milwaukee.

WANTED—Housekeeper and companion in family of clergyman. Elderly couple; no children. Duties light; moderate salary; comfortable home. Address: C. H. BLACKLOCK, Tuscaloosa, Alabama.

ABILENE, Texas, DIOCESE OF DALLAS, 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.

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.

CHOIR EXCHANGE.

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.

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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.

THE EMBROIDERY GUILD, St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to Miss W. IVES, 43 West 69th Street, New York.

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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.

RETREAT FOR WOMEN.

The annual Retreat for Associates of the Community of St. Mary, and other ladies, will begin with Vespers, on Tuesday, June 11th, closing with celebration of Holy Eucharist on Saturday, June 15th, the Rt. Rev. the Bishop Coadjutor of Fond du Lac, conductor.

Ladies desiring to attend, will please notify the Rev. Mother Superior.

ASSOCIATE ALUMNI, G. T. S.

The seventy-fifth anniversary, Associate Alumni, General Theological Seminary, Chelsea Square, New York City.

Annual business meeting in gymnasium, Tuesday, 14 May, 1907, at ten o'clock before noon. Full programme of anniversary service, and reunion and banquet will be had upon application to JOHN KELLER, Secretary, 160 Beech Street, Arlington, New Jersey.

24 April, 1907.

INFORMATION AND PURCHASING BUREAU.

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

APPEALS.

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 be

gin in April. Bishop Blyth appeals to American Churchmen for aid. Canon's stall "Hermon" held by Bishop of New York. Checks, "BISHOP BLYTH, Jerusalem, Palestine"; crossed "Credit Lyonnais."

NOTICES.

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

\$850,000 are needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Mission can be had from

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

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

PENSION CONSIDERATIONS.

FIRST CONSIDERATION: The average salary of a clergyman is about \$600 per year. There are hundreds of excellent men doing heroic work on less, i.e., \$300 or \$400 per year. What are these to do when sick or superannuated? The Church must provide pension and relief.

SECOND CONSIDERATION: Among the clergy of fifty and upward, there are many distressing cases of poverty and humiliation through non-employment, sickness, etc. These ought to be pensioned.

THIRD CONSIDERATION: An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive, hopeful Christian work. In order to have growth and prosperity in the Church, this condition must be remedied.

FOURTH CONSIDERATION: If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number of old or disabled and their widows and orphans. Help to do this better.

FIFTH CONSIDERATION: There are excellent men and women in every diocese shut out from the help of local and other funds by requirements as to years in a diocese, seats in a Convention, contributions to a society, payments of dues, and the like. To help all in whom you are interested you must contribute to the General Fund; besides, sixty out of eighty dioceses now depend entirely upon the General Fund for relief and pension.

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

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

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Geo. W. Jacobs & Co., 1216 Walnut Street.

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Church Book Store, 317 N. Charles Street,
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A. C. McClurg & Co., 215 Wabash Avenue.
LIVING CHURCH branch office, 158 La Salle St.
Church of the Epiphany, Ashland Blvd. and
Adams Street.

MILWAUKEE:

The Young Churchman Co., 412 Milwaukee St.

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A. S. Singleton, 1428 N. 22nd Street.

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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.

J. B. LIPPINCOTT CO. Philadelphia.

The Truth About the Case. The Experiences of M. F. Goron, Ex-Chief of the Paris Detective Police. Edited by Albert Keyzer. With Illustration by Arthur G. Dove.

Four Seasons in the Garden. By Eben E. Rexford. With twenty-seven illustrations and with Decorations by Edward Stratton Holloway. Price, \$1.50 net.

The Age of the Maccabees. By Rev. H. F. Henderson, M.A.

THE MACMILLAN COMPANY. New York.

The Creed of a Layman. By Frederic Harrison. Price, \$1.75 net.

A Dictionary of Sainly Women. By Agnes B. C. Dunbar. In Two Volumes. Volumes I. and II.

RICHARD G. BADGER. Boston.

Unseen Save of Solitude. By Robert Cariveau. Price, \$1.50.

By the Sea and Other Verses. By H. Lavinia Bally. Price, \$1.00.

Verses. By Charlotte Whitcomb. Price, \$1.00.

Ode to the Russian People. By John William Scholl, author of *The Light-Bearer of Liberty, and other Poems*, etc. Price, \$1.00.

The Missive. A Dramatic Poem. By Maude May Parker. Price, \$1.00.

ROBERT GRIER COOKE. New York.

The Hidden Places and Other Poems. By Alida Chanler Emmet.

THE SUNDAY SCHOOL TIMES COMPANY. Philadelphia.

Our Misunderstood Bible. Common Errors About Bible Texts and Truths. By H. Clay Trumbull, author of *How to Deal with Doubts and Doubters; Prayer: Its Nature and Scope*, etc. Price, \$1.00 net.

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What Happened to Barbara. By Olive Thorne Miller. Price, \$1.25.

The Goddess of Reason. By Mary Johnston. Price, \$2.00 net.

D. APPLETON & CO. New York.

The Cave Boy of the Age of Stone. By Margaret A. McIntyre. Price, 40 cents.

PAMPHLETS.

THE SUNDAY SCHOOL TIMES COMPANY. Philadelphia.

The Pastor and the Sunday School. By John T. Faris, Pastor of Markham Memorial Presbyterian Church, St. Louis, Mo. Price, 25 cents.

Thes Sunday School and the Home. By Frank L. Brown, Superintendent of Bishwick Avenue Methodist Episcopal Sunday School, Brooklyn, N. Y. Price, 25 cents net.

O Come, Let Us Adore Him! A Short Manual of Instructions for those Assisting at the Eucharistic Sacrifice. By Frederick George Scott, M.A., D.C.L., Rector of St. Matthew's Church, Quebec. Canon of Quebec Cathedral. Second Edition. Copies may be had on application to St. Matthew's Church Depository, Quebec. Price, 10 cents.

Freedom Through the Truth. An Examination of the Rev. Dr. A. V. G. Allen's *Freedom in the Church*. By the Rev. George B. Johnson, A.M., Chaplain to the Bishop of Vermont. Published by Longmans, Green & Co., New York. Price, 30 cents net, or \$25.00 per hundred copies.

VIA CRUCIS.*

A good book is good to have in one's library, no matter what the special season may be for which it was primarily written. The following notice of Canon Tolman's book is from the *Pacific Churchman*:

"We have a very distinct recollection of noticing a former book, *Urbs Beata*, by Canon Tolman, and of being much impressed by its beauty and manly wisdom. *Via Crucis* has the same characteristics. But the Way of the Cross he interprets as the way of supreme love and the emphatic manifestation of it. There is not much insistence on the bodily sufferings of our Lord, but there is a good deal on the love and the will that sacrificed self even to death, both for the world's salvation and the world's example. The bulk of the book was written during the Holy Week of 1905, in Jerusalem, and while there is no straining after the 'proper emotions,' there is a freshness of treatment which amply justifies the book's existence. There are a few good photographs, most of them taken from quite unusual points, notably the Garden of Gethsemane, which spares one the sight of the ugly fence which is nearly always brought into unlovely prominence."

The Rev. Dr. Herbert Cushing Tolman, Honorary Canon of All Saints' Cathedral, Milwaukee, and Professor of Greek at Vanderbilt University, in his *Via Crucis* gives meditations on the Great Week as they came to him day by day at Jerusalem. Many of them, he says, he wrote "after standing but a moment before on the ground made sacred by the footsteps of our Saviour." Numerous illustrations from photographs help the reader to follow our Lord's steps day by day, and there is a vividness about the whole presentation of this theme, centuries old and ever new, a personal touch that makes it very effective.—*The Churchman*.

By the same Author

Urbs Beata. A Vision of the Perfect Life. With a Commentary by the late Bishop of Milwaukee. Price, 75 cents net. By mail, 80 cents.

* *Via Crucis* (Illustrated). The Lesson of Holy Week. By the Rev. Herbert Cushing Tolman, Ph.D., D.D., Hon. Canon of All Saints' Cathedral, Milwaukee, and Professor of Greek in Vanderbilt University. Price, cloth, 75 cents. By mail, 80 cents.

FATHER HUGHSON'S BOOK.*

The *Pacific Churchman* speaks well of Fr. Hughson's new book:

"These very short meditations are based on the Collects for the Sundays and Holy Days. They are very pointed—full of matter for thought—so full that nearly all of them might be developed into sermons, or even if read just as they are, congregations could not go empty away. The book illustrates the truth that bulk is not essential to excellence. But it is not given to everyone to condense the content of a sermon into five minutes or so and make it effective and listenable."

* *The Voice of My Prayer.* Meditations for every Sunday and Holy Day in the Christian Year, Based on the Collect for the Day. By the Rev. Shirley C. Hughson, O.H.C. Price, cloth, 50 cents. By mail, 56 cents.

'TIS BUT a little while, and the purifying trial shall be past, and thine shall be the Crown of Life.—*Canon Body*.

You will be able to endure; you have a real fact to trust in—the living Presence of the Son of God. By drinking of His Cup you are united to the perfect suffering of Jesus Christ.—*Bishop G. H. Wilkinson*.

THE CHURCH AT WORK



REV. R. W. ANDREWS, WIFE AND CHILDREN, WITH GROUP OF JAPANESE CHRISTIANS, AKITA, JAPAN.

