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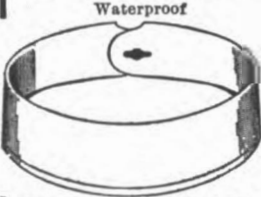
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THE LIGHT OF WHITSUN-TIDE.

HERE are many golden links designed evidently to bind together, and keep in indissoluble union the two Dispensations wherein God has revealed Himself and His law to man. None are more beautiful, or impressive, than the two-fold Fast and Festivals which, like great lights in conjunction, shed their blended radiance, alike, backward and forward. It is, in truth, as though by divine ordinance, that thus should the great events of each be brought in touch and in their blended commemoration, the full significance of each revealed.

Surely nothing short of a wondrous and divine ordering could have ensured that together Jew and Christian should rejoice in the recurring Passover Feast, together recalling the mighty deliverance of the People of God through the blood of the Paschal Lamb; together, indeed, thus far rejoicing, but to the Christian alone is it given to lift higher yet the more glorious shout of glad fulfillment: "Christ our Passover is sacrificed for us; therefore let us keep the feast."

Again, when the Day of Pentecost is come, and together the heart of Jew and Christian rejoices, recalling with joyous thanksgiving the blessings on the Nation whom, with a mighty Hand and an outstretched Arm, God had brought to the Land of Promise; that Nation with whom, in the blood of sacrifice, He had sealed His Covenant, proclaiming amid the thunders of Sinai His law divine—then, likewise, it is that the Christian commemorates the establishment of the "New Covenant" long foretold, sealed in the Blood of the abiding Sacrifice, of the Lamb of God, and proclaimed in the coming of God Himself, even the Spirit of Truth, manifest in the flame of glaring light, and in the wings of the mighty, rushing wind.

Full evident it is, and with purpose obvious, that not more readily, or definitely recognized and observed these greater Festivals of the Old, than of the New, Dispensation. If there be still a Passover Feast calling the Jew to praise and magnify Jehovah's Name, likewise as readily identified is that yet fuller Passover, followed by its triumphant Day of Resurrection, rejoicing yet more truly the people of God. If there be still a Day of Pentecost with all its glad thanksgiving for the Jew, quite as assuredly, and with two-fold message and meaning, its place in the Christian Church of to-day. In fact, it is as though the dimmer, lesser light of these luminaries of old had been merged into the more glorious radiance of these which illumine the world to-day with ever-deepening effulgence.

Marvellous, then, the indifference of mankind, in general, and the apathy full often of the Christian world, to the commemoration of these days of eternal remembrance, ordained by God Himself, as lights in the firmament, an everlasting sign between earth and heaven; and particularly this day of Pentecostal gladness manifestly chosen of God, "who at this time didst teach the hearts of His faithful people by sending to them the light of His Holy Spirit." Is there not call that in each heart and soul should arise the searching inquiry—to what degree does this joy of Pentecost, merged in the fuller light of Whitsunday, commemorate for me an event real and eternal? Not a fable, not a pleasing fiction, but a glorious, indisputable fact. That on this day, by Himself appointed, unto the world, the eternal God manifested His Presence and His Power, anew; and into every soul yearning for light, for guidance, and for truth, that Power and that Presence is a gift, forever; generated anew, as it were, day by day, and year by year, till time, like Truth itself, shall be sealed in eternity. If thus felt, and recognized, an ever-present, potential reality, in man's earthly pilgrimage, and without which he is but a rudderless ship without light or guidance, does not the petition, reiterated too often by hearts unheeding, assume new and deeper significance: "Take not Thy Holy Spirit from us"?

L. L. R.

HEAR how Christ intercedes for His own Body, the Church. Hear how He prays for us in our present condition. We are under the shelter of that Prayer. Our strength is in the Intercession of Christ, and the indwelling Presence of God the Holy Spirit.—Selected.

NATURAL ADVANTAGES OF CHRISTIANITY.

HERE was once a general who had command of an itinerant empire, a floating government, a kingdom without a country, a city without a name. He was the best general of his day and one of the best handlers of men in masses the world has ever known; ranking with Hannibal and Cæsar in that respect, as his marches show. The kingdom he ruled was potentially the greatest force then in the world. Its delocalization was inconvenient, yet had advantages. All its adults, for one thing, could be put on the fighting line; and there were eight hundred thousand of them, as well armed as any others of their day, and vastly more mobile.

The poor little kingdoms of this world, tied down to fields and cities, were powerless before it. Their civil government shrank before its justice, their armed militia fled before its citizen soldiery. In all the known world there was no single power which could successfully oppose it; and when coalitions against it were tried they fell apart like a group of boys that have struck a hornets' nest, for the Lord was with it.

Actually that armed force possessed such overwhelming advantages that it could have taken for itself anything anywhere in all the then known world without shadow of a chance of successful opposition from anybody. Potentially but really it owned the earth. Yet, being composed of individuals recently released from slavery in the land of sin, it spent most of its time in panicky terror lest it should be dragged back there, and the rest in vainglorious guarding lest somebody somehow should make it do something which it did not wish to do. It never saw its advantages at all. It was as unaffectedly ignorant of them as if they had not existed. It owned the earth and did not have sense enough to stretch out one hand and take it. Wherefore the Lord smote the children of Israel with sore plagues. He slew them with the sword and with pestilence and with sickness and with serpents. He turned them back into the wilderness that they might die there.

And all the time they still had all their advantages. They were the greatest power of the known world. Potentially, just as much as ever, they owned the earth. Nothing, nothing at all, prevented their taking possession except a kink in their minds, an intellectual squint, a spiritual strabismus. All their immeasurable difficulties were subjective, like the bogies seen by children at night. There was really nothing there, nothing the matter with them. They only *thought* there was. How Moses, the best general of his age, and used to handling trained troops, yet now condemned to march this multitude and keep his temper—how poor Moses must have suffered!

But after awhile, very slowly, it began to soak into some of the younger intellects of the army, that natural advantages may be used, and that immense natural advantages, if used, may produce success. Joshua, the idiotic, the blatant Joshua, who had measured the world's difficulty and the kingdom's strength, and had said that the kingdom could overcome the world if it would try, and had been ostracised for saying so—this foolish Joshua might be partially right after all. They drew together a bit at this, and a few risked an odd skirmish or two with the Amalekites, and won. Slowly the opinion spread; and when everybody at last recognized their old, old advantages, they walked calmly over the border and sat down, unruffled, in the Promised Land.

This story is so human that no one should doubt its authenticity. No one but a great humorist could have forged it; and if it were not true, no one but a line of great satirists could possibly have passed it on. The situations are farce-comedy from one point of view, and tragedy from another, and each deepens when viewed more closely, until at last, as always happens in real life and never in fiction, they merge each into the other.

But these things, great as they are, draw their principal greatness from the fact that they are but types of something else. No miracle is necessarily involved in this typology. Human nature in bulk is always about the same. Reproduce the essential conditions and you reproduce the result, no matter in what age of the world. Search back in the past to any situation where the essential conditions were fulfilled, and you can read off from it the main consequences of any situation now. Any history is prophecy turned backward, to those who have eyes to see, and religious history is no exception.

There is even now a city which has no site, a government without capital or boundaries, a kingdom without territorial jurisdiction. It is scattered through the wilderness of this world in disorganized tribes and clans and families, and a great

mixed multitude of the tribes of the desert dwells among its tents. Its members have escaped from the slavery of sin; and they spend most of their time in panicky terror lest they be recaptured, and the rest in panicky resistance lest somebody somewhere establish somehow some rule over them. The peoples of the world around it spend such time as they deign to give it at all, in contemptuous examination of its inconsistencies, and patronizing announcements of its faults. Of course they confound all together and blame the inconsistencies of the mixed multitude upon the twelve tribes, but the tribes themselves commit inconsistencies enough. The homeless kingdom wanders aimlessly to and fro in the desert, and no one sees with certainty any way out.

Yet of all the massed powers of the world that same ineffectual kingdom is potentially the greatest. Owing to certain peculiarities of its means of support, its commissariat, it can live anywhere. It is always poor, for much of what it hoards corrupts; and it always gathers fresh every day enough to keep alive on—about half what it thinks it needs. Always on the verge of starvation, it is always fed. Always on the verge of destruction, it always survives. It survives everything. It has survived slavery. It has survived military defeat. It has survived starvation and the cutting off of the water-springs. It has survived the deserved ridicule of its enemies. It has survived its own muddle-headed cowardice. It has survived its own contempt. It is lost in the long levels of the desert and the rock-chasms of the wilderness know it well; but the evil powers of the earth know, too, that somewhere upon their borders is a greater power, inchoate, disorganized, undefined, but immeasurable; a power which has but to find itself and draw together and the wide world is its own. They do not believe that the Lord leads it, waiting patiently in the pillar of cloud and fire or in the most holy place of the tabernacle until His people come to themselves. They do not believe that the manna falls or that the rock with springs of living water follows it. But they know that somehow, somewhere, it gets food and drink, that the unused weapons in the hands of its timid warriors are at least as good as any of their own, that it is superior to themselves in numbers, in mobility, in generalship, in good fortune, even in treasure. It has but to concentrate its wandering clans and move forward, and the evil powers of the earth are lost. They have tried coalitions against it: but the Lord has sent the hornet before it through the land, and the coalitions fell apart.

TO DROP THE PARABLE, Christianity is potentially the strongest force in the world to-day. In the first place, it is immortal. It must be immortal or its own corruption, which it has survived, would have killed it. In the second place, it possesses the elements of power. Take the lowest first—riches.

For whom do trustees administer charitable and religious property? Not for themselves, certainly. Not for the people who gave it—they are dead, mostly; and those who are alive admit, when cross-questioned, that they meant to give the property to the Lord. The Emperor of Russia is said to be a large holder of real estate. But if we think of our Lord, acting through trustees, as the owner of Church property, the holdings of the Emperor of Russia are dwarfed beside His estates. Our multi-millionaires control large fortunes. But if we consider our Lord as the one behind the boards of religious and charitable trustees, the massed fortunes of our multi-millionaires and their massed income sink to poverty beside His income and His fortune. The power is at present partially wasted. No one doubts that our Lord, if He came and took His property from the control of trustees into His own hands, would use it very differently. But the property, while in a certain sense partially maladministered, is really there.

But there are other elements of power which surpass riches. Take the power of organization. Christian organizations at present expend most of their energy against each other; and the net result, when all the plus and minus signs are added, is a comparatively small yearly advance. Yet the most perfect organization for war or government on earth is but the passing play of children compared with the massed wonder of the organizations of Christianity; and politicians, after weary centuries of experiment, have excluded religion from politics because, when a religious and a political organization are brought into contact, the religious, from innate superiority of organizing power, eventually swallows the political.

Take then, the power of public opinion. Secular papers and stump orators shape it. But against every two secular

papers Christianity can set a religious one, and against every secular orator, Christianity can show ten. And at a pinch, half the secular papers and secular orators are Christian and would take the side of Christianity. The others would soon follow. Secular papers and stump orators shape public opinion; but in the dominant nations of the earth Christianity is public opinion. The terms are synonymous. When the Christian people of a community can agree on any opinion, that is public opinion for that community. If the community be Christendom, it is public opinion for the world.

These are but three of the lower among many sources of power. It would be tedious to enumerate them all; and when we come to the higher sources of power, the things such as love and self-sacrifice and devotion which really move the world, no man can estimate the difference between the potentialities of Christianity and of earthly organizations. Even as it is, the homeless city, the nation without a territory, the kingdom wandering in the wilderness, is a power upon earth. All parliaments must consider it, all autocrats must reckon with it, every potentate must hoodwink or pacify it. But what is, is trivial beside what it might be.

The children of Israel wandered, scattered and discouraged, in the desert, and all the while they were immeasurably the greatest power of the then known world. But they did not know it. After awhile some faint suspicion of the facts of the case filtered into their consciousness. The land promised to their forefathers was before them, the land given to Abraham, to Isaac, and to Jacob. It was theirs. It had always been theirs. There was nothing to prevent their taking it. There never had been anything to prevent their taking it since they came from Sinai to its borders. They took it and were glad. And these things were done for an ensample unto us.

The Lord has promised the world to us. The knowledge of the Lord shall cover the earth as the waters cover the sea, and the Lord God shall rule in every nation, and there shall be justice upon earth and righteousness and peace, and the Name of One who is the Prince of these shall be for an ensign to all nations. The land is ours. It has always been ours. Again and again we have come up to the border and looked over it, and have run away. There is no reason why we should not take it. No power is able to prevent. There is absolutely no reason why we should not take it except a kink in our own brains. Some day the scales will drop from our eyes and we will see our power and realize that we were blind, and will draw the clans together and drop the fear and surge forward like a flood unloosed, and take what is our own.

In the meantime, Christianity is not as successful as it might be. The Lord smote the children of Israel in the desert with certain plagues, so long as they dared not go forward and inherit the land. There are unhappy, practical differences between the ideal prosperity of Christians and the situation of Christians now. Yet really—at least, potentially, we own the world. The day of small things is long past; and potentially if not actually, mankind is ours. Some day we will wake up to that fact and translate power into act, and then the Lord can come.

In the meantime, anyone who says so, will, like Caleb and Joshua, be called visionary. But the vision is a vision of the Promised Land.

NO "PHONETIC SENSE" IN ENGLISH.

IT IS because of the havoc which the present spelling has wrought in our conceptions of the proper representation of sounds that the English race, as a race, has lost largely the phonetic sense. Dictate to a dozen educated Germans or Italians a passage containing a large proportion of words they have never heard before. If the pronunciation has been clearly conveyed, they will all spell them the same way, and will all spell them correctly. Try a similar experiment with a dozen English-speaking persons of the very highest cultivation—in the number it would be desirable to have certain presidents of our leading universities included. Not only would they all be fairly certain to spell the same words differently, but the same man would represent the same sound in different instances by different signs. The reason is obvious enough. In German or Italian the same sound is invariably conveyed by the same letter or by the same combination of letters. In English the writer would have an indefinite number of letters or combinations to select from, with no exclusive value attached to any of them.—T. R. LOUNSBURY, in the *May Atlantic*.

THE GIFT of a "hearty desire to pray" is one which, if sincerely asked, will not be denied. The power to pray is the result of God's own grace.—*Canon Worlledge*.

REVISION OF THE ORNAMENTS RUBRICS

Detail of Discussion by Two Different Bodies

*The Living Church News Bureau
London, April 30, 1907 1907*

THE House of Laymen of the Province of Canterbury met at the Church House, Westminster, on Tuesday and Wednesday last under the presidency of the Marquis of Salisbury. The most important motion on the *agenda* had reference to the burning question of a revision of the rubrics of the Prayer Book in general, as touching divine worship, and of the Ornaments Rubric in particular. Chancellor P. V. Smith moved:

1. "That this House welcomes the unanimous report of the Royal Commission on Ecclesiastical Discipline, and agrees with its conclusions—(a) that the law of public worship in the Church is too narrow for the religious life of the present generation; and (b) that the law should be reformed and should admit of reasonable elasticity; and that obedience to it should be secured by an improvement in the means of enforcing it."

2. "That this House further welcomes the issue of Letters of Business to the Convocations in accordance with the second recommendation of the Report, and trusts that they will result in an amendment of the Ornaments Rubric and in securing that greater elasticity in divine service which the comprehensiveness of the Church of England and the religious life of the present generation demand."

He remarked that the exigencies of the time and occasion rendered desirable an alteration of the law. Was it desirable that the present state of anarchy should continue? If they could bring the law in harmony with the feeling and opinion of the Church of the "present generation" it surely ought to be done. Earl Nelson seconded the motion. Viscount Halifax moved as an amendment:

"That this House recognizes with respect the unanimous report of the Royal Commission, but deprecates any course which may result in an attempt to alter the Book of Common Prayer or in a revision of the rubrics, believing that such an attempt at the present time can only accentuate differences and cause distress to many consciences. Further, having regard to the present constitution of the Convocations and to the acknowledged unfitness of Parliament to discuss such questions as would be raised by the revision of the rubrics of the Prayer Book, it is of opinion that as a necessary preliminary to any such revision being usefully attempted, the constitution of the Convocations themselves must be reformed and their relations to Parliament adjusted."

Chancellor Smith's resolution, he said, could never by any possibility promote peace in the Church. No one who repudiated strongly, as he did, the authority of the Privy Council in spiritual matters could vote for the motion, for it assumed that the decisions of the Privy Council were identical with the law of the Church. If the recommendations of the Royal Commission were carried out, and clearly that was what the resolution had in view, the House of Commons—comprising Jews, infidels, heretics, schismatics of every shape and shade, and a great mass of men simply irreligious—would be invited to undertake the work of liturgical revision. The prospects were, indeed, amazing:

"Mr. Healy would balance the respective merits of Roman cotta and the English surplice. Mr. Rothschild would discuss the legality of the crucifix. Mr. Lloyd George would uphold the cope as the right garment for the Communion service, while Mr. Masterman would no doubt plead for chasuble, amice, maniple, and stole. Mr. Morley might argue for the disuse of the Athanasian Creed, with Mr. Haldane, who esteemed it the most philosophical attempt to express the inexpressible. The language of prayer would be revised by men who believed that they died like dogs. The Creeds would be overhauled by men who denied the existence of God."

Why could they not let things alone? They had practically the elasticity aimed at by the resolution without the trouble and distress which must be occasioned by any revision of the Ornaments Rubric. Mr. W. S. De Winton seconded the amendment. Lord Hugh Cecil agreed that in the present state of opinion in the Church it would be exceedingly unwise to attempt any alteration in the Prayer Book. The proper solution of the difficulty was the altar, "not the substantive law, as embodied in the Prayer Book, but the administrative law," giving the Bishops, under proper safeguards, a certain dispensing power so as to allow variety of practice in respect of certain matters. If the Chancellor's motion were confined to a declaration in favor of elasticity, he would vote for it without hesitation. Sir John Kennaway, M.P., speaking as a member of the Royal Commission, said that the Commission indicated a way in which the question of self-government was possible in the Church in its present relations with the State, but it had met with only the

most meagre encouragement. He had watched in vain for any signs of the giving up of practices which the Commission had declared to be illegal. Parliament at present was distinctly of a Protestant tendency, and to ask it to act in the Catholic way would lead to awkward results and put the Bishops in a very difficult position. Colonel Seton Churchill, representing Protestant Evangelicals, would gladly vote for the first part of the original motion, but the second raised a much more difficult question. Mr. Lawrence Hardy, M.P., thought they ought to welcome the report of the Royal Commission. Mr. D. C. Lathbury could not imagine any more conclusive argument against attempting to act on the Royal Letters of Business than the state of feeling in the Church. There was no strong desire on the part of either side to have the proposed alterations carried out. After further discussion, the amendment proposed by Lord Halifax was rejected by 44 votes to 34, and paragraph 1 of Chancellor Smith's resolution, as slightly modified, was agreed to. But now the resolution was about to be almost completely eviscerated. On paragraph 2 Lord Hugh Cecil moved to omit the words "in an amendment of the Ornaments Rubric, and." He contended that to embark on any alteration in the Ornaments Rubric, by deeply offending Protestant Evangelical opinion without satisfying Catholic opinion would simply create friction in both directions. Mr. Eugene Stock seconded, and the amendment was carried. Paragraph 2 of the resolution, as amended, was then adopted. Thus the victory was after all rather with the Anti-Revisionists than the Revisionists—for Chancellor Smith's resolution concentrated attention upon the one subject of the Ornaments Rubric.

And still more significant and satisfactory was the action of the London Diocesan Conference on the following day, as seen below, when the Conference—the most important one in the Church—not only said with the Canterbury House of Laymen, Hands off the Ornaments Rubric, but—Hands off the Prayer Book altogether. This Conference was held on two days at the Church House. It was preceded by a celebration of the Holy Eucharist at 9 A. M. in King Henry VII's Chapel at Westminster. Afterwards breakfast was served in Lower Convocation Hall, Church House. Seats were reserved for members of the public in the gallery of the Great Hall (admission by ticket), and there was a crowded attendance. The Bishop of London, in his presidential address, spoke of some of the subjects before the Conference, and after saying a few words about Pensions for the Clergy and the Pan-Anglican Congress, referred thus to his approaching visit to Canada and the United States (to quote from the *Church Times*):

"I am rather a 'stay-at-home' person by nature, but there come times when one must really make up one's mind whether one believes in a Catholic Church or not, and it seems to me, after six months' consideration, that when our great American sister Church (it seems almost presumptuous to say daughter Church when they had to go to Scotland for their orders) is keeping its 300th anniversary, and very urgently desires that the representative of the Bishops who had for 170 years been their Bishops should be present at Richmond to wish them Godspeed, that Bishop must pull himself together and go. And, of course, if I go across the Atlantic at all, I must visit also our own fellow-subjects in Canada, and I am to address, among other gatherings, the massed congregations of the neighborhood at Niagara Falls. You may imagine the warm-hearted welcome which I am receiving when I tell you that from Canada and the United States I received by one mail invitations to preach at fifteen Cathedrals. (Cheers.) I hope, therefore, I may feel that I have the consent of the diocese not only to spend the month of September—out of my holiday—in Canada, but also the first three weeks of October in spiritual communion with the American Church. (Renewed cheering.)"

In dealing with the question of a new Ornaments Rubric, the Bishop confessed himself good deal of a pessimist respecting the matter:

"I have pointed out that, whereas it is comparatively easy to make men tolerate one another's opinions and work together for a common object, so long as you do not try to make them say that their opponents are right as well as themselves, you court disaster and increase disunion by trying to make men agree upon a new common formula upon so vexed a question as this; that, even if we can agree in the Church on a common formula, there is always Parliament to reckon with afterwards, and all the ingenious devices suggested for getting over this difficulty seem to me illusory; that, thirdly (although I do not attach anything like the importance to this, as, after all, Convocation is the sacred Synod, however little have far more moral weight if it were more representative of the Church. (Hear, hear.)"

Turning to the practices condemned by the Royal Commis-

sion, the Bishop finds that, in the strict sense of the words, few, if any, of them exist in his diocese. After making it quite clear that certain "innovations," which he mentioned, must cease, he made a final appeal to the great body of working clergy and laity in his Conference, "not to be led away by wild and extravagant statements of what is going on in this or any other diocese, to see things in their true proportion, to ask themselves frankly whether they really want to turn out of the Church of England the 2,000 men who wear vestments—(cheers)—and if not, not to use language which would imply that they did." The Bishop expressed strong disapproval of the Passive Resisters' Relief Bill.

The subject before the Conference of the Royal Letters of Business, etc., was introduced by Chancellor P. V. Smith, who moved a resolution in similar terms to the second part of the resolution which he moved in the House of Laymen—*minus* the words of reference to the Ornaments Rubric. Lord Halifax had on the notice paper an amendment which was almost on identical terms with the one he had brought forward in the House of Laymen the previous day. He, however, withdrew this and made his own the following amendment, which had been put down by Prebendary Webb-Peploe:

"That while desirous of securing to the clergy of the Church of England the fullest liberty consistent with loyalty to her existing formularies, this Conference does not consider the present time to be opportune for any alteration of the rubrics—inasmuch as there is little, if any, hope of agreement on the principal points involved in such a proposal."

Prebendary Webb-Peploe supported the amendment, but not for the reasons which Lord Halifax had alleged. The amendment was carried by an overwhelming majority. It was then considered by the Conference as the substantive motion, and, with the omission of the closing words after "alteration of the Rubrics," was agreed to. A rider in reference to the use of the surplice being "unquestionable" in the celebration of the Holy Eucharist was disposed of by Mr. Beresford Pyke moving the previous question, which was carried. A debate followed on the Passive Resisters' Relief Bill, on a resolution moved by Lord Robert Cecil, K.C., M.P., which was adopted. Among other resolutions which were carried were one, moved by the Bishop of Stepney, in support of the Church of England Men's Society, and that moved by the Principal of King's College, London (Dr. Headlam), to the effect that "while healthy and reverent criticism is necessary for the well being of the Christian Church, it must always be controlled by a sound judgment in distinguishing the true and the false, and by a wise grouping of the proportion of the Christian Tradition." The evening meeting on Wednesday was devoted to the questions of Licenses Reform and Open-Air Preaching. J. G. HALL.

THE PRECEPTS OF THE CHURCH.

Our Mother Church, that God may have due praise,
These precepts on her faithful children lays:

I.

On Sundays and chief Holy Days assist
In offering up the Holy Eucharist.

II.

In order to keep down the power of sense,
Observe the days of fast and abstinence.

III.

When sin's dark burden weighs upon thy mind,
In Absolution, pardon seek and find.

IV.

At Easter to God's Altar draw thou near,
Communicate at least three times a year.

V.

As God hath blessed thee, give thou of thy store,
Support God's Church and aid the suffering poor.

VI.

Let Holy Marriage ne'er be solemnized
Between those near of kin or unbaptized.

O Jesu, give me grace and power, I pray,
Thy Church's laws devoutly to obey.—Amen.

FREDERICK GEORGE SCOTT.

ASCENSION DAY IN CHICAGO

Faithfully Observed by All Parishes

THE ROUND TABLE, NORTHERN DEANERY AND OTHER MEETINGS

Many Notes of Interest Gathered

The Living Church News Bureau,
Chicago, May 18, 1907

ASCENSION DAY in Chicago was marked by beautiful weather, warm and clear, being one of the first spring-like days of the season. In nearly all the parishes and missions the Holy Eucharist was celebrated at an early hour, some of the suburban parishes, as Grace, Oak Park, putting the first celebration at 6 A. M. At the Church of the Ascension there were several celebrations, and at the latest one the full choir was accompanied by organ and orchestra. Evening services with special music were also held in most of the city and suburban churches. In one city parish the day has been observed for some years as the annual date for the service and business meeting of the women workers of the parish, the members of all societies for women attending the mid-day Eucharist, and the luncheon following, and devoting the afternoon to the hearing of the reports of the year's work done by women, and to the discussion of methods of work for the coming fall and winter.

A very enjoyable banquet of the Chicago alumni of Kenyon College was held at the Grand Pacific Hotel on the evening of the feast of SS. Philip and James, May 1st, the attendance being the largest in the history of this alumni association. There were informal addresses by a large number of the guests, among the principal speakers being the Rev. Dr. W. F. Peirce, president of Kenyon, the Very Rev. W. C. DeWitt, S.T.D., Dean of the Western Theological Seminary, and Mr. W. H. Strong, for many years one of the well-known journalists of Chicago.

Rarely has the Chicago Round Table held a more interesting meeting than that of Rogation Monday, May 6th, when the library of the Cathedral clergy house was filled with the clergy who came from all parts of the diocese to discuss the theme, "The Church's Lessons from Modern Cults." The introductory speakers were the Rev. J. H. Edwards, rector of the Church of Our Saviour, and the Rev. Dr. Herman Page, rector of St. Paul's, Kenwood. The discussion was soon narrowed down to the teachings and claims of the followers of Mrs. Eddy, and the comments, analytical and explanatory, about this new fad were pungent and incisive. Probably there are more followers of this cult on the south side of Chicago than there are in a similar area in any other part of the globe, and Dr. Page's remarks about them were therefore gleaned from ample opportunities of observation. That the movement can ever be much more than an appeal to the "hysterical class" in any community was doubted, and the reasons why it does appeal to just this class, especially among women, who often drag their husbands with them, the husbands following mainly in order to keep peace in the family, were clearly shown. The spuriousness of its optimism, as well as the falseness of its philosophy, were well brought out, and yet the fact that it has a vogue, albeit not by any means so expensive as its skilled and wary advertisers avow, was held to be a message to the Church. Just what this message is, appeared from the interesting description of the remarkable work being accomplished now in Boston at Emmanuel Church by the Rev. Dr. Elwood Worcester and his clerical and medical helpers, and also from many testimonies from the clergy present at the Round Table, as to the blessings attending the devout use of the Unction of the Sick. Several data were given, from the experience of Chicago priests during the current season, showing that "the prayer of faith" does heal the sick, and that the "anointing with oil in the name of the Lord" is efficacious now. The dean of the Cathedral has an ample supply of consecrated oil, which is gradually being applied for by the clergy who have determined to add this means of grace to their regular parish equipment. The chairman of this very successful meeting was the Rev. F. DuM. Devall, rector of St. Andrew's, Chicago. Most of the clergy remained to the luncheon, which was provided in the clergy house.

The Northern Deanery held its 55th convocation at Grace Church, Sterling, on Monday and Tuesday, April 29th and 30th, with a large attendance. Nearly all the clergy of the deanery were present. The hospitality of the parish provided an elaborate banquet on Monday evening, which was followed by a musical programme and a social hour, many of the parishioners joining in this welcome to the visiting clergy. On Tuesday

there was an early celebration of the Holy Eucharist, Dean Fleetwood being celebrant, assisted by the Rev. Edwin Weary, rector of the parish. Morning Prayer was said at 9:30, and was followed by the business meeting, the dean presiding. The Rev. J. H. Dennis of Elgin was elected secretary and treasurer for the year. The addresses which followed were by the Rev. J. H. Dennis and the Rev. N. B. Clinch, of Rockford, on "The Present Crisis in the Church," by the Rev. N. W. Heermans on "The Relation of the Pew to the Pulpit," and by the Rev. E. F. Shayler, of the Northern Deanery, on "The Relation of the Pulpit to the Pews." These addresses elicited a spirited discussion. At 7:30 P. M. Evensong was said by the Rev. F. E. Brandt, and three very helpful missionary addresses were given, by the Rev. A. Lutton on "The Struggles of the Past," by the Rev. F. C. Sherman on "The Present Condition of the Church," and by the Rev. E. V. Shayler on "The Outlook." This was in all respects one of the most helpful and valuable sessions of the Northern Deanery held in recent years. The next session will be held at St. Paul's Church, Savanna, Illinois.