NEW YORK CITY CONVENTION B. S. A.

THE 14th annual convention of the Brotherhood of St. Andrew in New York State will be held at Utica, N. Y., Friday, Saturday, and Sunday, May 17th, 18th, and 19th. The Brotherhood men of that city are doing all in their power to make this the largest State convention ever held. Invitations have been sent to every Brotherhood man in the State, to all of the clergy, and to many of the most prominent laymen, and they will take pleasure in welcoming all of these that are able to attend, and also all friends of the Brotherhood.

An excellent coterie of speakers has been secured to address the different meetings of the convention, among the number being the Rt. Rev. C. T. Olmsted, D.D., Bishop of Central New York; Robt. H. Gardiner, of Gardiner, Me., President of the Brotherhood in America; and the Rev. Frederick Sill, O.H.C., of West Park, N. Y.

Special rates of a fare and one-third have been granted by the railroads, also special hotel rates.

A BRONZE TABLET ERECTED.

A BRONZE tablet has recently been placed in St. Mary's Church, Burlington, N. J., in memory of Daniel Coxe, the first Provincial Grand Master of the Masons in America, who died in 1739. The tablet is the gift of the Masons of New Jersey, and its unveiling was in charge of a committee, of whom the Rev. W. Strother Jones, D.D., rector of St. Michael's Church, Trenton, and a Grand Chaplain of the Grand Lodge of the State, was chairman. Mr. Coxe was prominent in the early colonial days. He and his wife are buried under the floor of the church, directly

in front of the chancel, the grave being marked by a plain marble slab in the floor. St. Mary's, which dates from the early visit of Talbot to New Jersey, as representative of the S. P. G., is one of the oldest parishes in the diocese and was for many years the episcopal seat.

LEGACIES TO CHURCH INSTITUTIONS.

THREE of the Church's charitable institutions in Louisville, Ky., are beneficiaries under the will of the late George A. Robinson. The orphanage of the Good Shepherd, for boys, and the Home of the Innocents, for young children, receive \$1,000 each, and the Norton Infirmary, \$2,000.

MEETING OF THE CHURCHMAN'S LEAGUE.

THE Churchman's League of Troy and vicinity held a public meeting at St. Barnabas' Church, Troy, N. Y., on Monday evening, April 29th. The service was fully choral, sung by the vested choir and the rector, the Rev. Geo. A. Holbrook, the anthem being, "O Pray for the Peace of Jerusalem." by Knox. The sermon to the League was preached by the Rev. Edward T. Carroll, rector of St. Ann's, Amsterdam, from II. Cor. v. 13, "For whether we be beside ourselves it is to God: or whether we be sober it is for your cause." Enthusiasm balanced by soberness was dwelt upon, with great beauty of language and forceful illustrations. The sermon was a masterly setting forth of the limits of enthusiasm defined by common sense. After the adjournment to St. Barnabas' House, an address was made by Mr. Eugene M. Camp, President of the Seabury Society of New

York, on "The Man in the Pew," full of suggestions and abounding in witticisms.

A business meeting was held under the chairmanship of President Goldthwaite, and the remainder of the evening was spent in social intercourse, enlivened by music from an orchestra of stringed instruments and the serving of refreshments by Troy's chief caterer.

HONOR TO A CANADIAN WOMAN.

AN HONOR which few are so fortunate as to possess was bestowed upon Mrs. W. D. Forster, at a meeting of the mission church branch of the Woman's Auxiliary in the diocese of Fredericton, held recently in the mission Church of St. John Baptist, St. John, N. B., when, as a token of personal esteem and in appreciation of her untiring efforts for the well-being and betterment of the organization, she was presented with a life membership.

Nobody could have been more surprised than Mrs. Forster when, after the disposal of the regular routine business, she was asked to step forward, and the priest in charge, Rev. Father Owen-Jones, in a brief, but happy address, made the presentation of the certificate, while the president, Mrs. E. M. Shadbolt, decorated the recipient with the emblem of the organization—a tiny golden cross.

For a moment, Mrs. Forster was so overcome that she was unable to find words to express her gratification, and then, in a brief speech she acknowledged the gift, expressing her heartfelt appreciation of the high honor bestowed upon her.

In the vast majority of cases, life memberships are purchased by the members themselves at \$25, and it is very rarely that they

are presented as in the case of Mrs. Forster.

This is the first presentation of the kind in the history of the mission church branch, with which Mrs. Forster is soon to sever her connection.

KEMPER HALL AND CHRISTIAN EDUCATION.

KEMPER HALL, at Kenosha, Wis., needs no introduction to the people of the Middle West. Five years ago a new building was added, giving the school a large, handsome gymnasium and a bowling alley with all modern improvements. This year another building was erected. The music department had quite outgrown its quarters. Twelve new, sunny music rooms, a teacher's studio, and an office on the first floor, a primary room with outer entrance, manual training rooms, studio and class rooms on the second floor, were obtained by this addition. This building has eastern and western exposure, an outer entrance, and is quite detached from the main school room, thus serving the double purpose of economy of time and space by grouping all the primary work and relieving the large study hall of congestion and confusion. Indeed, all departments of the school are relieved and enriched by this new building. There has been \$5,000 spent this year upon the lake protection. The school has secured the property on the south which will give a beautiful campus and skating rink. Mr. Nathan Allen, late trustee of Kemper Hall, has been most generous in giving his rare business foresight and wisdom to the affairs of the school. He has always been especially interested in the physical culture department. Last year he offered to give one-half of \$25,000 to extinguish a floating indebtedness incurred in buying land and erecting new buildings. Just before Easter the amount was raised. Mr. Z. G. Simmons, Sr., who is a generous contributor to all good works, giving \$6,000, the remainder being given in small sums by friends of the Sisters of St. Mary.

The friends and patrons of Kemper Hall account it a first-class school. While it stands for a high grade of work, yet its management believes that the noblest fruit of education is character, not acquirements. In the life of nations the meaning and quality of change and trial, the effect of new demands and calls, will largely depend upon the reserve of moral strength with which they can be met. Is it not true that to-day the great peril of the American people is that the surge of innovation, excitement, and requirement may rise too high for the moral resources of Christian character to deal with them? Our children sorely need all the resources, the disciplined strength of character, a mastery over moods and prejudices, an accurate and thoughtful mind, the integrity, courage, and simplicity of a believing heart—to meet these well.

We all know the timely gift and strong good word which are the "time and tide" which, given, lead on to success. And it is just such intelligent and sympathetic givers as Mr. Allen and Mr. Simmons who help to create for an institution the confidence which wins for it respect and permanence.

But schools with a faculty of college graduates and a modern equipment are an expensive affair.

May we ask what the Church is doing for her Church schools? Does she give generous nurture by word and deed? One would say the Church has received special treasures of reverence, faith, and purity. Upon the face of it as one looks about, one would say that the Church in America is best equipped to educate its children. There is a dignified beauty and refinement in her services which attracts the best class; the ring of her prayers and Catechism is all for the increase of solid growth in simplicity and virtue, she has a wealth of austere purity—all just what a

young, superficial people needs to deepen, steady, and strengthen its children. The Church's system will not prove antiquated or ineffective, even in these days when things change quickly and profoundly. If the Church is true to herself, here is where she should be strong. Great changes in the social order may be largely affected by the transmuting power of goodness in the national character. Ought it not to be true that the Church takes an all-absorbing interest in the growing struggle between good and evil being worked out before us in all young lives? The formation of Christian character in the individual takes a long time, and we, as a people, are impatient of slow results. So we have an invertebrate youth as the direct product of an undisciplined and untaught generation. Heredity, environment, social problems, are largely solved by a loyal adherence to the teachings of the Church.

It is said that, as a nation, we have great practical talents, and it is our boast that we see into the throbbing heart of great questions and issues and know how to combine and use forces so as to secure the desired resultant without waste of energy and material. May we ask, Can the Church make good its claim to the same foresight upon the matter of its schools and education in general? Certainly her schools will not develop and keep pace with the best schools in the land unless they receive generous benefactions and endowments.

A WEST COAST CATHOLIC CLUB.

ON MONDAY, Tuesday and Wednesday, April 15, 16, and 17, the Catholic Club of the Diocese of Los Angeles enjoyed what might be termed the first-fruits of its organized efforts to do something practically helpful along Catholic lines.

On Monday and Tuesday the Rev. J. Russell Wilbur conducted a Retreat-Conference, which was intellectually illuminative as well as spiritually helpful and nearly half of the clergy of the diocese were in attendance. A corporate Communion was made at the early Mass on Tuesday.

On Wednesday the annual Mass was celebrated at 11 o'clock at the Church of the Ascension, Boyle Heights.

Starting from the parish house, there was a procession with incense, while Father Smith of St. Matthias' Church, vested in cope, sang the Litany of the Blessed Sacrament.

Dr. Van Deerlin of St. John's Church, Oceanside, celebrated the Mass, and incense was offered at the accustomed places—the Introit, Gospel, Oblations, and Consecration.

The Rev. J. Russell Wilbur preached a powerful sermon on the "Universality of the Catholic Religion."

A choir of priests, assisted by men from some of the city choirs, rendered Merbeck's Mass.

A large congregation—beyond the seating capacity of the church—attended this weekday service, and many prominent men in the diocese, clerical and lay, were present. The whole occasion was most uplifting.