A most enjoyable session of the Oriental Society of the Western Theological Seminary was held at Epiphany parish house on the evening of Tuesday, May 7th, the lecture of the evening being by the Rev. Dr. O. A. Toffteen, on "Ancient Migrations." The Rev. W. O. Waters, treasurer of the Society, announced that Dr. Toffteen's forthcoming book, *Sidelights on Biblical Chronology*, being volume first of his work on "Researches in Biblical Archaeology," will soon issue from the press, and that the book will be published under the auspices of the Oriental Society, by the University of Chicago Press.

That the influence of the Lent Study Class of the Chicago branch of the Woman's Auxiliary is extending has been lately realized by the diocesan officers, who have received a letter from Nova Scotia, asking for the loan of some of the able papers on Church History which are in the library of the class, and which have been read at its sessions during the past three or four Lenten seasons. The secretary of the Lent Study Class, Mrs. Vincy B. Fullerton, of Ottawa, Illinois, hopes for more of these welcome letters, in order that this carefully prepared series of papers may be of increasing use to Church people outside of Chicago.

Just twenty-one years after the first meeting held to consider the organization of Christ Church, Woodlawn, Chicago, the present rector, the Rev. C. H. Young, announces that the parish is free from all debt. The recent Easter offering paid off the last note remaining from the \$17,000 debt caused by the building of the guild hall (the upper part of which has served as a Church for many years). A series of thanksgiving services was held on Rogation Sunday, the choir and organ being assisted by an orchestra. A largely attended parish meeting was held on the evening of Rogation Monday, when the plans for building the new church, for so long time past a great necessity, were thoroughly discussed. Christ Church is rapidly growing. There are now about 830 communicants, and the Sunday School numbers nearly 450, exclusive of Bible classes. Four years ago the Rev. C. H. Young took charge as rector, and during that time the mortgage of \$9,600 has been paid, and the work of the parish extended in every department. There are 550 families. During the past year 158 new communicants have been added to the parish list, 66 by Confirmation and 92 by transfer. To show the shifting character typical of nearly all parish life in Chicago, this gain has been met by a loss of 90 by transfer, and of 41 more by that kind of removal which do not ask for transfers, and which Chicago rectors are thus forced to mark by the word "dropped" in their records. Death has claimed 7 others, so that there has been a net gain of 20 communicants.

One of our city rectors has published in his parish paper the following summary of his year's work: 720 services, 1,250 calls made, 240 sermons and instructions, 1,600 letters and cards mailed, and 175 meetings of parish organizations. Another Chicago rector reports for his year's work 2,070 calls made and received, 2,749 letters and circulars mailed, 654 services attended, 400 sermons, addresses, and instructions and 265 meetings attended. There are some busy men among the Chicago clergy.

The endowment fund of the Church of the Epiphany has just received a gift of \$1,500 from Mr. W. S. Bogle, to endow a pew in the center aisle of the church in memory of his wife, Mrs. Delia Stearns Bogle, who recently passed away, and who was for many years a communicant of the parish. During the

past year over \$500 has also been given from a half-dozen sources to this endowment fund, which now in cash and pledges amounts to more than \$10,000.

A committee of the men of St. James' Church, Chicago, the Rev. Dr. J. S. Stone, rector, is making a systematic effort to reach every man in the parish on behalf of the M. T. O. A meeting was held on the evening of May 2nd in the parish house, and great interest was manifested in the plan.

The Rev. Dr. F. L. Davenport gave the sixth of the Hale Lectures in the chapel of the Western Theological Seminary on the evening of Wednesday, May 8th, the subject being "The National Church and Worship." On the afternoon of Ascension Day, Dean Lutkin, of the Northwestern University School of Music, gave a lecture at the seminary on "Cantatas and Oratorios," in his course on Church Music which has been such a feature of the seminary's work this year. Commencement week will be same as the diocesan convention week, and on the evening of Tuesday, May 28th, the first day of the convention, a reception will be given at the seminary to the delegates, clerical and lay. Commencement exercises will be held on Thursday, May 30th.

A religious census of the boys who have been cared for during the past year in the Chicago Homes for Boys has been lately published. There are 186 of these boys. Of these, 72 are of Church parentage, 32 came from Roman Catholic families, 18 from Lutherans, 9 from Methodists, 15 from Baptists, 3 from Congregationalists, 8 from Presbyterians, 1 from Campbellites, 1 from Jews, and 27 from parents or guardians of no religious affiliation. Of these 186 boys, 52 have been free inmates of the Homes, 48 have paid half board, and 86 have paid full board. Of these, 13 have attended the neighboring public school, 2 have gone to High School, 3 have been kept at the Homes (too young to send to school), and 50 have been at work. During the year 20 of the boys have been baptized. There are now 79 boys in the Homes, and 12 care-takers and helpers, making a family of 91 persons, under the charge of the Rev. L. B. Hastings and his various boards. The Board of Managers realized about \$150 for the Homes on the afternoon of Rogation Wednesday from a programme provided by Miss Edna Richolson, a young Churchwoman, and one of the most brilliant pianists in Chicago, and by Mrs. John Henry Hopkins, who gave her lecture on "Mary Queen of Scots." The programme was given in the West End Woman's Club House, and was attended by women from all parts of Chicago.

Among the most impressive confirmation classes presented in the diocese during the current year was that confirmed at the Poor House at Dunning, by the Bishop of Quincy, acting for the Bishop of Chicago, on Ascension day. It is a strong testimony to the untiring work of our City Missionaries that a class for Confirmation can be recruited from the inmates of the Poor House, as a result of the weekly services and visits which are a regular part of this missionary work among the institutions of Chicago and Cook County.

The Rev. Stuart L. Tyson has reached Chicago, with his family, and on Ascension day took up his residence at the Western Theological Seminary. His address is now No. 1113 Washington Boulevard.

The Semitic department of the seminary has received since May 1st a fine edition of the famous Lepsius plates of Egyptian inscriptions, purchased abroad a few weeks ago through the liberality of a member of our Oriental Society. There are nine hundred of these plates, and they make a splendid addition to the growing library of this department of the seminary.

St. Luke's Hospital, it is announced, has received another gift of \$100,000 from the estate of the late Mr. James Henry Smith, formerly one of the trustees of the hospital.

TERTIUS.

WHAT is prayer but a realized sense of weakness speaking to strength, of ignorance speaking to fathomless wisdom? The reason that our efforts to pray are so often baffled is that we forget to ask the Holy Ghost to help us to pray. If we will simply and quietly give ourselves up to the training of the Holy Ghost, and go plodding on in prayer, humbled but not discouraged by difficulties—slowly but surely God will form in us patience, and the prayer of patience is acceptable prayer. If we would pray acceptably we must ask for the enabling of the Holy Spirit, for we cannot pray by the power of our own will. We pray *in* Jesus Christ. Our prayers are caught up into the Hands of Jesus, His pierced Hands, and are cleansed by His merits before they are presented by Him at the Throne of God. They leave us imperfect, they reach God perfected.—*Canon Body.*

ASCENSION DAY AT OLD TRINITY

Ornate Services and Crowded Church

OTHER NOTES FROM NEW YORK

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

ON Ascension day "Old Trinity" kept its dedication festival. At 7:30 A. M. there was a celebration of the Holy Communion. At 10 A. M. Morning Prayer which was said by the Rev. E. J. Cooper of Hasbrouck Heights, N. J., and at 11 A. M. the High Celebration of the Holy Communion. This glorious service has become a well-known institution in New York, and it is well that the old parish should thus set the highest standard of excellence in its offering of worship, and show the people of this city how beautiful our English Liturgy really is when rendered with dignified ceremonial, and magnificent music. Gounod once said that the High Celebration at St. Paul's Cathedral was the finest act of worship in Christendom, and one wonders whether that might not almost as truthfully have been said of the great Ascension day dedication festival at Trinity Church last Thursday. Long before the hour of service the church was thronged. Before the processional the organ and orchestra played as prelude, Guilmant's Allegro (II Sonata). The processional was "O Zion, blest city," from the "Crusaders." The procession of choristers and clergy with crosses and banners went down the south aisle and up the centre to the chancel. The Rev. Dr. Nevett Steel, vicar, was celebrant, the rector, the Rev. Dr. Dix, was gospeller, and the assistant rector, the Rev. Dr. Manning was epistoler. Dr. Dix occupied the rector's stall during the service, except when he read the gospel, and his place at the altar as gospeller was occupied by the Rev. Dr. Hodges, rector emeritus of St. Paul's, Baltimore, who sixty-one years ago, at the consecration on Ascension day of this present Trinity Church was in the choir as chorister. The music of the service was Gounod's "St. Cecilia." The Introit was Randegger's "Praise the Lord all ye nations, praise Him all ye people." The offertory was "Great and wonderful are all Thy works," from Spohr's "Last Judgment." The ritual music of the Eucharistic Office was beautifully sung by the celebrant, and the work of the choir, with the organ and orchestral accompaniment, was of the highest order. The sermon was preached by the Rev. Dr. Vibbert, vicar of Trinity Chapel, from Acts i. 9, 10, 11. The altar and reredos were brilliant with lights and a wealth of lovely lilies and roses. The beauty of the scene, the majestic music, the solemnity of the service made an evident impression upon the great congregation, and no one could go away without feeling that he had been engaged in a great act of devotion. One saw men of affairs who had evidently made no inconsiderable effort to get there, with their watches in their hands so that they might stay till the last possible moment, profoundly impressed, and absolutely unconscious for awhile of the tremendous material transactions going on a few yards away, over in the "street." It is a cause for great encouragement to American Churchmen to know that such services are not only possible, but are actually offered to God in the very center of the financial activities of the American continent, some day possibly, of the world.

Most encouraging reports come to hand from the Church of the Redeemer, Harlem, of its progress under the new rector, the Rev. W. W. Davis. A most attractive parish paper has been developed out of the leaflet formerly issued. Social and missionary activities are in full swing, with the result that the congregations are rapidly increasing, and there is good prospect of the financial burdens of this long-suffering parish being materially reduced. The rector and congregation are to be congratulated upon the brighter prospects which are coming assuredly as the results of patience and courage.

On the Greek Easter Day, Sunday, May 5th, there was an enthusiastic meeting of several hundred Greeks in the Palm Garden in West 58th Street, to protest against the atrocities committed against Greek Churchmen and citizens in Bulgaria and other countries. Bishop Potter was present and spoke so feelingly and sympathetically that he was enthusiastically made president of an organization to arouse public sentiment in this city against these outrages.

At the next meeting of the New York Church Club, which will be held at the rooms on May 22nd at 8:30 P. M., an account will be given of the recent meeting of the National Conference of Church Clubs held at Washington, D. C. Messrs. E. P. Wheeler, George Zabriskie, and Henry L. Hobart will speak.

With the closing of many of the winter activities main-

[Continued on Page 74.]

ADDRESSES OF THE BISHOPS OF PENNSYLVANIA TO THE DIOCESAN CONVENTION

The Bishop Pleads for Increased Clerical Salaries

THE BISHOP COADJUTOR ON CHOIR BEHAVIOR

THE addresses of both of the Bishops to the late Convention of the diocese of Pennsylvania were confined almost wholly to local matters. We give excerpts, however, on subjects of general interest.

CLERICAL SALARIES.

Bishop Whitaker said:

"It is certain that there are many of our clergy who are not receiving an income sufficient to keep their families in reasonable comfort even in health, and there is no margin for the cost of sickness. It would be easy to name instance after instance of the wives of clergymen, women of superior character and devotion, whose health has become seriously impaired through the nervous strain and overwork to which their poverty has subjected them. There are many of the clergy who have seldom the means for the purchase of a new book, and whose minds in the preparation of their sermons are often distracted by the persistent spectre of an unpaid coal bill. It is indispensable for the preservation of the health and vigor of most clergymen to have a few weeks' vacation every year, but there are many who have not the means for taking it, as they cannot pay for a supply during their absence. But for the generous assistance of a layman who, without allowing his name to be mentioned, has for many years paid for a supply during the month of August of a number of congregations, many of the faithful clergy would never have a vacation.

"But besides the missionaries there are many rectors whose salaries are very small who find it difficult to subsist upon their income, and there are also many whose salaries are above the average who are equally embarrassed with the problem of meeting expenses. The cost of living varies materially even within short distances. The new beautiful suburban parish has its advantages, but they involve additional expenses, and anxiety besets the rector whose salary does not enable him to meet the demands of his environment.

"But every rector, wherever his parish may be, has to face the enormous advance which has taken place in the cost of living. The remedy for the anxiety which is thus entailed upon the clergy is to be found in the hearts of the laymen and laywomen of the parishes. I believe that the men and women of this diocese are just and generous. I believe they want to do what is right and fair and kind to their rectors and other ministers. I am sure that in the great majority of our parishes if the vestry and congregation realized that it is impossible for their rector to live as they would like to have him live, on the salary which he is receiving, they would at once take measures to increase it.

"But there are many excellent people to whom it has never occurred how much happier and more useful their rectors would be if a few hundred dollars were added to his salary. They know that every succeeding year it costs them more to live, but they do not reflect that the same must be true of their pastors. I ask each of you, dear people, to whom these words may come, will you fairly and kindly consider the situation of your own minister and join at once with others in making his salary sufficient for his actual needs?"

The Bishop Coadjutor spoke on

THE BEHAVIOR OF CHOIRS.

"In passing from parish to parish, and from mission to mission, in this large diocese, I am glad to bear my witness to the uniformly reverent spirit in which the services of the Church are everywhere conducted. In reading the biographies of English Bishops, even of those of modern times, one cannot but be struck with the fact that here and there instances are presented of such carelessness, or habitual disregard of reverence, as shock the reader. In this diocese, however, one finds hardly anything of this kind. I think it rather remarkable (when one considers the infinite variety met within theological thought and practice) that whatever the position of the parish, or the ideas of the rector and people may be, one should always find an atmosphere which in nowise jars with the dominant spiritual thought of the moment. There is, however, one point where in a few parishes criticism may fairly be made. Once in a while the visitor is pained by the conduct of the choir either just before or just after the service. It is not unnatural that, on entering the vestry room, young people, full of life and spirit, should hardly remember for the moment that the time for play or for hilarity has passed away. Nor is it strange, when the service has ended, that there should be a few moments of reaction which fill the room with noise and excitement. The impression I have received in visiting a few parishes is that the clergy do not object to such scenes and meet them with a spirit of over-indulgence. May I beg them to remember, however, that this is not right, and is apt to produce an impression of unreality in the services which is often very erroneous, but none the less harmful? I doubt whether the spirit of discipline in our choirs is ever quite as strict as it should be. There is a two-fold reason for this. The clergy are perhaps a little afraid of losing some of their best voices, while at the same time they feel the gratitude due to the young people who generally, without any salary, volunteer their services, and

come not only on Sundays but to week-day hours of practice in a very noble spirit of self-sacrifice. I think, however, that should they point out the absolute necessity of reverent conduct at all times in the sacred building, the consciences of the choir members would at once recognize the propriety of the demand. I dare to say that an absolute rule should be made that no member of the choir while in the robing room previous to the service, or following it, should speak above a whisper, and that while disrobing and leaving the room the behavior should be just as reverent as though one were still in the chancel. If discipline can be exacted for an hour there is no reason why it should be found impossible to enforce it for an hour and a quarter. But when a great hubbub of conversation immediately succeeds the services, and when the choir boys emerge from the building in a series of wild leaps, while the girls are eagerly engaged in talking with loud voices on every possible subject, except the service, a great deal of harm is unconsciously done, both to the congregation which watches them and to the choir members themselves. I beg some of the clergy to consider this matter very seriously, and to ask whether an improvement in the behavior of the choristers, before and after service, is not both possible and desirable."

ADDRESS OF THE BISHOP OF GEORGIA

To the Convention of Colored Churchmen in the Diocese of Georgia

FRIENDS AND BRETHREN:—As I view the conditions of peace, content, and progress which are everywhere manifest in the parishes and missions of our Council, coördinated with our diocesan Synod (or Convention, as it is called) and through the proper bond and *nexus*, the Bishop, attached to and forming an integral part of the American Episcopal Church, and compare the conditions with the uncertainty and unrest in some of our Southern dioceses, I cannot but thank God, and take courage, and feel less and less disposed to exchange our plan of rightful liberty of expression, freedom from irritation and unlimited opportunity for service of God and our fellows for the various methods elsewhere employed.

We can well afford to endure the unfavorable criticism of those who characterize our efforts as ephemeral, uncatholic, partial, and individual, so long as the effect of our work is for peace, for order, for good life, and I would far rather make some mistakes, but act, act here and now, than to spend my time and yours attempting to "solve the negro problem."

I see no incompatibility between study and action, and while I hold my mind open for any light that is shed upon the subject either as to organization or method, and while I have no disposition to criticise the views of any of my brethren or place any obstacle in the way of reasonable experiment, I feel bound under the vows of my episcopate to do everything in my power and best judgment to make and preserve a status of living and believing, of growing and serving, which will answer the call that is upon us of this diocese of one million negroes, a larger population by 120,000 than in any diocese of the Church.

Our achievements in the past fifteen years are not such as to furnish ground for boasting, but I am very far from being ashamed of the results, some of which have the stamp of permanence.

It is no small gain to have secured acquiescence where there was opposition, to have developed activity where there existed apathy and decay, and to substitute for mutual irritation, yearly and increasing depth and intensity, a relationship of mutual respect based upon the considerations of true Christian fellowship and the intentional maintenance of common rights and common obligations. Whatever be the case generally, I feel that I can speak to you because of my brotherly affection for you who believe in the Church, love the Church, and are striving to serve the Lord Christ. And I endeavor to present an attitude which encourages and enables you to speak your minds in courtesy and under the direction of the Spirit of God and not of the spirit of this world.

My counsel following rests upon the assumption that we shall not misunderstand or misrepresent one another.

My first word to you to-day shall be some modest considerations on the nature and quality of Education.

It is a part of the plan of all humanitarians who are interested in the welfare of the negro, to provide the means and equipment for education. It must be confessed that the Church has been slow to give practical form to an estimate of education that is everywhere maintained, and far too often her readiest and most generous aid has been withheld from her Bishops, clergy and laity who are planning and working, and has been bestowed upon men and women who are most antagonistic to Church ideals and methods. This is the true reason why our work has been so lame and inefficient, and not because we who are engaged in the work lack either heart or head or hands to devise and apply ways for the real betterment of the race.

One of our ablest editors, in a very earnest article of recent date, says that "what is wanted that the Southern Bishops agree as to what they desire the Church to do, to ask it, and it will be done." I wish I could feel that this is a statement of fact. To my certain knowledge we have kept our plea before the Church for fifteen years. I have addressed audiences in Philadelphia, New York, Bos-

ton, and many other places; I have urged the subject before boards, commissions, committees, and individuals with definite propositions. By extraordinary efforts I secured the assistance of prominent men in raising the appropriation from \$55,000 to \$70,000 per annum for all the mission work done in the South, and that is as far as we have gotten in the general provision for a crying need.

I have to confess that interest in our endeavor seems to be waning and not on the increase. But it is the hope and expectation of some that the Church Institute for Work Among Negroes will arouse that spirit of helpfulness and coöperation which will enable the Church in the South to fulfil a recognized duty and to embrace an opportunity which has not yet been closed.

For thorough and lasting results three canons, or rules, should govern all attempts to supply education for the negroes of the South.

1. That the people engaged in the work should be indigenous to our Section of the Land, not foreigners to our conditions and needs and to the wisest modes of meeting them.

2. That the system should be such as to preserve the learners in sympathy with their environment and not such as is calculated to produce antagonism and dissention.

3. That the curriculum and practice should include not only mental and physical training, but the moral and industrial features as equally essential; above all that while allowing for the highest development of a select few the main purpose and principal aim should be to equip boys and girls to be thoroughly useful and amenable in those ordinary tasks of domestic service, agricultural pursuits, and useful arts and crafts, which for hundreds of years must supply the field for industry and thrift, and forever be the outlook for the majority of men and women, white or black, who cannot be too early taught the dignity of labor, and that no world power or authority can ever remove the need for the patient toiler, or rob the simple industrial life of its honor and just reward.

In the belief and experience of many, many of the schools in the South have failed, dismally failed, to produce greater happiness or to improve the relations between the races living side by side, eating the same food and breathing the same atmosphere; and too often the educational methods have poisoned the mind, embittered the heart and utterly destroyed the best hopes and desires of those who have all along seen that for a man to live at peace with his neighbor and share his profits he must fit himself for the position at hand. No words of wisdom have ever superceded those taught in the Church Catechism as a part of our duty toward our neighbor—"to learn and labor truly to get mine own living. And to do my duty in that state of life into which it shall please God to call me."

I must pass by as untenable the theory, once held, that both the instructors and the funds for education must come from the South. It were best so, if practicable; but the seventy-five million dollars spent by the South in forty years on the education of the negro has proven totally inadequate; all efforts to get Southern teachers of sufficient number and capacity have failed, and the responsibility has within recent years been shifted from shoulders, that cannot bear the whole burden, to the people of our land, some of whom are coming to recognize their duty and to realize their share in the elevation of mankind.

But we were better, far better off, without that assistance unless it can be regulated by those principles of common sense and reiterated experience which I have formulated in the three rules cited above.

These principles have controlled all efforts which we have put forth in the establishment and maintenance of our schools, and while we cannot claim that we have attained our ideals, it will be patent to the diligent enquirer that the people who are trained in our churches and schools have a record of which we may be justly proud. Among one thousand communicants I have never been able to discover the too common spirit of retaliation nor heard one harsh expression, while of our pupils, some have risen to positions of high trust and respect, the majority, being content with humble tasks, form a nucleus in every community of respectful and law-abiding citizens. This is what I understand by Christian Education—that which ennoble the character, fortifies the mind against unreasoning prejudice, instills patience with perseverance and makes of the learners examples in righteousness and godly living.

Credit is cheerfully ascribed to my clergy and many lay-helpers for the earnestness and readiness with which they have coöperated to bring about these blessed results of right faith and good will.

Should we be taunted with our diminutive numbers let us remember that the negro Churchman, no less than the white Churchman, has to contend with prejudice, misrepresentation, and other difficulties emanating from the sectarian spirit usually in their intensified and most aggravated form.

And the fact that we preach moral control and lawful authority, and sane, sober methods as essentials of our religion is a bar and deterrent to the multitude which chafes under restraint, and renders our appeal acceptable to those chiefly who are weary of the hollowness of profession, long for a Church of order and certainty with a definite doctrine, a standard of character, and a Scriptural basis of life.

And yet let me admonish you that we cannot affect to scorn practical methods of some of the Christian denominations whose zeal outruns our own. We need not slavishly imitate them but we can and should borrow many hints from their societies of Christian endeavor,

their unions for charitable works, their missionary spirit, their industry and sacrifice for the building up of their churches, their attention to prescribed duties, their heartiness in worship and their methodical and successful administration of the temporalities of their churches.

This leads me to remark that the duty which is most incumbent upon our clergy, their vestries and other workers, is the determined effort for self-support. No congregation can ever respect itself or win the respect of others unless it pays its own way.

Pauperism, whether in an individual, in a society, or in a Church is despicable, and we must do everything in our power to overcome this disposition to rely upon others to do for us what we ought to do for ourselves. And let us not do it with the idea that if we help ourselves others will help us, but on the higher principles, first, of independence and self-reliance; and next, of ability to relieve others who are in a worse case than we are.

Not only are my responsibilities and cares greatly reduced, but the condition of the whole diocese is bettered every time a mission is organized into a self-supporting parish, and you may rely upon it that just as rapidly as our missions show the disposition and ability to live without charity I shall clothe them with as much local power as they can wisely use.

Again, if we are to do any extension work, enlarge our borders and plant new fields, we must support ourselves and return to the Board, which has kept our missions open these many years, the money which we no longer need, that they may open and equip new churches.

I urge upon you never to let this thought be out of your mind, how soon you may carry on your local work, your churches and your schools, without outside help, to grudge every dollar you receive and to be thankful for every dollar you can distribute for the good of others; even as our Lord Jesus Christ saith, "It is more blessed to give than to receive."

ASCENSION DAY AT OLD TRINITY.

[Continued from Page 72.]

tained in city churches plans are being formulated for the summer and fresh air work to be carried on in various homes and camps beyond the city. Of all of this kind of work there is none more interesting than that which is under the direction of the vicar of St. Thomas' Chapel, the Rev. R. R. Claiborne, and is carried on at East Marion, near Shelter Island, at Greenport, L. I. Beginning in July, 125 little people, all the way from six years old, will enjoy the delights of this place at a time when boating, bathing and all sorts of outdoor joys abound. In this connection it is interesting to note that St. Thomas' Chapel has a Sunday School of 1,200 membership. The school is divided into four grades, and written examinations must be passed before entering the different grades. At Easter time scholarship and attendance medals are given and prizes, as well, awarded.

This Sunday School has the remarkable record for one member who has not missed a Sunday in five years, and a secretary who has missed but one in eight years. The work carried on in this chapel is endless: There are guilds, clubs, classes for all sorts of instruction, a day nursery, with a daily average attendance of fifty babies; a deaconess home, Penny-Provident Fund branch, a clothing bureau, boys' clubs, and a gymnasium, and—it is well-nigh impossible to enumerate them all. Every bit of the work is carried on by the chapel people themselves. Even the windows of the chapel have been placed there by the loyal members themselves—all of the Church offices are held by the members. Of the one hundred teachers in Sunday School, eighty-six are members of the chapel. St. Thomas' Church, of which the Rev. Ernest Stires is rector, contributes to the support of the chapel and maintains this work. So important is the work of St. Thomas' Chapel that at the recent social economy exhibits made by the American Institute of Social Service at Liege and Milan, the grand prize for Church institutional work was awarded this chapel.

A bequest of \$10,000 has been left to St. James' Church, Jerome Avenue and 190th Street, by the late Gullan Ludlow Dashwood to complete the church according to the original design by the addition of a handsome tower or steeple. Mr. Dashwood was the oldest member of the church, in his eighty-first year at the time of his death, one of the incorporators of the parish in 1853, and a member of the vestry from the beginning of the parish history. The property was purchased for \$1,200 in 1853. Now surrounded by St. James' Park and the stately maples of St. James' Place, it is greatly enhanced in value and is one of the most beautiful spots north of the Harlem River. Three buildings—the church, the parish house, and the rectory—stand on the church grounds, surrounded with trees and flowering shrubs. The Rev. DeWitt L. Pelton, Ph.D., formerly assistant rector at St. Thomas' Church, for the past three years has been rector of St. James' Church.

THE BISHOP OF MISSISSIPPI ON CHRISTIAN EDUCATION

Part of his Convention Address

THE Bishop began his address with these encouraging words: "In reviewing the work of the several parishes, I have nothing but words of encouragement. While there have been catastrophes in sections of the state, which have reduced our people to what may perhaps justly be termed extremists, particularly in the Delta, such is the buoyancy of our fine citizenship that the necessary work of the churches has gone forward with little or no diminution of zeal or effectiveness. It is true that new work has not been attempted in these districts, but our people will be ready for it when the present losses are retrieved. It has been most gratifying to note the gradual and steady growth in the recognition of spiritual things which is manifest in all sections of the diocese. More men are availing themselves of the blessings and privileges of the Holy Communion; the list of non-communicating members is being shortened in nearly all of our parishes and missions; our confirmation lists are showing a fair proportion of men and boys; and interest in the prosperity of their parishes is on the increase, while support of the diocesan missionary enterprise has been more general than heretofore."

CHRISTIAN EDUCATION.

"It cannot be necessary for me to reiterate my conviction that the success of our efforts for the future depends largely upon our educational work. The building up of God's Church can only be done through the building up of His people, and this in turn can only be done through the training of the children. It is entirely behind the best spirit of the age to affirm, as was common in an earlier generation, that to influence the young in religion is to cramp and to narrow their free thought. Training is essential to efficiency in every department of life. In literature its product is the beauty of accuracy, in art the beauty of symmetry, in religion the beauty of truth, in all the only true freedom. For in obedience to highest law is to be found the only emancipation from slavery, whether it be slavery to confusion of thought or error of faith. Training, education, may of course be so directed as to produce one of two results. It may produce bigotry, or it may result in that real freedom which is only possible to minds taught to love beauty and prize truth and desire symmetry. All training is, in a good sense, narrowing, because it is also, in the best sense, specializing. It narrows because it excludes evil and error and confusion, and appreciates the value of goodness and truth and beauty. In the realm of education, therefore, to treat the word narrow as the antithesis of truth is a grave mistake; it should properly be set over against error. The *truth* is always *narrow* in the exclusive sense of the word, exclusive, that is, of error, just as it is intolerant in the highest sense of the word. Indeed it is the same use of the term which is employed in the expression, "I am a jealous God." Our current use of language has brought the word into bad company, from which it requires effort to extricate it.