A lavish lunch was afterward served in the parish house by the members of the Ascension and the annual business meeting was held in the afternoon. The officers elected were, the Rev. R. H. Gushee, Ontario, president; Mr. Henry B. Ely, Redlands, vice-president; Mr. H. B. Lee, Los Angeles, secretary-treasurer.

MEN FOR THE CANADIAN NORTH-WEST.

SEVENTY young Englishmen, who are to act as catechists in the Canadian west, under the direction of the Ven. Archdeacon Lloyd, formerly principal of Rathesay College for Boys, and chaplain to the Barr colonists, arrived in St. John on Friday last, by the

C. P. R. Royal Mail steamer *Empress of Britain*.

The young men are accompanied by the Rev. Walter Stark and the Rev. J. C. Boyle, secretaries respectively of the northeast and northwest divisions of the Colonial and Continental Church Society; and, after seeing the catechists settled in their work, they will return to their duties in Great Britain.

The young men will perform duties very similar to those of lay readers, in the settled districts. Each man will be in charge of a tract of country from 300 to 400 square miles in area, along the routes of the Canadian Northern and Grand Trunk Pacific railways. Every man is well educated, and his work will lead up to ordination. Some of the catechists were educated through the offices of the Society for Promoting Christian Knowledge. Archdeacon Lloyd asked for fifty-five, but seventy were sent out, and will take up work in western Canada.

GIRLS FRIENDLY ANNIVERSARY.

THE 25TH ANNIVERSARY of the St. Luke's branch of the Girls' Friendly Society of Buffalo, N. Y., was marked by a public service in St. Luke's Church on Monday evening, April 15th, at which many of the members of the other branches of the city were present. The clergy taking part in the service were the rector, Rev. R. R. Converse, D.D., the Rev. W. S. McCoy, the Rev. L. C. Washburn, D.D., and the Rev. E. P. Hart. Mr. John W. Wood of New York made the address, his subject being "The Girls' Friendly Society and its Representatives in the Mission Work of the Church." The unusual prosperity of this branch of the G. F. S. has been assured chiefly by the regularity of its meeting and the faithfulness of its associates. Since its inception twenty-five years ago the weekly meeting has been held without interruption. The Society during this period has been fortunate in having but one secretary, Mrs. Robert Mathews, to whose painstaking executive management its flourishing condition is largely due. The offering at this service was presented as a loving memorial to the faithful service of the late Miss Caroline L. Rochester, an active associate in the Society for nearly twenty-five years.

BISHOP HARE'S CONDITION.

THE FOLLOWING under date of April 26th, from Sioux Falls, S. D., to the St. Paul *Pioneer Press*, is of general interest:

"The friends of Bishop Hare throughout the state and Northwest will be interested in the information that he recently submitted to operation at an Eastern hospital and that the operation was fully as successful as was anticipated.

"Bishop Hare went direct from Sioux Falls to St. Luke's Hospital in New York City, and the operation to which he submitted was for the removal of his right eye. The removal of the eye was necessary because of a cancerous sore with which the Bishop has been afflicted for some years.

"The cancer, which has caused Bishop Hare so much trouble during the last few years, grew out of a small sore or abrasion on nose, which it is believed was caused by the nose-glasses worn by the aged prelate. The cancerous growth first was noticed about ten years ago, but little attention was paid to it at the time. The cancer never inconvenienced the Bishop until within the last four years and especially during the last two years, it had given him a great deal of trouble.

"It is expected that he will be confined in the hospital for a period of at least one month from the effects of the operation, when it is probable that he will return to his home in this city. According to information received here direct from the hospital, the Bishop is progressing quite rapidly toward recovery. Bishop Hare himself dictated a message to

friends here, in which he states that the physicians in charge of the case have informed him that after the effects of the operation have passed he will be in better health than for years."

BENEDICTION OF CHURCH FURNITURE, AND CHOIR FESTIVAL.

AT ST. ANDREW'S CHURCH, Wilmington, Del. (the Rev. Hubert Wetmore Wells, M.A., rector), on Tuesday evening, April 30th, there was a benediction of the new triptych, Bishop's chair, altar rail, choir stalls and rebuilt chancel walls, which are handsomely wainscoted to the height of eight feet with quartered oak, by Bishop Coleman. Then immediately followed a choir festival with a programme rendered by the choir of St. Andrew's Church and the choir of Trinity Church, with Mr. William Stansfield, organist of St. James' Church, Philadelphia, at the organ. Exclusive of the hymns, processional and recessional, there were eight numbers on the programme, instrumental and vocal. Mr. Edward Shippen van Leer, from the Church of the Advocate, Philadelphia, was the tenor soloist, and rendered "Be thou faithful unto death," from Mendelssohn's oratorio "St. Paul." Mrs. Victor Pyle of the parish church, rendered the soprano solo in the *Inflammatus* from Rossini's *Stabat Mater*. The attendance taxed the seating capacity of the church. The newly installed pipe organ, costing \$5,000, gave entire satisfaction.

BISHOP JOSCELYNE IN BALTIMORE.

PRESIDING at a meeting at Emmanuel parish house, Baltimore, on May 3d, in aid of Church needs in Jamaica, the Bishop of Maryland (who has twice visited that island) said that he knew of no appeal that was stronger or more forcible to them than the appeal of Jamaica at this time. Bishop Joscelyne followed, and gave an outline of the "Church Outlook in Jamaica"; the number of registered communicants is 41,000 in the Church there. About \$250 was at once contributed in the room, and Bishop Paret undertook to receive anything more that should be sent.

PITTSBURGH CHURCH CLUB.

THE Diocesan Church Club of Pittsburgh, gave a dinner at the Union Club, Pittsburgh, Pa., on Monday evening, April 29th, at which Mr. C. E. Childers, President of the Club, was toastmaster. There was a large attendance of the members of the Club and invited guests, and the meeting was one of great interest. At the conclusion of the dinner, the principal address of the evening was made by Professor John A. Brashear, of the Allegheny Observatory, on "The Influence of the New Carnegie Institute on the Religious, Moral, and Intellectual Life of the Community." He traced the history of the Institute from its inception, with particular reference to the prominent part which had been played by the Academy of Science and Art in the final development of the initial idea of the Institute. He paid glowing compliments to every department, and declared that the power it is exerting to uplift the community and the nation is stupendous, and can only be limited by the passage of innumerable centuries. He gave a flattering tribute to the breadth of character displayed by Church people, particularly when the question was raised and so bitterly opposed by many members of other Christian bodies, of opening the Carnegie Music Hall, Museum, and Art Gallery on Sunday; and declared that the benefit to the poor and the busy has been incalculable, and is already bearing fruit. Ex-Congressman James W. Brown took part in the discussion of the subject under consideration, as also Mr. Herbert Du Puy and Mr. William Robbins, all members of the Club. Professor Sleisinger, director of the Allegheny Observatory, gave a short talk on "Astronomy."

MEETING OF THE CLEVELAND CONVOCATION.

THE spring meeting of the Cleveland Convocation was held at Christ Church, Warren, Ohio (Rev. Canon Cooke, M.A., rector), on the 7th and 8th of May. On Tuesday afternoon a Sunday School conference was conducted by the Rev. Charles F. Walker, who read an able and suggestive paper on "The Boy Problem in the Sunday School." The evening meeting was given up to a consideration of the Men's Thank Offering. The speakers were the Rev. Walter Russell Breed, D.D., and the Very Rev. Dean DuMoulin, LL.D., the former dwelling on "The Debt of English Civilization to English Christianity," and the latter on "The Debt of American Civilization to the American Church." Wednesday morning was spent in hearing reports and transacting routine business, followed by prayer for missions at noon. In the afternoon the Rev. Wilson R. Stearly read a thoughtful paper on "Biblical Interpretation."

The officers elected were: The Rev. Abner L. Frazer, M.A., Dean; Rev. Canon Cooke, M.A., Vice-Dean; Rev. Robert Kell, Secretary.

CHURCH PRIVILEGES AT A SUMMER RESORT.

ST. BARNABAS' CHURCH, St. Catharine's, Canada (Rev. R. B. Nevitt, M.A., rector), has taken a step in the right direction. There is now a regular week-day Low Celebration on Thursdays at 8 A. M., and during Advent and Lent a daily Low Celebration at the same hour.

American Catholic visitors to the "Welland House," a well-known health resort here, may possibly be glad to know that they can find Catholic ceremonial observed in this city.

THE ALBANY SUMMER SCHOOL.

THE Cathedral Summer School, Albany, N. Y., which proved such a success last year, will be in session this year June 24th-28th. The purpose of the school is to afford those who are constantly giving out in parochial work an opportunity to take in which comes from personal contact with men of scholarly minds and to furnish material for the clergy to work over for themselves by giving them a point of departure for future study.

A strong corps of lecturers has been secured for this year. Among them are Bishop Hall, Bishop Nelson, Dean Slattery, Dean Barry of Nashotah, Dr. Hart, Dr. Nash. The services in the noble Cathedral of All Saints' afford religious tone and spiritual atmosphere for study, and the ample and well-shaded grounds of St. Agnes' School gives chance for recreation and refreshment.

DEATH OF THE REV. DR. MUNSON.

THE REV. FRANK MERTON MUNSON, M.A., LL.D., rector of Emmanuel Church, New Castle, Del., died at the Presbyterian Hospital, Philadelphia, Pa., Thursday afternoon, May 2nd, following an operation of a serious character, performed about two weeks previously, to remove gall-stones. Dr. Munson at first rallied from the operation, but on Wednesday his condition changed greatly for the worse. At the end he was surrounded by his family.

Dr. Munson was born in Cincinnati, Ohio, August 26, 1848. He graduated from Dartmouth with the degree of B.A., in 1871, and received the Master of Arts degrees in 1890. In 1883 he was ordained deacon by the Bishop of Ohio, and was rector at Circleville, Marion, and in Cleveland.

In April 1894, he became rector at St. Luke's, Seaford, Del., and in November of the same year became rector of Immanuel Church, New Castle. The degree of LL.D. was conferred on Dr. Munson by St. John's College, Annapolis, Md., in 1896. For a num-

ber of years he had been the editor of the diocesan paper, the *Delaware Churchman*, and for twelve years served as chaplain to the First Regiment of Infantry, Delaware National Guard, attending the annual encampments near Newark, Del., and volunteering to accompany the regiment to Cuba in the Spanish American War. In 1901 he was a delegate to the General Convention at San Francisco.

The sterling worth of Dr. Munson's character was appreciated alike by Bishop, brother clergy, and parishioners. He leaves a widow and two sons, Dr. F. Merton Munson, a surgeon in the U. S. Navy, and Dr. Dudley L. Munson, a physician practicing in Wilmington, and a daughter, Miss Genevieve Munson.

The funeral was held in Immanuel Church, New Castle, Saturday afternoon, May 4th, Bishop Coleman officiating, assisted by Archdeacon Hall of Wilmington, and the Rev. Albert E. Clay of Middletown. The diocesan clergy attended, wearing white stoles. The funeral was also military, and the late chaplain was laid to rest beneath the shadow of the church he has served so well with appropriate honors rendered by a detachment from his favorite First Regiment of the National Guard.

The Wilmington papers say of Dr. Munson: "He was a good pastor, a strong preacher, and a man who enjoyed the entire confidence and warm esteem of his own parishioners. He filled a large place in the diocese, and in the state at large, and will be greatly missed."

LARGE SUM FOR THE UNITED OFFERING.

ON THURSDAY, May 2nd, at 10:30 A. M., an impressive service was held in Holy Trinity Church, Philadelphia (Rev. F. W. Tomkins, D.D., rector), at which time \$9,000 was presented by the members of the Woman's Auxiliary of the diocese of Pennsylvania, which with other sums raised since the last presentation in 1904 will make a grand total of \$27,156.77, to be presented by this Auxiliary as its contribution to the cause of missions at the meeting of the General Convention in Richmond next October. Besides Bishop Whitaker, the Rev. Dr. Tomkins, Rev. Dr. Richardson, and Rev. N. S. Thomas took part in the service.

DEATH OF JOSEPHINE SMITH WOOD.

JOSEPHINE SMITH WOOD, wife of Mr. H. Smith Wood, died at her home in Newark, N. J., on the 3d inst. The readers of THE LIVING CHURCH will recall Mrs. Wood as a former contributor to its poetical columns. Her devout mind and heart shone through her poems as it did through her life and works. She was the author of *A Manual for Altar Guilds*, which has proved by the thousands that have been published, to have been of great use in many parishes. Her love for her Lord was shown by a life devoted to His Church and its work on earth; and now we may hope and pray she joins in songs of praise with the Church at Rest in Paradise.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her.

THE BISHOP OF IOWA RESTORED TO HEALTH.

BISHOP MORRISON'S improvement has been steady and continuous. He writes that he feels much better and expects to return to take up his work with restored health. He is now in England and expects to leave London on May 25th, reaching his diocese in the early part of June in sufficient time to take part in the commencement exercises of St. Katharine's School, Davenport. The news of the Bishop's restoration to health has brought great joy to his diocese, throughout which he is greatly beloved.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Meeting of Convocation.

THE SPRING meeting of the Convocation of Morganton, was held in St. Mark's Church, Gastonia, N. C., the Rev. William H. Hardin, pastor, May 1st and 2nd. The preacher was the Dean, the Rev. John S. Moody.

On Thursday morning, the 2nd, at 7 o'clock, the Rev. A. DeRosset Mears celebrated the Holy Communion, nearly all of the communicants of the mission being present and receiving. At 11 o'clock, Morning Prayer was said by the Rev. Messrs. Hardin and Mears, the latter preaching. A business session was held at the rectory at 3:30 P. M. The usual routine of business having been gone through with, the clergy attended a meeting of the Woman's Auxiliary, the Dean making a most inspiring address on the subject of "Woman's Work." The closing service was held at 8 P. M.

Considering the inclemency of the weather, the attendance at all the services was unusually good, and it is hoped that the meeting has done much towards deepening the spiritual life of the mission. The next meeting of the Convocation will be held in Holy Cross Church, Valle Crucis, August 6th and 7th.

CONNECTICUT.

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

Diocesan Notes.

MRS. FRANCES A. PECK, widow of A. W. S. Peck, died recently at New Haven. Mrs. Peck had been for many years a most zealous worker in St. Paul's parish. Her especial Church work, however, was in connection with the Daughters of the King. Mrs. Peck was instrumental in the establishment of the order in the diocese, and was the Honorary Vice-President of the National Council, at the time of her death. At the funeral, the rector and the vicar of St. Paul's were assisted by the Bishop of Delaware, a personal friend. In his tribute to her memory, the Bishop said that Mrs. Peck had been the means of the establishment of more than three hundred chapters of the Daughters of the King.

ST. GEORGE'S DAY was duly celebrated on the nearest Sunday (the Third after Easter) at St. George's, Bridgeport. A special service was held in the evening. There were present, in large numbers, the St. George's Men's Club, the Knights of King Arthur, the two lodges of the Sons of St. George, the Pioneer and the Magna Charta.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Work in the City of Duluth.

THE REV. RODERICK J. MOONEY is nearing the end of his fourth year as rector Holy Apostles' and St. Luke's Churches. During the time radical improvements have been made in both church buildings and paid for. Two fine lots have been secured in the rear of Holy Apostles' Church and a neat 8-room modernly equipped rectory erected, which within sixty days will have been completely paid for. This puts the church in a splendidly central position for the prosecution of its work among this large population centering in and around there. One hundred and five persons have been confirmed during Mr. Mooney's rectorship, with one more class, which is now being instructed, and which will be confirmed on May 26th, to be heard from.

IOWA.

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

Death of a Church Woman—Choir Recital.

ON SATURDAY, April 27th, occurred the death of Mrs. Amelia Hester Cotterell at the home of her daughter, Mrs. Alvin Bachman, Mason City, in her 89th year. Mrs. Cotterell was of English birth and came to this country some forty years ago, where she began

her Church work in connection with Trinity Church, Mineral Point, Wis., and later at Boscobel, Wis. At the time of her death she was a faithful communicant of St. John's Church, Mason City, and still active although advanced in years. The Rev. Frank A. McElwain, warden of Seabury Divinity School, Faribault, Minn., officiated at the funeral services.

THE BACH CHOIR of Dubuque gave a recital of the music of that great master of sacred song in St. John's Church, Sunday afternoon, April 28th. This newly organized chorus composed of the leading musicians of the city, was assisted by the boys of St. John's choir which now ranks among the best in the West. Dean Sage delivered an address on the "Character and Influence of John Sebastian Bach," before the large congregation present.

KENTUCKY.

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

Deafmute Service.

THE REV. A. W. MANN, missionary to deaf-mutes, visited Louisville on April 29th, and held service for All Souls' mission in the Cathedral chapel that evening. After the service the members of the congregation were entertained by the Dean Craik Guild at supper in the parish house. About thirty deaf-mutes were present, and these children of silence passed a very pleasant evening. Mr. Mann is doing an excellent work and his visits to Louisville are always enjoyed by the members of All Souls' mission.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Notes from the Diocese.

ON THE evening of the Fourth Sunday after Easter the annual service of the Men's Club was held in Calvary Church (Rev. John Williams, rector). The Rev. Dr. Frank Page, rector of St. John's Church, preached the sermon.

THE REV. COLIN CAMPBELL WALKER was duly installed as rector of St. Ann's on the Heights, Brooklyn, on the morning of the Fourth Sunday after Easter. Bishop Burgess conducted the ceremonies and made a brief address. Archdeacon J. Townsend Russell preached the sermon.

THE ARCHDEACONRY of Queens and Nassau Counties met on April 24th at St. George's Church, Flushing. In the evening a missionary service was held which was largely attended. Bishop Greer of New York addressed the gathering on the subject of the Men's Missionary Thank Offering, in connection with the three hundredth anniversary of the founding of the Church at Jamestown. Addresses were also made by the Rev. Hugh L. Burleson, acting Secretary of the Board of Missions, and Mr. P. R. Jennings, treasurer of the Archdeaconry.

THE SPRING festival of the Church Charity Foundation will be held at Garden City on May 16th.

TRINITY CHURCH, Northport (Rev. Chas. E. Cragg, rector), has a military company composed of the young men of the parish. Although but recently formed, they have already attained considerable proficiency in the manual of arms.