"Education becomes, in a bad sense, narrowing, then, only when it ceases to deserve the name, because it has ceased to attain its true end; when it has adopted as its purpose not the development of the pupil, but the moulding of him—when it attempts to force thought into prescribed channels, and to restrict the free operation of reason. As truth is the supreme desire of the mind, so its quest is the purpose of education. It is intended to train the mind to think true and to be true. This purpose can only be attained in a full and rounded way through what has come to be called Christian education—education, that is, which realizes that religion is as certainly essential to the system of training, as the religious instinct is as essential a part of healthy human life. There is no true freedom apart from truth. There is no real development which has not its foundation upon some certain and ascertained body of truth which is beyond any and all question. It is not only religion that has taught us this. Science, in all its branches, literature, art, each teaches the same lesson, the lesson of the axiom. There are certain axioms of religion that have become almost unconsciously to us, as essential to the life of our modern world as they are to religion itself. There is, of course, belief in God (of course that) and responsibility to Him here and hereafter; faith in Christ as the Redeemer of mankind, and growing from this faith in man, in his constant improvement, in his ultimate perfection, and the like. Modern life cannot be lived with safety without these axioms as its foundation. Our legislation is more and more presupposing them, our business intercourse more and more accepting them as component parts of every contract. We do not realize how completely and essentially the postulates of faith have come to be incorporated even in the average life of the world to-day, and therefore we do not realize what would be lost if these postulates should be withdrawn from life. And herein lies the danger, especially in a free land like ours, the danger lest these axioms be lost as forces in the lives of what I shall call average humanity. It is a danger which our great educators have realized, and which is sought to be averted by the widespread interest in Bible study which pervades many of our larger Universities. I do not believe that this is enough to avert the danger. The movement (for it assumes the proportions of

a movement) is not defined with sufficient clearness, and cannot be, it is not grounded upon convictions stable enough, and cannot be, to withstand the wear and tear of life as it is, of discussion and catastrophe which come to test all things here below. I do not discount the movement, I rejoice in it; but I must decline to accept it as more than it is. It cannot take the place of Creed and Church, while it is true handmaid of her.

"I am convinced that what is needed is Christian Education, the clear and distinct atmosphere of Creed and Church, which yet leaves the minds of our youth free to think, free to investigate, and free to accept or revise or reject."

PENNSYLVANIA DIOCESAN CONVENTION

Interesting Debate on the Question of Negro Bishops

THE 123d annual Convention of the diocese of Pennsylvania convened in the Church of St. Luke and the Epiphany, which has lately been much beautified and made more Churchly in chancel appointments at considerable cost, on Tuesday, May 7th, at 10 A. M. The meeting of the Convention was preceded by the celebration of the Holy Communion, the celebrants being the Bishop, the Bishop Coadjutor, assisted by the Rev. Edgar Cope and the Rev. Lord S. Gilberson, Deans of Convocation.

A majority of the three hundred clergy of the diocese and a considerable number of the lay deputies were present and received the Communion. A feature of the service which evoked favorable comment, was the rendering of the musical portion of the service by a choir composed of twenty-six priests and seminarians, under the leadership of the Rev. Prof. Ayer of the Philadelphia Divinity School. The annual sermon was delivered by the Rev. Edgar Cope, rector of St. Simeon's Church, from the text, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (St. John xiv. 12).

Immediately after the service, the Convention was called to order by the Bishop of the diocese, and the calling of the roll of clerical and lay deputies, reports of special committees, election of officers to serve during the session of the Convention, rules of order, and other routine matters followed.

At 2:30 P. M. the delegates reassembled and listened with much interest to the annual addresses of the Bishop and Bishop Coadjutor.

There being two sets of lay deputies from Emmanuel Church, Kensington, and an appeal having been made to the committee on Claims of Delegates to Seats, the decision was rendered in favor of the delegates supporting the rector of the parish, Rev. E. G. Knight. The clerical and lay delegates, with their wives, were entertained at the palatial residence of the Rt. Rev. and Mrs. Mackay-Smith, on Tuesday evening.

SECOND DAY'S PROCEEDINGS.

The Rev. Dr. J. De Wolf Perry offered a resolution to petition the next General Convention for authority to use the Revised Version. Among the strong and vigorous opponents of this resolution, which provoked a lively and most interesting debate, were the Rev. Dr. Tomkins and the Rev. Dr. Groton, Dean of the Philadelphia Divinity School. The Rev. Dr. Montgomery, also of the Divinity School, and Rev. F. S. Ballentine supported the resolution. A petition similar to the one proposed by Dr. Perry was presented by the diocese of Pennsylvania at the last meeting of the General Convention, but was defeated. The resolution, as offered by Dr. Perry, was defeated by a vote of 160 to 108.

The report of the committee on Bishops for the Colored Race was presented at some length by the Rev. Dr. Carl E. Grammer, and elicited a spirited debate of great earnestness and conviction. One of the noteworthy and remarkable things in this important matter was the fact that Southern white men were the strongest champions and speakers in behalf of the memorial and resolution to the General Convention, looking towards the elevation of a negro to the episcopate. The Rev. Dr. Grammer, Rev. J. H. Nelms, and the Rev. Henry L. Phillips, rector of the Church of the Crucifixion, which has a large and flourishing congregation, all of whom are negroes, strongly advocated its passage. Mr. George Wharton Pepper, a member of the committee, dissented from the report, saying he was afraid that it might be the cause of creating another schism. Messrs. Francis A. Lewis, Geo. C. Thomas, John Cadwallader, and Henry Budd expressed similar feelings and pleaded for more time to consider; but the telling address, which won most everyone present to favor its passage, was made by the Rev. Mr. Phillips. "You do not know," he said, "how the negroes in this Church love it. But the Church is losing ground among the 10,000,000 blacks of the South because we have no man who dare minister to our people without exciting the bitterest race prejudice. You say it will be a precedent to trust the negro with the episcopate; but there was never a better exhibition of faithfulness to trust than was shown by the negroes in the Civil War.—the men left at home to care for the wives and daughters of the Confederacy. We are always breaking precedent. The first Church Council broke precedent when St. Paul went to the Gentiles and St. Peter to the Jews, and surely, we have a St. Paul for the negroes. As it is now, you place a large pond in front of us; you say, we shall not step in it; yet, after years

of keeping us on the banks, you come and ask if we have yet learned to swim. Bring the Gospel to my people or we are lost."

The Rev. J. Henning Nelms, the son of a Virginia planter, said: "No land on the globe has a peasantry as fine as the negro race. Ask Southern women if they can be trusted, and no more beautiful illustration of the loyalty of the black men and women was ever given than their conduct during the Civil War."

In conclusion, the last speaker urged the Convention to stand by the committee, which had given one of the ablest and most exhaustive reports ever heard on the subject. The report of the committee, as read by Dr. Grammer, was then adopted without a dissenting vote.

The expected debate on the question of Marriage and Divorce did not take place. The committee appointed last year to consider this question, reported a resolution favoring the passage of the bills now in the State Senate, making it impossible to have secret marriages in Pennsylvania. The Convention adopted this report without discussion.

Members of the Standing Committee elected were: The Rev. Messrs. J. De Wolf Perry, D.D., J. Andrews Harris, S.T.D., J. D. Newlin, D.D., James Haughton, E. M. Jefferys; Lay members: Messrs. R. Francis Wood, W. W. Frazier, John E. Baird, S. F. Houston, and Edw. H. Bonsall.

Deputies to General Convention: The Rev. Messrs. Wm. S. Groton, S.T.D., Floyd W. Tomkins, D.D., Carl E. Grammer, D.D., John B. Harding; Lay Deputies: Messrs. George C. Thomas, Francis A. Lewis, Rowland Evans, and George Wharton Pepper.

An appropriation of \$350 towards the expense of a diocesan exhibit at the Jamestown Exposition was voted favorably. A special committee was appointed to report at the next Convention upon the matter of lesser insurance upon Church properties.

After some usual routine business, the Convention was brought to a close.

MISSIONARY DISTRICT OF BOISE.

THE Presiding Bishop, the Rt. Rev. D. S. Tuttle, accompanied by the Rev. George D. B. Miller, arrived here, Saturday, April 27th, from St. Louis. On the Fourth Sunday after Easter the Bishop preached in the morning at St. Michael's Cathedral to a large congregation of old-time friends, some now in the declining years, others who were boys and girls when he left Idaho as her Bishop, and others who were young men and women, now in middle age. From all he received a hearty greeting, and it was evident from the emotion that at times choked his voice, that he felt and enjoyed to the utmost the kindness of the welcome extended to him. The sermon was from the text, "His hands were steady until the going down of the sun." It was an eloquent sermon and full of uplifting ideals. In the evening the Bishop preached in old St. Michael's, now Christ Church, and which was consecrated by him October 12th, 1873. The certificate of consecration now hangs in the choir room of the Cathedral, a precious relic to the old parishioners.

The ninth annual Convocation of the missionary district of Boise met on Tuesday, April 30th, in St. Michael's Cathedral, Bishop Funsten presiding. Eleven of the clergy of the district and two lay representatives were present. After prayer, the Convocation was opened for business, and committees on credentials and order of business were appointed. The Bishop tendered the freedom of the parish and all buildings to the members of the Convocation, and also to the members of the fifth annual Conference of the Seventh Missionary Department. Archdeacon Jennings invited the Bishop to vacate his seat as presiding officer, and called the Dean of the Cathedral, Rev. E. S. Hinks, to act as president *pro tem*. He then said it had entered into the hearts of the clergy to give a tangible expression of their feelings toward their father in God, and knowing the difficult tasks he had performed, the obstacles he had encountered and overcome, and the success he had attained in the missionary district of Boise, by the help of God, and not forgetting the spiritual counsellor he had been to them at all times, in sickness and health, in prosperity and adversity, and in times of sorrow and bereavement that try men's souls: always the same cheerful optimist—then, investing him with a Doctor of Divinity hood, bade him wear it in remembrance of the love his clergy had for him; and, invoking the blessing of God on his labors in the future, spiritual and temporal. The Bishop was completely surprised, and returned thanks in a few well chosen words, and said he must ask himself the question, Was he worthy?

The Bishop appointed as a Council of Advice, the Very Rev. Edwin Hinks of St. Michael's, Archdeacon Jennings of Grace Church, Nampa, from the clergy, and Messrs. R. B. Horrie and R. M. Davidson of Boise as lay members. Mr. D. D. Williams was elected diocesan treasurer, and the Rev. H. G. Taylor, rector of St. Luke's, Weiser, secretary. Archdeacon Jennings was elected delegate to the triennial Convention, with Dean Hinks as alternate; Colonel Hamer of St. Anthony as member of the House of Deputies, with Mr. R. M. Davidson of Boise as alternate. Archdeacons Jennings and E. R. Jones were appointed a committee on the State of the Church, the Rev. H. Stoy on Education, the Rev. A. Chamberlain and Rev. R. A. Curtis on Sunday School Work, and on Work among the Indians, Rev. J. McPherson, H. N. Elkington, and the Rev.

Sherman Coolidge. The several committees were ordered to report on Monday, May 6th.

In the evening, Bishop Scadding gave his illustrated lecture, "From Jamestown to Oregon."

WOMAN'S AUXILIARY.

The Woman's Auxiliary met on Wednesday, May 1st, in the Cathedral. Holy Communion was celebrated, with the Presiding Bishop as preacher. The following are the closing words of his sermon:

"Dear friends, Rt. Rev. Bishop, reverend brethren, and members of St. Michael's congregation, and all ye of Idaho: It was kind of you to ask me to come out here. My heart is full of thanks to you, and tender memories pour in like a flood. Forty years ago next October I first saw Boise and officiated in old St. Michael's, which was the only church existent in all my field of Montana, Idaho, and Utah. I stayed a little over a month and confirmed seven here; and visited Idaho City and confirmed one, and Silver City and confirmed two, all of these being presented by the Rev. Mr. Miller who, by nearly three months, is an older Idahoan than I am. The span of human life is short and fleeting, and forty years count much in making up that span. But God's fatherly hand of loving mercifulness has been upon me, and here I am to speak the greeting of this day. I preached my last message to you as your Bishop on July 11th, 1885, when I confirmed twenty, presented by your rector, Rev. G. H. Davis, who lately in Minnesota, honored and lamented, has folded his hands peacefully in the rest of the grave. I was your Bishop and loved you—you were my people and helped me for nearly twenty years. Then in August, 1899, I ran in upon you, but my visit was shortened by a hurried summons home, to find the light and life and the love gone out from that home in the saddest affliction I have ever been called upon to bear. Forgive these personal recountings; I want to present them to make sure the showing of how your hearts and mine have knitted together for the many years of our earthly existence. It was a young man who came among you to be your Bishop those long years since, and it was young men in the main in the vestry and in the town who welcomed him. Through an old man's eyes he can see but a few of them to-day. Those of us remaining owe thanks to God for His abounding goodness and His protecting care. And humbled in spirit before Him and roused to gratitude of heart to you, I am called upon to take in the fact that my name and memory are to be perpetuated among you by the erection of a stately building, to be dedicated to helpful diocesan uses. God's guidance and blessing be upon you, dear friends, all. I have you in my heart, nor shall it ever let you go while the warm life blood flows there, in an out.

"We have, under God's help, dug some wells together. We servants and herdsmen, side by side, have flung out some rubbish. We have drawn up in mutual helpfulness some drafts of sweet refreshment. We want to be loyal to the Father's ways, and call things after the names which our fathers call them. Please God, we will try to go on to help to keep the old wells of faith, and the Faith, and the Church, and the Bible, clear and clean, and sweet."

The Woman's Auxiliary met for business in the afternoon, Mrs. Funsten, president, in the chair. The secretary, Mrs. F. B. Kinyon, reported twenty-five branches, the latest being that of Grace Church, Boise.

CONVOCATION ADJOURNS.

Pursuant to adjournment, the Convocation met in final session, May 6th. Reports were made in full from special and standing committees. The Rev. A. Chamberlain and Rev. R. A. Curtis were elected delegates to the sixth annual Conference of the Seventh Missionary Department, which will meet in Portland in 1908. After a vote of thanks by the delegates to the people of Boise for the delightful entertainment they had received, and to the press for many courtesies, the ninth annual Convocation of the missionary jurisdiction of Boise adjourned *sine die*.

ANNUAL COUNCIL OF THE DIOCESE OF MISSISSIPPI.

THE 80th annual Council of the diocese met in Trinity Church, Yazoo City, Wednesday, May 8th. The Council sermon was preached by the Rev. Halsey Werlein, from St. Matt. xxvii. 24.

Thursday was devoted to routine business and election of officers. Among the subjects discussed was the question of Bishops for the Negro Race. The Council made no suggestion save that, if practicable, it might be wise to place Bishop Ferguson of Liberia in charge of the work among negroes for three years, as an experiment. Thursday night was missionary night, and an able address was made to the Council by the Rev. R. W. Patton, secretary of the Fourth Missionary Jurisdiction. Mr. Patton made an earnest appeal for more serious consideration for foreign missions, paying a just tribute to the splendid character and intellectual qualities of the men in the mission field.