THE MEMBERS of Epiphany Church, Ozone Park, are about to lose the very valuable services of Mr. Robt. Dawson, who has been choirmaster there for a long time. The condition of Mr. Dawson's health makes his retirement necessary.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Work on the Island of Mackinac.

TRINITY CHURCH, on the historic Island of Mackinac, in the diocese of Michigan (the

Rev. Percy G. H. Robinson, rector), will be consecrated on Sunday morning, August 11th, by the Bishop of Michigan. The Bishop of Marquette has been invited to preach the consecration sermon, and has accepted. The Bishop of Michigan will confirm a class on the evening of the above date and will preach.

A new carpet has just been laid in the church, the result of the efforts of Mrs. Robinson and Mrs. Morse, and the interior of the church building thoroughly cleaned. All societies in connection with the parish are enthusiastic and active, and greatly interested in the missionary work of the Church generally.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Semi-annual Council—Church to be Dedicated.

THE SEMI-ANNUAL council of the diocese opened May 1st in Trinity Church, Logansport, the Rev. A. C. Stengel, rector. The preacher was the Rev. Dr. McKenzie of Lima. The afternoon session was devoted to the Woman's Auxiliary and was addressed by Mrs. Pratt, president of the Woman's Auxiliary of the diocese of Indianapolis. The Auxiliary voted to devote \$200 per year for the mission at Vawter Park, Lake Wawasee, where the Bishop has a summer home and a mission chapel for the accommodation of summer visitors. At the evening service, the Rev. W. S. Howard gave an address on "Three Hundred Years of the Church in America," and the Rev. G. P. Torrence spoke on the M. T. O. The morning session of May 2nd was given to Sunday School work and methods. The Rev. E. W. Averill of Fort Wayne presented a paper in favor of the New York Sunday School Commission Course, which has had remarkable success in several parishes of the diocese. The Rev. E. L. Roland gave a paper on "The Parents' Duty to Their Children and the Priest's Duty to His Children, Especially the Boys." The Rev. Charles Smith of Hammond gave an address on "Methods of Winning Children." The afternoon session was devoted to mission work in the diocese, the Bishop making the address. At the closing session in the evening, the Rev. Charles S. Champlin preached on "The Duty of Our Church to Carry the Catholic Faith and Sacraments to All the People of this Land." Mr. George W. Thayer gave a stirring address on "The Needs of Our Diocesan Mission Work and Our Methods of

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

Raising Money. There was a fairly good attendance from all parts of the diocese.

THE BISHOP of the diocese has appointed August 24th and 25th, for a visitation to St. Thomas' Church, Plymouth, Ind., at which time he will dedicate the new church, which will then be completed at a cost of \$17,000. This parish has recently received memorials to the amount of \$1,500, including altar and reredos and various pieces of chancel furniture for the new church. The rector, the Rev. W. S. Howard, hopes also to have a \$2,000 organ installed and ready for use at the time of the dedication of the church.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Church Club Banquet—Dr. Dobbins' 40th Anniversary at Shattuck School.

THE CHURCH CLUB of the diocese held its Easter-tide meeting in the Daytons' Tea Rooms in Minneapolis, on Tuesday evening, April 30th. The ladies were in attendance at this meeting and altogether there were about 150 present. The Rt. Rev. the Bishop of Milwaukee, Dr. Webb, was the guest of honor and made the speech of the evening on "The Lack of Men for the Ministry." The Rev. Dr. Tannar, chaplain of Shattuck and historian of the diocese, also made an address, which was listened to with great interest.

THE REV. JAMES DOBBIN, D.D., rector of Shattuck Military School at Faribault, celebrated his fortieth anniversary as rector this past week. Dr. Dobbin started the school together with the Rev. Drs. Manney and James Lloyd Breck, but soon assumed entire control and it is almost entirely through his ability that Shattuck has become the school that it is at present. Dr. Dobbin's friends are wishing him to live to celebrate his golden anniversary in the same good health as to-day.

MISSISSIPPI.

THEO. D. BEATTON, D.D., Bishop.

General News from the Diocese.

THE HOLY CROSS, Rolling Fork, has completed its new rectory, which stands upon the church lot in convenient proximity to the church.

ONE OF THE most gratifying evidences of the wholesome and faithful work of the fine body of clergy of the diocese is the large reduction made in the list of non-communicants of the several parishes. There are few parishes and missions in which the increase of actual communicants is not very marked and the progress is steadily upward.

THE REV. NOWELL LOGAN, D.D., Dean of the Convocation of Pass Christian and president of the Standing Committee, is suffering from a painful illness, from which his brethren are praying that he will soon be relieved.

THE REV. DR. GEO. C. HARRIS is much improved in health and is attending to his manifold duties.

TRINITY, Natchez, is preparing to rebuild their parish house, for which several thousand dollars has been subscribed. This building is used for all parochial organizations, and is most necessary to the better work of the parish.

THE LARGE AREA covered by the Rev. C. C. Leman of Como, embracing about four counties, contains one parish and five missions. They are working together as one parish and looking forward to more extended work in the erection of a church in the town of Senatobia, where occasional services have been held for several years. Mr. and Mrs. Leman have recently suffered the great loss of an only son and eldest child.

WITH THE revival of enterprise and the consequent growth of the old and beautiful

town of Columbus, the church is renewing the vigor of her youth. The Bishop confirmed thirty-two persons upon his recent visitation.

THE COAST REGION of the state is advancing rapidly, giving new and larger opportunities to the workers in the southern counties. The Convocation of Pass Christian, embracing all the counties of the gulf coast and those contiguous, is thoroughly alive to the opportunities, and at a recent meeting of its clergy, marked advance all along the line is reported.

ST. JOHN'S, Laurel, had its beginning in the baptism of a gentleman who, fifteen years ago, founded the town among the pine trees. From this beginning there is now a town of about four thousand inhabitants and a parish of about seventy communicants, equipped with chapel, rectory, and a commodious churchyard.

TRINITY, Hattiesburg, came into being about seven years ago, the town at that time being a cross-roads village. It is now a city of at least ten thousand, and the Church is established with a pretty building, about ninety communicants, and a rectory.

ST. PETER'S-BY-THE-SEA, Gulfport, is about seven years old. Ten years ago there were half a dozen houses upon the site of what is now a city of at least five thousand. The Church is supplied with a very nice chapel and rectory in a large yard, and has about ninety communicants.

THE OLDER STATIONS have more than held their own, and reports of vigorous work come from almost every quarter. The old parishes and missions of Okolona, West Point, and Macon, long neglected because workers could not be had, have begun afresh under the vigorous leadership of the Rev. J. L. Sykes, who took charge about eight months ago. West Point, the central station, is working for a rectory, that a house may be provided for the rector. Okolona and Macon are preparing plans for churches to replace the buildings destroyed years ago by fire. In each case brick buildings are contemplated, and the small flocks are working very hard to accomplish their purpose.

FRIENDS HELP

St. Paul Park Incident

"After drinking coffee for breakfast I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years State President of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.

"Another lady, who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and beginning Postum twice a day. She was wholly cured. Still another friend told me that Postum Food Coffee was a God-send to her, her heart trouble having been relieved after leaving off coffee and taking on Postum.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." "There's a Reason." Read, "The Road to Wellville," in pkgs.



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BY

The Rev. George B. Johnson, A.M.

Chaplain to the Bishop of Vermont

8vo, 84 pages, stitched, price 30 cents net, or \$25.00 per hundred copies.

The Church and the Saints

Sermons by the late Rev. WENTWORTH BEAUMONT HANKEY, M.A. Edited by M. K. C. STRONG. With an Introduction by Viscount HALIFAX. Crown 8vo. Pp. xvi-193. \$1 25 net.

LONGMANS, GREEN & CO., NEW YORK

"Like a Perennial House Plant"

The *Church Life*, Cleveland, Ohio, says: "We have received from the press of The Young Churchman Co., Milwaukee, a beautiful edition of Faber's (Rev. F. W., D.D.) *Kindness*, a treasury of devotional reading, rich in resources and comforting in assurances. It is like a perennial house plant into whose abundant blossoms one, in coming into the room, wants to bury his face for a breath of delicious odor, or like fresh springs of clear cold water at the road-side of a journey from which the traveller may stoop and drink, rise and proceed on his way refreshed and rejoicing. Price, 90 cents; by mail, 96 cents."

THE *Sacred Heart Review*, says also of Dr. Faber's *Kindness*: "The Young Churchman Co. of Milwaukee, Wis., has issued a charming edition of Father Faber's work on *Kindness*. This book is printed on heavy paper, with red rules across the top of the page, and red chapter titles. The pages are numbered in Roman numerals printed in red, making a unique decoration. The cover is of a delicate color with gold embossed side stamp and with gilt top. Our readers will be delighted to know that this literary gem is brought out in such attractive form."

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WI

MISSOURI.

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

Personals.

DR. ANDREW GRAY of Mattoon, Ill., read a paper before the Clericus on Monday last on "Present Conditions in Palestine, Their Cause, and the Ground of Hope for a Brighter Future." Dr. Gray's remarks carried weight on account of his intimate knowledge of the country he discussed and his close acquaintanceship with the excellent work of Bishop Blythe of Jerusalem.

THE clergy of the diocese entertained the Rev. A. A. Anderson at luncheon on Monday last, prior to his departure for Cairo, Ill.

THE RT. REV. D. S. TUTTLE, D.D., LL.D., accompanied by his chaplain, the Rev. G. D. B. Miller, has left for Idaho, the scene of his labors, of forty years ago, as Missionary Bishop.

NEBRASKA.GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Ep. Coadj.

An Addition to the Endowment Fund—Dr. Robinson to Preach the Council Sermon.

SIX YEARS ago Mrs. Van Wageren of West Orange, N. J., donated a quarter section of land, situated in the western part of the state, to the Episcopal Endowment Fund of the diocese. The property was held for an advance in price, which action has been justified because an offer was recently made which was more than three times the valuation of six years ago. The offer was accepted at a special meeting of the Cathedral Chapter and the sum of \$1,100 will be added to the fund.

THE FORTIETH annual council will be held in Omaha on May 15th and 16th, the Rev. Dr. Robinson of Racine College, will preach the council sermon and the Rev. Dr. Brown of Brazil, will make the chief address at the missionary meeting on Wednesday afternoon. The chief business to come before the council will be the report of the committee appointed to devise plans for the increase of the Episcopal Endowment Fund. The treasurer already reports that there will be a small balance in the diocesan and mission funds after all the regular demands are met. And the treasurer of the Episcopal Fund reports that the deficits of the past two years will also be wiped out.

NEWARK.

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

Work at St. George's, Passaic.

THE Bishop of Porto Rico, acting for the Diocesan, visited St. George's Church, Passaic, N. J. (Rev. Robt. F. Kellemen, rector), on the 28th ult. St. George's is only a year old, and has shown remarkable growth. Services were held in a vacant store building. In eight months, one hundred communicants have become enrolled, and a Sunday School of seventy children. A class of 22 were confirmed.

OHIO.

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

Gift to the Cathedral—Parish House at Galion Blessed—Other Notes.

THE REV. DR. BREED of St. Paul's, Cleveland, has issued to his congregation a full description of a modern parish house which he believes that parish to stand greatly in need of. The parish possesses an excellent site on Euclid Avenue beside the church, and he estimates that the needed building will cost \$30,000. He asks "with earnestness and with confident hope that some person or persons, interested in the cause of Christ, build for St. Paul's Church this much needed parish house." Dr. Breed suggests that it be built in memory of some loved one, or as a thank-offering to Almighty God by some one who has attained wealth but has never expressed grati-

tude and thankfulness to Him for all His goodness.

THE CONGREGATION of St. John's Church, Cleveland, tendered a reception to the new rector, the Rev. Ransom Moore Church, M.A., at the parish house on the evening of May 6th. There was a large attendance of the members and friends of the parish.

THE FAMILY of the late Mrs. John Pod have donated \$5,000 to the authorities of Trinity Cathedral, Cleveland, for a window to be placed over the altar in memory of their mother.

ON THE evening of SS. Philip and James' day the Bishop of the diocese blessed the new parish house that has recently been erected for Grace Church, Galion (Rev. W. J. Hawthorne, rector). The structure is of brick, ample in proportions, and is connected with the west end of the church by folding doors which will make it available for congregational use at special services when more seating space is required. The building is completed absolutely free of debt, a fact upon

MORE BOXES OF GOLD**And Many Greenbacks.**

325 boxes of Gold and Greenbacks will be sent to persons who write the most interesting and truthful letters of experience on the following topics:

1. How have you been affected by coffee drinking and by changing from coffee to Postum?

2. Give name and account of one or more coffee drinkers who have been hurt by it and have been induced to quit and use Postum.

3. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

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5. Have you ever found a better way to make it than to use four heaping teaspoonfuls to the pint of water, let stand on stove until real boiling begins, and beginning at that time when actual boiling starts, boil full 15 minutes more to extract the flavor and food value. (A piece of butter the size of a pea will prevent boiling over.) This contest is confined to those who have used Postum prior to the date of this advertisement.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Contest will close June 1st, 1907, and no letters received after that date will be admitted. Examinations of letters will be made by three judges, not members of the Postum Cereal Co., Ltd. Their decisions will be fair and final, and a neat little box containing a \$10 gold piece sent to each of the five writers of the most interesting letters, a box containing a \$5 gold piece to each of the 20 next best, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best, making cash prizes distributed to 325 persons.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause, and costs the competitors absolutely nothing.

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Genuine Bargains in High-Grade Upright PIANOS

Slightly used instruments: 12 Steinways from \$350 up; 6 Webers from \$250 up; also ordinary second-hand Uprights, \$100 up; also 10 very fine Parlor Grand pianos at about half. New pianos, mahogany, \$145 and up. A line of beautiful popular new pianos at \$250, \$275, \$300. Write for illustrated list. Easy monthly payments accepted.

LYON & HEALY, 20-22 ADAMS STREET, CHICAGO

We ship pianos everywhere on approval

NEW IMPORTATIONS

The following titles of books have just been received in stock, some of them new publications and others to replenish, and all of them useful in their respective lines:

HELPS AND HINDRANCES TO THE CHRISTIAN LIFE. Being Plain Village Sermons for Every Sunday, with others for special occasions. By the late Rev. Francis E. Paget. Vol. I., Advent to Trinity. Vol. II., Trinity to Advent. Each 90 cents. By mail 98 cents. Sold separately.

GOD'S HEROES. A Series of Plain Sermons. By H. J. Wilmot Buxton, M.A. 24 Sermons. 90 cents. By mail 98 cents.

TWENTY-THREE SHORT SERMONS FOR CHILDREN. Also, in same cover, *Bought with a Price*, being 9 Sermons for Lent and Easter. By H. J. Wilmot Buxton, M.A. Price, 90 cents. By mail, 98 cents.

THE SEED AND THE SOIL. Being 28 Plain Sermons, by the Rev. J. B. C. Murphy, B.A. 90 cts. By mail 98 cts.

The above six volumes are in Skeffington's new "Sermon Library," and at much reduced price from former editions.

EUCCHARISTIC SACRIFICE AND INTERCESSION FOR THE DEPARTED. Both consistent with the Teaching of the Book of Common Prayer. A Course of Addresses, by H. Mortimer Luckock, D.D. \$1.00. By mail \$1.07.

A subject upon which Dr. Luckock is particularly fitted to write.

A COMPLETE VOCABULARY OF THE GREEK TESTAMENT, with a Collection of Synonyms. Reprinted from the *Grammar of the Greek Testament.* By S. G. Green, D.D. 80 cents. By mail 87 cents.

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MISSION SERMONS FOR A YEAR. By H. J. Wilmot Buxton, M.A. \$2.25. By mail \$2.40.

All of the above named Sermons are particularly suitable for Lay Readers.

CATHOLIC TEACHING; OR, OUR LIFE AND HIS LOVE. By the Rev. Harry Wilson. 10th thousand. 50 cents. By mail 55 cents.

In this little book, Fr. Wilson covers almost every question that one might ask who wants earnestly to live the Christian Life, and in harmony with the Catholic Faith. The book contains 137 pages and yet there are 53 brief chapters on as many different topics.

In connection with this book, we would call attention to *Why and Wherefore*; simple explanations of the Ornaments, Vestments, and Ritual of the Church, Adapted to the Use and Customs of the American Church. By the same author. By mail 30 cents.

For any of the above named books

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which both rector and congregation deserve warm congratulations.

DURING a visit to her daughter, the wife of one of the younger members of the faculty of Cornell University, Ithaca, N. Y., Mrs. Jones, wife of the Rev. Hosea Williams Jones, D.D., Professor of Ecclesiastical History in Kenyon College, suddenly passed away. The interment was at Gambier, members of the College faculty officiating.

PENNSYLVANIA.

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

Items of Interest.

THE Easter offering at the Church of the Good Shepherd (Rev. J. A. Goodfellow, rector) should read \$840, instead of \$80, as reported in this department.

THE FINE new parish building given to St. Clement's Church (Rev. Chas. Hutchinson, rector), by George Lewis Mayer, is about completed and will shortly be dedicated. The building is of brown stone, and on the first floor is a large chapel with an entrance on Cherry Street. The total cost, when complete will amount to \$50,000.

THE ANCIENT Church of St. Mary's, Warwick (Rev. Robt. L. Stevens, rector), is to be enriched by the presentation of a brass altar cross, book rest, vases, and service book, all in memory of the Rev. Dr. Levi Bull, who founded the parish one hundred years ago last fall.

AN INTERESTING conference of the Chapters of the B. S. A. in the Southern Convocation was held in the parish house of St. Paul's Church, 15th and Porter Streets, on the evening of May 3d. The topic discussed was, "The Brotherhood Man—His Inspiration, His Method, and His Field."

ON SUNDAY, May 5th, the Rev. Charles A. Maison, D.D., rector emeritus of St. James' Church, Kingsessing, observed the fiftieth anniversary of his connection with this old parish which originally was of the Swedish connection and an off-shoot from Gloria Dei Church. Dr. Maison is still hale and hearty.

RHODE ISLAND.

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

Annual Meeting of the Convocation of Providence.