The Bishop made the following appointments: Archdeacon, the Rev. E. L. Craig; members of missionary committee: the Rev. Messrs. W. M. Green, W. E. Dakin, J. R. Carter, and W. S. Gibbs; diocesan representative of the General Board of Missions, the Rev. Charles W. Hinton of Vicksburg; diocesan representative of the General Clergy Relief Fund, the Rev. Geo. C. Harris, S.T.D.

The following officers of the diocese were elected: Secretary,

Rev. Albert Martin, Yazoo City; Treasurer, Mr. A. C. Jones, Jackson; Registrar, Rev. Halsey Werlein, Jackson; Chancellor, Judge Robert Powell, Jackson.

The following were elected members of the Standing Committee: Clerical—Rev. J. B. Perry, Natchez, president; Rev. Edward McCrady, Canon, Secretary; Rev. Geo. C. Harris, Rolling Fork; Rev. E. S. Gunn, Winona. Lay—Captain W. W. Moore, Vicksburg; Judge L. Braeme, Jackson; Mr. Marcellus Green, Jackson; Judge W. C. Martin, Natchez.

The following delegates to the General Convention were elected: Clerical—Rev. Geo. C. Harris, S.T.D., Rev. Nowell Logan, D.D., Rev. J. B. Perry, D.D., Rev. H. H. Sneed. Alternates—Rev. C. W. Hinton, Rev. J. B. Crawford, Rev. R. E. L. Craig, Rev. Albert Martin. Lay—Captain W. W. Moore, Vicksburg; Mr. R. G. McCauts, Meridian; Captain T. H. Shields, Jackson; Mr. J. C. Purnell, Winona. Alternates—Mr. A. C. Leigh, Grenada; Dr. J. H. Lucas, Greenwood; Mr. Thos. Barnes, Jackson; Maj. Lamar Fontaine, Clarksdale.

A resolution, expressing the affection of the Council for their Bishop and their appreciation of the splendid work he has done since coming to the diocese, was passed by a rising vote of the Council.

The Council adjourned to meet in Aberdeen, May 6, 1908.

MEETING OF THE COUNCIL OF COLORED CHURCHMEN OF THE DIOCESE OF GEORGIA.

THE Council of Colored Churchmen of the diocese of Georgia, coordinated with the diocesan Convention, met, upon the call of the Bishop, in the Church of the Good Shepherd, Thomasville, on the evening of Thursday, May 2nd. The office was said by the Rev. M. M. Weston, the Rev. Richard Bright, and the Rev. E. Leon Henderson, recently appointed Archdeacon for work among the colored people of the diocese. The Bishop of the diocese then delivered his address, after which the Council was called to order, when eight priests, three deacons, and delegates from fourteen parishes and missions answered to their names. The Rev. G. R. Jackson was elected secretary, and he appointed Mr. C. A. Shaw of Brunswick as his assistant.

On the morning of the second day, the Holy Communion was celebrated by the Bishop, assisted by the Archdeacon, the Rev. J. C. Dennis, and the Rev. J. S. Simmons. At this service the Bishop also admitted to the order of Deaconess, Anna E. B. Alexander, the candidate being presented by the Rev. F. M. Mann, a long-time friend and the oldest native presbyter in the diocese.

The business of the Council was conducted with interest and dignity. The matter of chief interest was a memorial review of the work among the colored people in the diocese of Georgia from the earliest time to the end of the episcopate of Bishop Elliott, prepared by the Rev. E. A. Day and the Rev. E. H. Butler. The paper was extremely interesting, and the committee was ordered continued to complete the history to the present time.

A motion was twice made, by the same member, to approve of the organization of a missionary district for the colored people, but failed each time for want of a seconder.

The Council adjourned Friday night, and a missionary meeting was held in the Church of the Good Shepherd on the following Sunday.

S. P. G. ANNIVERSARY

Laying of Corner Stone of New Building

The Living Church News Bureau
London, April 30, 1907

THE S. P. G. celebrated its 206th anniversary last week. On Tuesday there was a Women's Work meeting at the Church House, the Bishop of Ely presiding. The speakers were Mrs. H. C. Hodges (Shanghai), the Rev. T. A. Nind (Japan), and the Rev. J. L. Fuller (Johannesburg). The annual festival service was held on Wednesday at St. Paul's. The sermon was preached by the Bishop of Rochester. On Thursday afternoon the annual meeting was held at Exeter Hall, with the Primate, and afterwards the Marquis of Salisbury, in the chair. The Archbishop referred to the Imperial Conference of Colonial Premiers, now being held in London, and said that the more they looked at what the Empire was striving after, the more they found that the way had been shown, the pioneer guidance given, by the Church. History repeated itself. The federation of England itself into one whole (in Saxon times) had followed the lead given by the Church. The speakers included the Archbishop of the West Indies, the Rev. J. B. Fuller, the Bishop of Selkirk, and the Rev. G. H. Ware (Delhi). The Bishop of Stepney presided over an evening meeting in the same place, when addresses were given by the Bishop of Qu'Appelle, the Rev. J. L. Fuller, and the Rev. W. J. Conybeare.

The foundation-stone of the new house of the S. P. G., Wood Street, Westminster, was laid on Saturday by the Prince of Wales. The ceremony was performed in a marquee erected

on the site, in which accommodation was found for one thousand people. Near the spot where the stone was to be laid was a red covered dais decorated with palms and cut flowers. Before the arrival of the Prince and Princess of Wales, the Archbishop of Canterbury (President of the Society) and the Bishop of London, preceded by their cross-bearers, and Bishop Mont-representative of the Church), the decision of Convocation would gomery (Secretary of the Society), took their places on the dais. Among others present were the Archbishop of the West Indies, and the Bishops of Selkirk, Trinidad, and Qu'Appelle. Their Royal Highnesses were received by the Primate, the Bishop of London, and Bishop Montgomery. A guard of honor was furnished by the 2nd Volunteer Battalion Royal Fusiliers. The choir of St. John's, Westminster (the parish in which the new S. P. G. premises are situated) led the assembly in singing the National Anthem and the hymns, "O God, our help in ages past" and "Jesus shall reign where'er the sun." After the short service, the Primate, addressing his Royal Highness, said (to quote from the *Morning Post*):

"I have the privilege, as president of the society, to ask your Royal Highness to lay the foundation-stone of our new building. The occasion is a great one, and we are thankful it should fall at a moment when the thoughts of the English people are specially directed to the duties, privileges, and opportunities of our Empire as a whole. It will be the function of our society within these walls to endeavor to set forward, upon lines at once the highest and deepest, such a strengthening of the religious and moral life of the Empire as may make it potent for the whole world's good. It is no small thing that our new building should be thus inaugurated by the Heir-Apparent to the British Crown. Your Royal Highnesses know at first hand to a rare degree the facts and needs of the Empire's life, and we pray God that the act performed to-day may be, by the Church's living Lord, fruitful of abundant good."

The Prince of Wales said:

"We are here to-day to carry out the pleasant and important ceremony of inaugurating what will be the centre of the work of the Society for the Propagation of the Gospel in Foreign Parts. From personal observation in almost every part of the Empire, I can testify to the great results it has achieved, to the strenuousness and self-denying life of its workers, and to its remarkable success in supplying to our fellow-countrymen who may be dwelling abroad in the remotest districts of India or the Colonies the religious opportunities which they have learned to value as members of the national Church of England. But it is almost unnecessary to remind ourselves that these objects cannot be attained, at all events in the earlier days of a Colony's life and progress, without the generous support of the Church at home. I know all here will join us in wishing Godspeed to the labors of the society."

His Royal Highness then laid the stone, using a silver trowel presented to him by the Rev. W. J. Stracy Clitherow, a very old member of the Society, and pronouncing the words, "In the Faith of Jesus Christ we fix this stone on this foundation, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." Cut in the stone was the following inscription: "To the glory of God and in furtherance of the work of the Society for the Propagation of the Gospel in Foreign Parts, this stone was laid by H. R. H. George Prince of Wales, on April 27, 1907." A sealed bottle placed under the foundation-stone contained copies of the first report of the Society, the report for 1906, the Society's charters, the appeal for the New House Fund, the form of service used at this ceremony, and a set of the current coins of the realm. Purses in aid of the building fund were then presented to the Princess of Wales by representatives of 25 dioceses in England and Wales, and also from Ireland, Scotland, the United States, Canada, Trinidad, and the West Indies, Australia, South Africa, India, the Far East, the King's Messengers (the Children's Association of the S. P. G.), the Committee of Women's Work, the Bricklayers' Fund, and the Society's officials. The total sum contained in the 38 purses presented amounted to £8,025, and represents the entire sum contributed to the New House Fund to date. There yet remains £3,351 to be raised to complete the sum originally asked for. The silver alms dish on which the purses were placed was presented by the Church in the United States in 1871 to the Church in England on the occasion of the visit of Bishop Selwyn to the United States. (He was the first English Bishop to visit the United States, and the alms dish was presented as a thank offering for the early work of the Society in the American Colonies). At the conclusion of the service a number present were presented to the Prince of Wales, including Mr. W. G. Low, delegate from the Board of Missions of the Church in the United States. Their Royal Highnesses were afterwards conducted to their carriage by the Primate, the Bishop of London, and Bishop Montgomery. J. G. HALL.

THE BISHOP TUTTLE CHURCH HOUSE

Laying of the Corner Stone

DIGNITARIES OF THE CHURCH AND STATE WERE PRESENT

AT Boise, Idaho, Wednesday afternoon, May 1st, the corner-stone of the Bishop Tuttle Memorial building was laid by the Grand Lodge of Masons of Idaho, in the presence of six Bishops, twenty of the clergy, and a host of citizens of Boise, and parishioners of St. Michael's. The procession formed in the guild room of the Cathedral, and headed by the Cathedral choir in their vestments, followed by the pupils of St. Margaret's Hall and the faculty, and the Bishops and clergy, proceeded to the site of the Tuttle Church House. The choir sang "Christ is made the sure Foundation," and Bishop Funsten offered prayer, and the *Jubilate Deo* was said, after which Bishop Spalding was introduced. He said that in Utah they had always supposed they had the sole claim to Bishop Tuttle, and it is with a feeling a little akin to jealousy that they recognized Idaho's right to the Bishop. But he came with a heart full of love and greetings to Idaho, and was glad that she had enjoyed the blessing of the good Bishop's presence.

Bishop Funsten then voiced the appreciation of the entire state of Idaho of the wonderful foundation work done by Bishop Tuttle, and said that the Idaho stone used in building the memorial was indicative of the strong, sterling character of the Bishop. He then introduced the venerable Bishop in whose honor the corner-stone was now to be laid. Bishop Tuttle said:

"There are two things in my heart this afternoon: first, a humble appreciation of the goodness and kindness of God who has spared me to witness this event, and allowed me to be with my loved ones again—gratitude to all who are assembled to witness the laying of the stone which, when my arms are folded in my last sleep,

has always caused trouble. The conditions now obtaining in this country where the State protects the Church in its legal rights and the Church in return trains the rising generation in the highest kind of Christian citizenship, is the ideal relation between the political and religious elements.

"A great deal, it appears to me, is being said to-night about a certain individual who came here about forty years ago, and who has endeavored, in a humble way since, to do what was in his power to further the great cause of Christianity in the West. We will, however, let that pass.

"In the year 1607, in old Virginia, was begun the first settlement of English people at historic Jamestown. We of the Episcopal Church have the humble pride of knowing that one of our ministers was in the first ship that reached the coast of the new country at that time and that the first thing that he did on setting his foot upon the land was to kneel and bow his head in prayer and offer up thanks to Almighty God for the great land that was to be their new home. There in that historic spot American religion and American citizenship began, side by side. Some of those very English people met in Jamestown and formed a company for the government of their community, and it was there that the principle of government of the people, by the people, and for the people had its inception. It was that company that sent word to the home rulers across the water, that 'as you reserve unto yourselves the right to affirm our acts of self-government as they apply to you, just so should you allow us to affirm or veto your acts as they apply to us.'

"Who is not proud of the riches in the earth, the riches of the forests that were, and the other wealth of this great nation. All this is the result of the unbounded commercial enterprise, the commercial sagacity, and the commercial industry that have been builded upon the broad foundations of American citizenship which in its turn rests upon American Christianity. What shall save this great



THE LAYING OF THE CORNER-STONE FOR THE BISHOP TUTTLE CHURCH HOUSE AT BOISE, IDAHO.

will still leave with you a thought and memory of my poor self. Secondly, I have loved you long; lovingly I thank you for this honor."

The stone was then lowered to its place, and, after testing, was pronounced duly laid according to Masonic rites, and the oblations of corn, wine, and oil poured thereon. The stone is inscribed:

BISHOP TUTTLE
1867 1886
CHURCH HOUSE
1907

On Thursday evening, May 2nd, more than 600 of the citizens of Boise called at the episcopal residence, to renew and make the acquaintance of the venerable head of the Church. With the lavish hospitality of Bishop and Mrs. Funsten, everyone was made to feel at home, and all had an opportunity to shake hands with the strangers within the city gates. Flowers in profusion adorned the episcopal residence, making the atmosphere redolent with their sweet perfume. Refreshments were served by the ladies of the parish, assisted by the pupils of St. Margaret's, and a delightful evening was passed.

At the laying of the corner-stone, Governor Gooding made an address of welcome, after which Bishop Tuttle spoke as follows:

BISHOP TUTTLE'S ADDRESS.

"I may esteem it an augury of no little excellence of value that in the very forefront of these exercises the State and the Church should appear side by side. I thank the mayor of the city, and the governor of this state for the fine sentiments and the kindly welcome they have extended to us to-night. The State and the Church, in the American idea, should be united, yet 'untied.' It has been the history of the world that there have been too many instances where the Church has interfered with the State and others where the State has tried to control the Church. Either of these conditions

prosperity and keep it from decline? Nothing but the continuance of the growth of American Christianity.

"The three great influences for the perpetuation of the nation are, first, belief in the living Christ; second, the belief in the home where every woman is a queen; and, third, the schools where these principles may be taught.

"In the year 1800 there were 20,000,000 English, and in 1900 there were 120,000,000 English-speaking people in the country and what does that mean? It means that we are slowly but steadily assuming a terrible responsibility. Shall we stand, American Christians and American Churchmen, and say that we will not bear a hand in the furtherance of the great cause upon which so much depends? Let us lend a hand and carry this American Christianity forth into the uttermost parts of the world. Let us go forth not as an army to bloodshed and to strife but as a peaceful army terrible in strength, terrible in purpose, terrible in energy, and terrible as an army with banners."