THE SIXTEENTH annual meeting of the Convocation of Providence was held in St. Thomas' Church on Wednesday, April 24th. Reports from the various mission stations were excellent especially in some of the country districts. Some of the missionaries signified the willingness of their parishes to submit to a reduction of their appropriations received from the Convocation. The diocesan missionary spoke very hopefully of the outlook in many of the out-lying districts. The Convocation voted favorably on the recommendations of the Executive Committee to start work in the neighborhood adjacent to Smiths Hill.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Notes from the District.

ON HIS official visitation of the Cathedral parish on the Fourth Sunday after Easter, the Bishop of Salina preached on the primary duty of the Church to deal with sin and the power given it for that function. A class of nine persons, presented by Dean Masker, were confirmed. In the evening the Dean presented a class of five cadets at St. John's Military School. The Bishop spoke to the school on the manliness of the exercise of the Christian religion, pointing out how it demands courage, patience, endurance, high honor, and the ideals which belong to the soul and not to the world.

(Continued on page 62.)

THE VALUE OF APPLE JUICE

A New Process by Which the Juice of Apples is Kept Unfermented and sweet in Any Climate

Its Effect Upon the System.

History tells us that Eve gave Adam the apple to tempt him; but scientists now say that when the pure juice of the apple is used, eliminating the skin and fibre, which contain no nutrition, there is nothing better as a tonic and blood purifier or so satisfying as a drink in place of liquor, to those who wish to stop using intoxicants.

Many clergymen from all over the United States are advocating Duffy's Apple Juice as an invigorating Spring and Summer drink, and the strong words of praise from these prominent Temperance Advocates have created a large demand for this pleasant beverage. "I have no hesitation in commending Duffy's Apple Juice," writes the Rev. J. S. Montgomery, Pastor of the First Presbyterian Church of Eatonton, Ga., "as I believe it meets a long felt want for a pure, non-alcoholic, healthful drink. In drinking the pure juice one gets all that is good in the apple without the woody matter of the pulp, which is only an extra task on the digestive organs; the pure juice of the apple is both a food and a medicine as well as a delightfully refreshing drink, and Duffy's Apple Juice deserves to be widely used."

Duffy's Apple Juice is prepared from selected apples from the most highly cultivated orchards of New York State by a new and secret process which preserves all the rich original flavor of the apple in a permanent form and prevents it from fermenting and producing alcohol; it retains all the great medicinal and food virtues of the apple, which make it such a valuable tonic beverage; it is sterilized and the rich flavor of the apple, mingling with the carbonation, makes it indeed a most palatable as well as highly beneficial drink.

Besides being a sparkling, refreshing temperance drink, it is healthful because of its tonic properties; it keeps the system in perfect condition, regulating the bowels, aiding digestion, and purifying the blood. The Rev. W. H. Collinson, State Leader The United Christian Workers, Bronx, New York, says: "Duffy's Apple Juice is a delightful non-alcoholic drink; it is also an appetizer and tonic. I am satisfied that it will be in great demand as a helpmate to strengthen the run down body."

Many are using Duffy's Apple Juice in place of tea, coffee or milk during the warm weather, and certainly a more delicious, sparkling beverage for the table as well as social gatherings and places of public resort could not be found. Clergymen are also recommending Duffy's Apple Juice to those who have an inclination for alcoholic drinks, for a peculiar quality of this refreshing temperance drink is that it is such a wholesome, satisfying beverage that it removes all desire for intoxicants.

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

The American Fruit Product Co. also manufacture Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage; a pleasant and healthy drink.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists, dealers, hotels and clubs.

A trial order of one dozen pints of either the Apple Juice or Grape Juice, or a half

dozen of each, all charges prepaid, will be forwarded on receipt of \$3 sent to the American Fruit Product Co., 94 White Street, Rochester, N. Y.

HOLY WEDLOCK

With Marriage Service and Certificate

"Holy Wedlock" has proven to be the most popular book for the purpose intended, and the most satisfactory gift for the Bride that has ever been arranged. It contains:

1st The Marriage Service from the Pryaer Book rubricated, and the letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

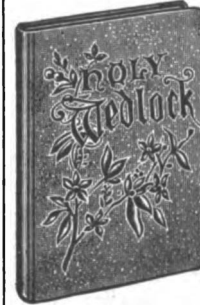
2nd A Marriage Certificate, printed in Gold, Red, and Black.

3d A blank page, handsomely decorated, entitled "Bridal Party."

This page is intended for all the signatures of the Bridal Party.

4th Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

5th Four other pages, exquisitely illuminated in gold and colors, with appropriate selections.



The book is intended for the Priest to use at the Wedding Ceremony, and the Bride to preserve it for the certificate and as a souvenir of her wedding day. The size is 5 1/2 x 7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured.

Bound in three styles of covers. The size is 5 1/2 x 7 inches, gold lines around the pages:

No. 1 "Holy Wedlock," heavy parchment cover, in envelope, net 50 cents.

No. 2 "Holy Wedlock," bound in white leatherette, title of book in gold, boxed, net 75 cents.

No. 3 "Holy Wedlock," white kid leather, boxed, \$2.00.

All of the editions are attractively bound.

Published by

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

A BOOK FOR EVERY-DAY NEEDS

The Rev. Edward William Worthington, rector of Grace Church, Cleveland, who died last Easter (1906), was a man of singularly pure and blameless life, a priest and pastor of deep spiritual power. His friends will be glad to have a little volume just published, *Devotional Introductions* (The Young Churchman Co., \$1.00), in which are gathered some meditations for the Christian Year, written during the last year of his life. The chapters are short and the lessons simple, the endeavor being to draw out the dominant teaching of the Gospel and Epistle for each Sunday, and to apply it practically to every-day needs. There is a biographical note by Bishop Worthington, and also a warm appreciation of Mr. Worthington's character by Bishop Leonard.—*The Churchman*.

The Young Churchman Co.
Milwaukee, Wis.

SALINA.*(Continued from page 61.)*

ON APRIL 23d the Cathedral Men's Guild gave a dinner in the guild house to the men of the parish and other guests. Speeches were made by Mr. A. L. Sumption, president of the guild, the Rev. Dr. Ott of the English Lutheran congregation, and others; and violin and vocal music was rendered. It is the purpose to make this an annual custom.

GROUND has been broken for the new church at Concordia.

THE PEOPLE of Trinity mission, Formoso, have succeeded in raising all the money required to finish their church, which will soon be completed and consecrated.

THE NEW church at Niles, a mission station of the parish at Minneapolis, is nearing completion.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

The Bishop's Visitations and Other Notes.

THE BISHOP has spent most of his time in the field during the past few months, visiting distant points in Nevada and western Colorado, as well as the more remote settlements in Utah. Many evidences of renewed life can be discerned, and the prospects on the whole are most encouraging. At Tonopah, Nev., there is a fine stone church, handsomely furnished and all paid for, with the Rev. J. C. Johnes in charge. This was consecrated during the Bishop's recent visitation. Good work is also being done at Ely, to which the Rev. George C. Hunting, formerly of St. Mark's Hospital, Salt Lake, has been assigned. Other Nevada points from which cheering reports come are Goldfield, Rhyolite, Bullfrog, and Pioche. At most of the outlying missions in Utah and western Colorado the indications are encouraging.

MEMBERS of the Woman's Auxiliary in Salt Lake City have just completed two handsome and costly sets of hangings for St. Paul's Church, Montrose, Col. (Rev. J. K. Bodel, priest-in-charge). The sets, which are white and green respectively, include two dossals as well as furnishings for the altar, reading-desk, and lectern.

THE WOMAN'S AUXILIARY is now bringing all its efforts to bear upon the United Offering, with a view to raising a sum which will greatly exceed the amounts sent from this district to previous Conventions. The dissemination of Churchly literature by the education committee of the Federation of Guilds is being attended by markedly good results.

ST. MARK'S Cathedral branch of the Girls' Friendly Society has just been re-organized, with Miss Sarah G. Spalding as branch secretary. On Sunday, April 28th, an admission service was held in the Cathedral, when twenty-nine were admitted by Dean Brewster, including associates, senior members, and candidates. A branch started a few months ago in St. Paul's parish (Rev. C. E. Perkins, rector) is in a flourishing condition. There are also promising branches at St. Peter's and St. John's missions. A diocesan branch is to be formed in the near future, and the Bishop has appointed Mrs. Charles H. Stevenson to serve as president and Miss Sara Napper as secretary of the same.

THE BUILDING of the Bishop Leonard Memorial Home for Nurses is finished, and is now being furnished throughout. The ladies' guild of St. Mark's Cathedral furnish the living room. Other rooms are being provided for by St. Mark's Hospital association, of which many prominent women of the Church and other religious bodies are members. The Home will be formally opened with a "house-warming" on the 7th of May.

ROWLAND HALL'S handsome additional building, having been completed, was dedicat-

ed by the Bishop in the presence of the reverend clergy, the faculty, Church people, and other citizens. A large reception to mark the formal opening will be held shortly.

SPECIAL EFFORTS are being made to interest the men of the several parishes and missions in the Missionary Thank Offering. With this object meetings have been held, and a circular letter containing an earnest individual appeal has been sent out through the mails. An effort is also being made to get men to procure and read Dean Hodges' "Three Hundred Years of the Episcopal Church in America."

VERMONT.

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

Death of Mrs. H. A. Sheldon.