LOOK at our Lord Jesus Christ in the Garden of Gethsemane. . . . Kneeling there a few paces from His friends, . . . having them near Him, He prayed over and over again, "Not My Will, but Thine be done." And so . . . if we follow Christ, we shall kneel by Him and say, "Not my will, but Thine be done." . . . The battle is to be fought a few paces even from [our chosen friends], and the prayer is to be repeated until it is the settled will and conviction of the heart. . . . Although the fire of suffering is sometimes very hot indeed, . . . yet if a man does pray that prayer, . . . then he is conscious of an unseen and mysterious Strength which is given him in the time of trouble; he is conscious of a great strong Hand, as it were, holding him, he is conscious of some Power which is tempering the fire so that he can just bear it. This shows that the promise is being fulfilled that no temptation shall overtake him which is greater than he is able to bear.—Bishop A. F. Winnington-Ingram.

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

IN our issue of April 27th, we gave a number of answers to the above question. We now give others recently received:

FROM THE BISHOP OF FOND DU LAC.

THE CHURCH is looking forward with much interest to the coming General Convention, which meets at Richmond. In reply to your query as to the matters which may advantageously be brought before it allow me to suggest the following subjects for legislative action:

In agreement with the earnest words of the Bishop of Albany, we trust that the Church will declare, as her discipline, that the marriage bond between baptized persons is an indissoluble one. The Church certainly has the right to legislate concerning its own discipline. The terrible evils of divorce can only be stayed in our Church by taking this high ground. The reason for its indissolubility is that Christian marriage was to bear witness to the union between Christ and His Church. In some cases, as in that of the innocent party, it may be a life-long hardship to do this, but like other calamities which happen to us in this life, we must, as Christians, bear them for Christ's sake, relying on His most sure promise that in bearing it, His grace will be sufficient for us.

What is especially needed is the awakening of the Church's conscience and enlisting the coöperation of leaders in society. Nothing would so tend to stop the re-marriages of divorced people as a standard taken by Church ladies never to invite them to any social entertainment or place their names on their visiting lists. This action would be far more effective than any canon of discipline.

If the Church and her members would take this action, it would not be long before the civil courts who recognize the validity of life-long contracts, would come to the Church's support. The law allows of contracts for life and the marriage contract of Church people is, by its terms, a life contract; and the courts, in respect of applications for divorces from Church people, would be obliged, in all cases, to refuse them. The standing and influence of our Church would be greatly increased if it had the courage and grace to proclaim the indissolubility of Christian marriage.

Another matter for legislation would be the establishment, in matters of doctrine and worship, of a final court of appeals. Our present imperfect system demands this for its completion. Its necessity is a matter of almost universal recognition. The only problem is how shall this court be composed? We venture to suggest, and we do it along with the able opinion of the late Dr. Fulton, that the best court in these matters should be the House of Bishops. It is obvious that laymen should be excluded from it and there is no reason why it should be composed of other than Bishops who are the appointed guardians of the faith. As each Bishop, by virtue of his consecration, has this duty committed to him, it would seem of doubtful constitutional action that it should be delegated, by election or otherwise, to a small body of Bishops. The large body composing the House secures that balance and conservative wisdom which would safeguard the limits of allowed doctrine and command the respect of the whole Church. The expense of such meetings should be borne, as in civil cases, by the party losing its case, or divided between the litigants, as the court might decide. The expense and difficulty of assembling the Bishops and expense attending the litigation would be a check upon needless and litigious appeals.

Another matter which might well engage the attention of the Convention is the further regulation of our theological seminaries. The General Seminary is under the supervision of the Bishops of the Church. Why should not every theological seminary be placed under the supervision of the Bishops of the department in which they are situated? Such Bishops should have in their corporate capacity the power of visitation and of regulation of the text books used and course of study. It is now notorious that there is a body of clergymen in our Church who are denying the articles of the Apostles' Creed and other fundamentals of the Christian religion.

The Cambridge Theological Seminary, which was founded by an earnest Evangelical, whose deed of gift made it obligatory on the Professors to expound the Thirty-nine Articles, in accord with the Evangelical system, has far departed from its original foundation, has no official connection even with the Bishop of the diocese and has been pouring into the Church a number of

clergy who agree, or sympathize, with the position of Dr. Crapsey. The writer would be far from wishing to narrow the present theological liberty allowed in the Church, but are not all conservative Bishops and Churchmen roused to the necessity of safeguarding those limitations, and can any loyal Churchman object that the Bishops of the department or province should have a supervisory authority over all the seminaries?

A further matter is the necessary diminution of the House of Delegates. This is also something universally recognized. Two modes have been suggested; one that shall diminish the number by cutting down the diocesan delegates by one-fourth, each diocese sending three clergy and three laymen. The other is by a modified form of proportionate representation as was stated in THE LIVING CHURCH, giving two delegates to dioceses having less than 50 clergy, three to those over 50 and under 100, and a greater number to larger dioceses. Our objections to this latter plan are, first, that it would be of a revolutionary character. It would alter the present constitution of the Church. In this respect two things may well be noted. The House of Bishops is not as the Senate is in the United States Government, nor does the House of Delegates bear any resemblance to the House of Representatives. The Bishops sit, not as Senators do, as representing states, but by virtue of their own office and order. The House of Delegates is more like the Senate, for the members of it represent dioceses; and just as in the Civil Government, the great and the less states have an equal number of Senators, so it is in the House of Delegates. To alter this would be a radical change in our constitution.

Another difference between the General Convention and the Civil Legislature is often overlooked. In civil matters the Legislature is supposed to represent the people and the will of the majority is properly sought in the promulgation of any law. We believe in the democratic principle that the will of the people should govern in all civil matters. Now, it is entirely different when we come to Church Councils. The delegates have assembled, not to find out what is the will of the people, but what is the *will of God*. They meet under guidance, we believe, of the Holy Ghost. All the three Orders of the Church assemble in Council. The Bishops by virtue of their Order. In the House of Delegates the clergy, and the laity who in their degree, share in the priesthood. While in civil matters the majority shows what is the will of the people, in the Council it is by the agreement of the three separate Orders or House that the will of God is made known. It is God that maketh men of one mind in an house and it is this concurrence that shows His will. We object, therefore, to the proportionate system of representation as being based upon a worldly and civil system of legislation and are in favor of preserving the old constitutional method.

Another objection to the proportionate system is that in giving two votes to dioceses having less than 50 clergy and three to those between 50 and 100, the delegates of the former dioceses have an advantage over the others. For where there are three delegates there can be no divided vote, but where there are two, any one member may divide his diocese and so cast for it practically a negative. Members of such delegations would have a voting power over those delegations composed of three or more members. We, therefore, suggest that the simplest and most conservative course would be to reduce the number of the House of Delegates by allowing each diocese to send three clerical and three lay delegates.

A final matter of consideration should be the establishment of the provincial system. We have had now germs of it in the departments. The provincial system would tend to develop strength and unity in the Church. It would enable the provinces to act together in the development of their educational institutions, and to establish a common and stricter standard for admission into Holy Orders; and by requiring the approval of the Bishops of a province and not of the whole Church, for the consecration of a Bishop would secure a more careful and stricter scrutiny of persons, than is now practically possible.

It was by the breaking down of the provincial system, or the authority of the Metropolitan and Archbishops that the centralized power of the papacy was developed. It is by the establishment of a provincial system that our own communion can be safeguarded against the danger of a great centralized power. With all respect to the members of the Board of Missions, we can but point out the danger of having a small body, necessarily

chosen from their propinquity to New York, practically controlling the Church's policy. They distribute some \$800,000 or \$1,000,000 a year and have some 20 or more Bishops dependent on them for their salaries. If the Board was composed of angels, it is too much power for one set of men to hold. The Church is practically now governed by a papal syndicate. We ought to have a provincial system, all the dioceses contributing to the General Fund, but each province having out of its own proportion to distribute according to its own provincial needs. We believe nothing would more develop missionary zeal and remove party spirit and unite us in love for the Master's work than a completed establishment of a provincial system.

C. C. FOND DU LAC.

FROM THE REV. G. BRINLEY MORGAN, D.D.

OF THE DIOCESE OF CONNECTICUT.

IN VIEW of recent developments I trust that the first thing which the Church assembled at Richmond will do, will be to constitute a strong, just Court of Appeal, which shall take note of doctrine, as well as of behavior. Probably the Church will not do it, but I feel more and more that this is the question of paramount importance which ought to occupy the time and thought of the Convention.

Certainly the Church ought also to speak, with no uncertain voice, as the result of her great council of deliberation upon the prevailing dishonesty and corruption of the time.

There are other things of which the Church should take due cognizance, but these are so paramount that if nothing is done with regard to them, that fact will largely nullify any good accomplished in other directions.

I need hardly say that special emphasis should be laid upon missionary work at the Convention.

Yours truly,
G. BRINLEY MORGAN.

FROM MR. WM. A. ROBINSON.

OF THE DIOCESE OF KENTUCKY.

IN RESPONSE to your request, as to what legislation in my judgment should be accomplished at the coming General Convention, I would name two matters as of prime practical importance, viz.:

1st. I believe there should be a change in the Constitution as to the Presiding Bishop, effective of course only *after* the death of the present Presiding Bishop.

As the line of Bishops grows, the age of the Senior Bishop is of course greater, and soon under the present provision, the senior Bishop will have reached such an age as will make it out of the question for him to be able physically to discharge even the routine duties of the office, a change of necessity is bound to come. The General Convention of 1904 appointed a commission to consider this important question and report at the approaching General Convention.

I would under your request offer the following for the consideration of your readers:

"THE PRESIDING BISHOP.

"PROPOSED SUBSTITUTE FOR SECTION III., ARTICLE I. OF THE CONSTITUTION.

[Effective when next vacancy occurs.]

"ARTICLE I., SECTION III.

"The General Convention, by the concurrent vote of the majority of all the Bishops entitled to vote in the House of Bishops, and by a majority of all the dioceses entitled to representation in the House of Deputies, shall elect one of the Bishops having jurisdiction within the United States to be the Presiding Bishop of the Church.

"The Presiding Bishop thus elected shall discharge such duties as may be prescribed by the Constitution and Canons of the General Convention. Upon his acceptance of the office of Presiding Bishop—the diocese of which he is the Bishop may elect a Bishop Coadjutor. He shall hold office during life, until he becomes seventy years of age—unless before that time he shall resign with the consent of the General Convention, or he may be relieved by the concurrent vote of the majority of the Bishops entitled to a vote in the House of Bishops, and by a majority of the dioceses entitled to representation in the House of Deputies, if in the judgment of the General Convention he becomes disqualified by reason of infirmity, or other cause.

"The salary of the Presiding Bishop shall be paid by the general Church in such sum and in such way as may be provided by canon. His full salary shall be continued for life after he shall have served to the prescribed age limit of seventy years, and may be continued in full or in part by order of the General Convention, in case he

vacates the office before attaining the age limit prescribed, as herein before provided.

"When, for any reason, a vacancy in the office shall occur, the senior Bishop by consecration having jurisdiction within the United States shall thereupon become the Presiding Bishop, until the House of Bishops shall elect an acting Presiding Bishop, who shall hold office until the next meeting of the General Convention, at which the Presiding Bishop shall be elected."

I believe it unjust to *any diocese* to take the time of a diocesan Bishop to look after the general interests of the Church, as now.

I believe it an undue burden to put upon the shoulders of *any Bishop* the care of the work of the general Church in addition to that of his own diocese.

I believe the Presiding Bishop should be the actual as well as the nominal head of the great work of the Church—its general missionary work—and that this should receive his attention for the greater portion of his time.

Can the Church afford to wait longer now with the growth of the Church at home and abroad and the large and ever increasing growth of our country and its world-wide influence, to choose a permanent *Chief Executive* whose life work, whose exclusive effort, shall be for the extension of the whole Church?—an executive freed from all other cares and responsibilities, and one in the prime of life.

An executive who will year by year from experience gained, lead wisely and well.

He should reside permanently, it seems to me, at or near the center of his work. His influence, both personal and official by reason of his high office, should lend great influence in fostering and developing general interest in missionary work, resulting in more active personal effort on the part of clergy and laity, as well as augmenting materially in my judgment, the funds needed for this work.

I respectfully submit to you, therefore, an amendment which, if in the wisdom of the General Convention it should be considered wise and be adopted, would cover the points made above. I believe you would render a service to the Church, by publishing the same, that it may enlist careful consideration *in advance* of the assembling of the Convention, and if this outlined amendment is not what may be deemed best, that it may be so improved as to secure the wisest possible provision.

The House of Deputies is already too large, and steadily growing more unwieldy. A reduction now of one-fourth the membership would make the body more prompt, more thorough, and more effective. Representation by three clergymen and three laymen from each diocese, instead of four of each, would accomplish the end.

Respectfully,

Louisville, April 29, 1907.

WM. A. ROBINSON.

THOUGHTS ON PARADISE.

PARADISE, though in the future for each one of us here, is already existing as part of the Kingdom of our Lord, and is the Home of the Blessed ones, who, having finished their course in faith, do now rest from their labors.

It forms quite as much part of the Church as the choir is part of a great Cathedral. Christ stands at the altar in the sanctuary, in the glory of His Risen Humanity.

The worshippers in that choir form far the largest part of our Father's household.

In death we pass on to the choir from the nave, each one being his or herself, personally and individually separate from all others. We pass to that other state with memory and with power of acquiring knowledge. Our personality remains; we carry with us a character moulded and formed by daily acts of choice, and by the spirit in which we accept the discipline of this life, its sufferings and temptations, its sorrows and its joys.

To-day is our one chance of being allowed to *suffer* for Christ, our one opportunity of knowing the "fellowship of His sufferings." If we are faithful now, we shall have done with sin then, and with pain. Even the act of dying, the passage through the "Gate of death," may be a much less painful experience than most of us imagine.

For those who believe in Jesus and trust Him, death is but the passing up into the choir, without fear or any harm. For the last time the oft-repeated prayer "*Thy Will be done*" will be uttered, and for the rest, we may surely trust that the Love and Gentleness which has never failed in life will order the arrival of the soul on the other side so as to be without shock or undue amazement, and as natural as the Home-coming of a dear child from a far country.—*Selected.*

O who can anticipate the joy of that moment when the faithful consciously pass into the life of Paradise—*Canon Body.*

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT—*Bible Characters. The New Testament.*
BY THE REV. ELMER E. LOFSTROM

ADAM AND EVE.

FOR TRINITY SUNDAY.

Catechism: I. and II. The Christian Name. Text: Gen. II. 7.
Scripture: Gen. I. 26, 27; III. 1-15.

DURING the past five years we have taken the last half of each year for the study of the Old Testament. In this way all the important parts of Old Testament history have been covered. We begin a new course to-day. For the next six months we shall be studying about some of the prominent characters mentioned in the early part of the Old Testament. This study will carry us up to the death of Saul.

Our first lesson is concerned with the story of Adam and Eve. We are given the statement as to their origin; and the story of the first sin and God's promise made in connection therewith. Teachers in the primary grades will find some suggestive helps to the teaching of this lesson in Dr. Butler's *The Churchman's Manual of Methods*, p. 122-6.

The verses which tell of the making of man emphasize two important truths: that God made man; and that God made man in His own likeness.