AMONG the recent deaths of prominent Church people of the diocese, we note that of one of the oldest and most highly respected women of St. Stephen's Church, Middlebury, Mrs. Mary Bass Sheldon, who died on March 16th, aged 86 years. She was a widow of Harmon A. Sheldon, who was for many years a vestryman and warden of the Middlebury parish. Her parents were Dr. and Mrs. Zachaeus Bass—the father having been a well-known physician in Vermont. The Sheldon and Bass families have long been identified with the best life of the Church and community; and their several departures hence, one by one, have been noted events long to be remembered. May they rest in peace, and perpetual light shine upon them.

WESTERN NEW YORK.

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

Archdeaconry Meeting.

THE ANNUAL meeting of the Archdeaconry of Rochester opened in St. Paul's Church, Rochester, on Friday, April 26th, with a celebration of the Holy Eucharist, the Bishop being celebrant, assisted by Archdeacon Davis and the rector, the Rev. Murray Bartlett. At the business meeting which followed immediately, seventeen clerical and nineteen lay delegates responded to roll call.

The Archdeacon's report showed a splendid record of work and results for the year, including the reconstruction of the church building at Fairport. The report of the treasurer showed: Balance in hand May, 1906, \$642; receipts during the year, \$4,489.

TRAINED NURSE**Remarks About Nourishing Food.**

"A physician's wife gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy, cheerfulness, and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

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Anyone who has had to wait ten or fifteen minutes for the fire to get started will appreciate the New Perfection, which gives a strong working flame at moment of lighting. "Blue Flame" means the hottest and cleanest flame produced by any stove. The flame is always under immediate control and can be raised or lowered instantly. The convenience of this will be understood when it is considered that while the flame of one burner is boiling the kettle or roasting a large joint, that of another can be reduced to simmering point—in this way enabling the housewife to cook a variety of dishes at one time.

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33; disbursements, \$4,064.02; balance on hand, \$1,067.31. Archdeacon Davis' term of three years having expired at this time, he was appointed by the Bishop to succeed himself for a similar term. The Rev. Andrew J. Graham was elected secretary, and Mr. Albert C. Walker, treasurer. The following were elected members of the Missionary Board: Rev. E. P. Hart, Rev. J. B. Hubbs, D.D., D.C.L., Rev. Murray Bartlett; Messrs. Eugene C. Denton, Albert Bacon, and John Young.

CANADA.

Notes from the Diocese.

Diocese of Fredericton.

THE REV. FATHER OWEN-JONES has resigned his office as priest-in-charge of the mission church of St. John Baptist, St. John, N. B., owing partially to ill health.

Diocese of Quebec.

AT THE opening service of the diocesan Synod, Archdeacon Balfour is to be the preacher. One of the important matters to come up for discussion before the Synod is the proposal to urge the Dominion government to appoint an additional immigration chaplain in view of the immense increase in the number of immigrants arriving in Quebec, most of whom belong to the Church of England. Another resolution to be brought before the Synod is one to increase the minimum stipend of clergy in the diocese to \$600.—AN ORDINATION service will be held on Trinity Sunday, May 26th, in St. Matthew's Church, Quebec, by Bishop Dunn, when he will ordain for Bishop Carmichael of Montreal now in Europe, a graduate of the Montreal Diocesan College, Mr. Findlay and Mr. Boyce; Bishop Dunn will also ordain as deacon, Mr. Goldie, for the Bishop of Saskatchewan.

Diocese of Moosonee.

BISHOP HOLMES, leaves for his summer visitation in the northern part of the diocese, May 25th, and hopes to get as far as the end of James' Bay. The journey will take two months and a half.

Diocese of Huron.

PRAYERS were offered on the occasion of marking the site of the new Church of St. John's at Sarnia, April 15th. Some addresses were given by the clergy from neigh-

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KEMPER HALL, Kenosha, Wis.

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

SAINT KATHARINE'S, Davenport, Iowa

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

boring parishes.—A SITE for a new church has been given in the southern part of London.

Diocese of Toronto.

IT was decided, at the adjourned meeting of the vestry of St. Thomas' Church, Toronto, to build a new parish house at a cost of probably \$40,000.—THE annual service of the Toronto Sunday School Association, was held in St. Alban's Cathedral, Toronto, April 29th. The preacher was the Rev. A. G. Hamilton Dicker.—A VERY beautiful brass screen for the chancel has been presented to St. Jude's Church, Toronto.—THE annual meeting of the diocesan Woman's Auxiliary opened May 1st, by a celebration of Holy Communion in St. James' Cathedral, Toronto. The preacher was the Rev. Canon Abbott, rector of Christ Church Cathedral, Hamilton. A reception for members was given the previous evening in the crypt of St. Alban's Cathedral, Toronto.

Diocese of Ontario.

ST. JAMES' CHURCH, Kingston, will probably be lighted by electricity shortly. The finances of the church were shown, at the adjourned vestry meeting, to be in a most satisfactory condition. The rector is the Ven. Archdeacon McMorine, M.A.—AT THE annual meeting in April of the Clerical Union of the Bay of Quinté, a paper was read on the *New Canadian Hymnal*, by the Rev. Canon Roberts, Mus.Doc.—THE new church to be built in the diocese of Selkirk, in memory of the late Bishop Bompas, has benefited by the membership fee of Miss McCaulay, recently made a life member of the Woman's Auxiliary branch of St. George's Cathedral, Kingston.

Diocese of Montreal.

CONFIRMATIONS were held in the last week in April in Montreal, by Bishop DuMoulin, of Niagara, acting for Bishop Carmichael. Very large congregations were present on each occasion to hear the Bishop's addresses.

Diocese of Rupert's Land.

GREAT interest is felt in the approaching convention of the St. Andrew's Brotherhood, to be held at Winnipeg the last week in May. Among the speakers to be present are the Bishop Coadjutor of Fredericton, the Right Rev. Dr. Richardson, and the Very Rev. Dean DuMoulin, of Cleveland, Ohio. The offer of fifty fellowships for Canadian born young men who desire to study in preparation for Holy Orders, made by the S. P. C. K. is likely to be very helpful in the effort to obtain more clergy for work in the diocese.

THE ASCENSION: ITS MORAL POWER.

Here is the great thought that this time brings with it, the thought of the close fellowship and kindred which Christ has made between earth and heaven; the thought that one of the sons of men is actually and really lifted up to the throne of God; the thought that in Him, we too, His brethren, belong to heaven. Oh, that we could take in and learn something of this truth, of this astonishing thought! "Who is He that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." If we could but feel it in its full reality, surely it would be too great to speak of. But at least let us dwell on it as we can. And not now only, not as a Sunday thought, a thought for church and for the hours of prayer and praise. That is not the time when you most want it; that is not the time for which it was chiefly sent you, that is not the time when it may do you most good. When you are in the world, in its business, its troubles, its amusements, then is the time to recollect your fellowship with heaven and how near that high and won-

drous place has been brought to our lowliness and poverty. Think of it when you are tempted to be selfish, shabby, ill-natured, base-minded. Think of it when the gain, or honor, or pleasure of the world is beginning to blind your eyes and dull your heart. Oh, wonderful and merciful Saviour, lift our hearts to Thee, and teach us Thy lesson to be heavenly-minded.—R. W. Church.

INTERCESSION OF THE HOLY GHOST

There are two ways in which the Divine Spirit deals with our prayers, so marvellously changing them as that they become his own. First, He corrects what is amiss in the breathings of the soul in which He dwells. He residing in, and acting with, the regenerate soul, knowing our necessities before we ask, and our ignorance in asking, illumines the soul as to what its want is, or pleads for that true need which lies at the root of every prayer, so that under His gracious influence our prayers are accepted as the desire of our hearts, not for the false good which we have ignorantly implored, but for the real good which we know not. It is His gracious work in the hearts of God's servants to direct aright to right objects and in a right channel the groanings of redeemed humanity; His work to give form and substance to the profound but vague aspirations of the soul of man; to prevent men from lapsing into mere idle dreamers, instead of being energetic laborers in God's world, which is the great snare of intellectualism; to convert these undefined desires, groanings not to be put into words by human philosophy, into specific anxiety to be shown God's will and enabled to do it, specific prayers for the mastery of passion, the purification of the appetites, the extermination of sin; for the being made earnest fellow-workers with God here in the dispersion of ignorance and the relief of suffering, for the being conformed now unto His likeness in all purity and truth and thus prepared for a closer vision of Himself hereafter!—Bishop Woodford.

THE SECOND COMMANDMENT.

"This Jesus Christ," St. John says, "in whom we are created, of whom we are members, this Lord of our spirits, this Light of our understandings; this is He in whom alone we can find the true God. This is He whom men have been seeking in heaven and earth, and in the waters under the earth. This is He in whom alone they can find that eternal life for which they are thirsting, and which they are trying to find in the visible earth, or in some fantastic heaven, or in some depths which none have been able to sound. Little children, believe that you have not to ascend into heaven, or to go into the furthest corners of the earth, or to go down into the abyss of hell, that you may find God. He is near you; He is with you. Trust Him; abide in Him; be perpetually renewing your life at His fountain; then you will not confound the bright images cast forth by the minds which He has made in His image—which He has endowed with a portion of His own creative power—with your Creator and Father. You will adore Him, in His Son, and He will enable you, by His Spirit, to offer up yourselves, and all your powers, and the earth which He has placed under you, as sacrifices to Him."—F. D. Maurice.

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