There is also an opportunity to bring out concretely the truth of the day, Trinity Sunday. Trinity Sunday reminds us of the fact that while there is but One God, there are three Persons in that One God. Before there was any creation, God was. St. John tells us that the Word who became flesh and dwelt among us was in the beginning with God, and that without Him was not anything made that was made. "The world was made by Him" (St. John i. 1-14). The Holy Spirit is the Giver of life. He also was in the beginning with God. God said, "Let us make man in our image." God talked with Himself. The Father, the Son, and the Holy Ghost were working together. There was perfect union and agreement, for they are One.

The statement is made that God made man. The "text" informs us that God made man out of the dust of the ground. This is a true statement of the case under any theory of the origin of man which takes God into account at all. The Evolutionary theory simply lengthens the process. Whether God made man from the dust of the ground immediately, or through a long process of preparatory creations does not alter the fact that God made him.

The story of the placing of "the first father and mother that ever lived" in the garden may be made an interesting story. That God having made the world ready for man should still be unsatisfied may be made to point us to the reason why God made us. The plants and the animals made a beautiful world, but God wished to have a family of beings who could love and obey Him, not because He compelled them to do so, but because they wished to do so. He made man in His own likeness. This likeness is not a physical one. We are like God in that we have a moral character: we have free wills and can do what we *ought* to do. Because of this likeness to God it is possible for us to please God by loving and obeying Him. Because He has given us this power, we can also if we will, disobey Him. Because of this power which God has given us we are helping Him make the world. The world is not finished yet. When we shall have learned to will His will we shall be able to make the world what God wishes it to be.

As we are made in the likeness of God, so God came to live in the fashion as a man. Jesus Christ reveals the true man as well as the true God. In Him we see what we were meant to be. He was the Second Adam (I. Cor. xv. 45). In Him we are born into a new family and race as members of which we aim to live consciously as the sons of God.

The story of the first sin teaches us many things about sin which should help us in our struggle against it. First of all it points us to the perfect freedom which lies in God's service. As Adam and Eve were privileged to eat of all the fruit of the garden except of that which would harm them, so in obedience to God we may do everything that is for our true welfare. Just as God had prepared for Adam and Eve an abundance of good things, more than enough to satisfy their every need, so for us He provides even more than we can accept of good with Satan, but He was the Victor.

things which may be enjoyed in perfect accord with His will. The only fruit forbidden Adam and Eve was forbidden because of the curse which was involved in its eating. The punishment was not arbitrary. God had warned them what would be the result of their eating the fruit. It came to pass as He had said. He put them out of the garden because of their disobedience, but this again was because it was necessary—lest they should eat of the fruit of the tree of life, which in their fallen condition would evidently not have been a boon.

God had planned for the two the very best possible life that they could have lived. The way was opened for sin when Satan succeeded in making Eve doubt that God's plan was the best. Satan came under the form of an innocent creature. He always masks under some form other than his own (see II. Cor. xi. 14). No one would be tempted by the devil if he did not lie—in his appearance, and in his arguments. He flatly contradicted God, but in a roundabout way. He lied to Eve, and she should have trusted God too much to argue the matter with him. When she began to argue, speaking the truth, and her opponent argued, using lies freely, there could be but one outcome to the argument. The devil still uses the same methods and for the same purposes. He masks and he lies—what hope is there of winning out in an argument with him? The only safe procedure is to trust God and refuse to listen to the insinuations of the evil one.

As soon as Eve questioned in her own mind the plan which God had made for her she was in danger. Believing Satan "she saw" that the fruit was good to eat and to be desired for wisdom. Satan had said that they would be as God knowing good and evil. It was a half truth, which is the most dangerous kind of a lie. They came to know good and evil indeed but not as God knows it. They came to know it as the devil knows it—by experience. *Our only safety lies in obedience to God.* He has marked out a way through life for us. He has provided fruit which we may eat. He has even provided the true spiritual food in the Sacrament of the Lord's Supper. Knowing His love and His goodness from all the good things He has given us, we should not argue with any tempting voice which bids us seek freedom outside of His will and commandments. Perfect freedom lies along the way of obedience. A train is only free as long as it remains upon the steel road prepared for its passage. It comes to destruction when it leaves that firm pathway. It might be supposed to be seeking a greater freedom, but it finds instead destruction. In the same way any departure from the hard and fast law of God brings not greater freedom but only trouble and destruction to us.

Eve led Adam into sin. What a warning there is in that fact. Sin yielded to makes us tempters of others. Eve gave him the fruit and he did eat. She had no desire to bring misery to him. Adam took the fruit without any question and without any solicitation because he loved Eve. One of the terrible things about sin is the fact that you involve others in sin, when you yourself yield. It is not that you consciously tempt anyone. The mere fact that you follow a certain line of conduct is enough to commend that line of conduct to some one else. The mere fact that you have friends and loved ones makes it impossible for you to escape this responsibility.

Sin separated Adam and Eve from God. That is the sad result of sin always. The child who has been disobedient to the mother shrinks from her look. Sin makes us feel the same way towards God. As a result of their sin, Adam and Eve were compelled to leave the beautiful garden and all the beautiful things which God had prepared for them. Satan promises fair things to those who serve him, but they find that he pays in sorrow and curses. God gives us all the good and beautiful things which we fit ourselves to enjoy.

God still loved Adam and Eve in spite of their sin. He drove them from the garden for their own good. Even the toil and the sorrow may still become the means of blessing if they tend to bring us back to God. As a sign of His continued love and as an encouragement to them to love and obey Him still, He gave the wonderful promise of a Deliverer who should bruise the head of the serpent-tempter. That is the one who was using the serpent that was to receive a death-blow from the Seed of the woman is clear from the wording. It is not the seed of the serpent which is to be bruised. The one who is present in the serpent is the one to be so bruised. There is in the promise also an intimation of what that deliverance involved. The Seed of the woman (Jesus Christ) was to bruise the head of the serpent; but the serpent was to have power to bruise the heel of the woman's Seed. In His physical nature, His "heel," Satan was given power to bruise Him. He suffered in the battle

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 SIGNIFICANCE OF NAMES AND INITIALS.

To the Editor of *The Living Church*:

HAVING taken a dusty walk, I employed two little Italian boys to clean my boots; on being asked their names, one said he was Raphael and the other Michael Angelo; being, so to say, artists in black.

When I read the heading of Mr. Lofstrom's Helps on the Sunday School Lessons, I see the vision of Col. Elmer Ellsworth of the Chicago Zouaves, as I saw him with his command at the Boston Theatre in the fall of 1860 dressed in baggy red trousers, blue jacket covered with curlicues of gold braid, and a French *kepi* perched on three hairs. Col. Ellsworth, you will recall, was shot at Alexandria, Va., in the early spring of 1861, the first victim of the Civil War on the Union side. I conjecture that Mr. Lofstrom was born about that time, of Scandinavian parents somewhere in Col. Ellsworth's Illinois neighborhood.

I have known several men initialled W. H. H. born in 1840, whose fathers were "old line Whigs" and voted for General Harrison; others four years younger are initialled J. K. P. for President Polk. One dear old friend, born about 1823 and lately passed away, was named James Madison for that President. The G. W.s for Washington and B. F.s for Franklin are, too numerous to enumerate; I suppose that eighteen or twenty years forward the directories will be full of T. R.s for the present strenuous President.

A correspondent in your current number speaks of the "P. E. C. of the U. S. A." this affords me no vision; only of an unappreciated, despised, misnamed Church, which should have a glorious universal Catholic name known and read of all men. When I followed the sea years ago, my fellow officers humorously named me "Cape o' Good-Hope," for my initials. Pray let them stand for the good expectation of favorable action on the name at the coming General Convention.

I am very truly your obedient servant,

CALVIN G. HUTCHINSON.

Dorchester, Mass., May 6th, 1907.

THE NEGRO QUESTION.

To the Editor of *The Living Church*:

HAVING read with interest the articles which have appeared in *THE LIVING CHURCH* and other papers, anent the subject of "Negro Bishops," which by the way have come chiefly from the pens of clergymen, I thought it possible that a word or two from a Negro layman might not come amiss. If the thought is unwarranted—well, there is the waste-basket. The petition for the appointment of negro Bishops, drawn up at the Conference of Church Workers, held in Baltimore, Md., last year, is divided in six sections, in the first of which it is claimed that in some dioceses there are a large number of persons who by reason of "certain peculiarities" cannot effectively be reached in the regular diocesan way. Although the word negro is not used here (and for some strange reason it is not used anywhere in the petition) it is understood that the negroes are the supposed possessors of these "certain peculiarities," and it is to them that the reference is made. As a child of the Church, nourished in her bosom since early boyhood, I do not hesitate to say that my people possess no "certain peculiarities" which render impossible the extension of Christ's Holy Church among them in the regular Apostolic way. As Archdeacon Benton, whom we love and revere here in our diocese, has said: "A few, comparatively a very few, clergy, white and black, have been assigned the task of establishing the Church among a rude, illiterate, emotional race of people . . . of attracting to a liturgical service, a people who cannot read." This is true, and rudeness is not distinctively peculiar to the negro, nor is ignorance, nor illiteracy, and all races are emotional until through culture and training they learn the lesson of self-control. Again the petition asks for "the appointment of a Missionary Bishop over

the congregations of that 'particular race or language' for which the ministration shall be required in the diocese making such a petition." What do the learned gentlemen mean by "the appointment of a Bishop over that particular race or language"? As we see it, the effect of Sections ii, iii, and iv would be to create two or more Bishops, within the same territory or rather to bring about a condition where there would be one or more real Bishops, untrammelled in their exercise of episcopal functions and in addition a sort of (forgive the free coinage) "Bishopoid." Such a condition would be an excellent way to increase the very friction which the gentlemen advocating the measure desire to avoid. It would be like having two governors in the same state, one white, the other black. Section vi would if granted, be as legitimate a ratification of schism as those in authority could make. Again, this Conference of Church Workers is not an accredited body representing the negro clergy and laity, and its utterances and desires by virtue of that very fact can only have value in so far as they represent the opinions of those who may attend its sessions. Of course, the appeal for negro Bishops, if it comes at all, will come to the General Council from each diocese, and while it cannot be denied that under such conditions those making it have a perfect right so to do, yet there is a large number of negro clergymen and laymen who will regard the appeal as a blow to that broad Catholicity for which the Church has stood for so many centuries. It is claimed that we have no representation in the House of Bishops; as a people or a race, we have not nor ought we to wish it; the House of Bishops does not represent races nor for that matter, does a diocesan council. On the contrary, as members of the Anglican Communion, we do have representation there, at present, while under the proposed plan we would have none, for these Missionary Bishops, if chosen, would have no real voice in the proceedings of the House, but would be mere figure-heads. It may be true that in the Southland, where there are large numbers of negroes, the white clergy may object because of color prejudice, to the attendance at local councils of negro clergymen, and lay deputies. This is unfortunate, as much so for them as for us; for us because it leads us to distrust the sincerity of their ministrations; for them, because a failure to grant to negroes the rights and privileges accorded by the laws and canons which they themselves have made, will have a tendency to obstruct just that far the work which the Father of all has committed into their hands. It is also claimed that the raising to the Bishopric of a negro priest will have a tendency to inspire the rest to greater zeal; we refuse to believe that any of them are so unworthy as to need any such spur. We would humbly suggest that the best thing negro clergymen can do at present, is to stop asking for "Missionary Bishops," roll up their sleeves, "screw their courage to the sticking place," and see to it that there are fewer "missionary priests." Here in our mission we are concentrating our energies on one problem, viz., the establishment of an independent parish, and please God, we will be a burden to this diocese no longer than it takes the next Council to grant our petition to that end. After all, representation in councils, the social relations between priests and people, etc., are small things at best.

Does it matter so much whether the white priest greets his colored brother with a cordial, effusive handshake, or merely with a distant nod? We may be wrong, but to us these seem trivial things. Let us pray that in thinking of them we may not forget the greater legacies of Holy Mother Church: "unity, peace, and concord," let us be careful in grasping after shadows that we do not lose the substance.

The Rev. Dr. Bragg, who, we understand, is at the head of the new movement (an Eastern priest, by the way), says in the *Churchman* of April 13th: "The late Bishop Newton expressed the real objection when he frankly confessed his unwillingness for the reception of members of the colored race in union with the Convention, when he declared that he would not be willing to receive them if they were as wise as Socrates, and as holy as St. John."

Well, what if he did say it? For every Newton there is a Dudley, and the reconciliation of such a sentiment with his vows as a priest of God is a thing with which we have naught to do. Let us hold to the cardinal principles of one Lord, one Faith, one Birth. Let us pray that the words of the Litany, which we say with our lips, may be practiced in our lives:

"From all privy conspiracy and rebellion, from heresy and schism, from hardness of heart and contempt of Thy word and commandment, good Lord, deliver us."

811 13th Street,
Louisville, Ky.

Respectfully,

J. RAYMOND HARRIS.

To the Editor of *The Living Church*:

QUITE a number of writers have expressed themselves upon the proposition to consecrate negro Bishops for work among the negroes in this country, and as there seems to be diversity of opinion, probably some would like to read the opinion of the late Bishop Dudley, than whom none had more interest in the evangelization of the negro, and few, if any, more knowledge gained from experience. The following is from his address to the Council of Kentucky in 1883. The italics are his.

"But the problem *how* to teach and influence and educate them is a hard one. The answer would seem, at first sight, very simple and easy. They are men, fallen men, as we; and therefore the methods for the white man are those for the black. Certainly, this is true. And more than this, 'God hath made of one blood all nations of men,' and the Church of Jesus Christ is not for one nation or race or color, but for *all men*. Therefore, I cannot agree that a separate Church shall be established for this people; that they must be excluded from fellowship with the men of other races, and dwell apart. That were to contradict the fundamental idea of the Catholic Church of Jesus Christ. The Missionary Bishop of Cape Palmas said to me recently that, in his judgment, to appoint a Bishop for a race of men were no more necessary and no more wise than to appoint one for men with red hair or other physical peculiarity."

There is much more in the address pertinent to the present discussion, but I cannot further trespass on your columns.

Faithfully,

M. M. BURTON.

MEN FOR HOLY ORDERS.

To the Editor of *The Living Church*:

I WAS present at the dinner given by the Church Club in Philadelphia on April the 12th, and heard the speech of the Bishop of Long Island, which has recently called forth in your paper a letter from the Rev. Dr. McGarvey. From the point of view of a layman, will you allow me to suggest a possible reason why so few men to-day study for orders, and to suggest a remedy? All professions are overcrowded. The law, medicine in all its various departments; Annapolis and West Point are overflowing, while the seminaries of the Church of God are well-nigh empty, and in many cases occupied with men undesirable as aspirants for the priestly life. I venture to think that the reason is not far to seek. What men want and most desire is the heroic and the self-sacrificing, and these two qualities seem to me to be sadly lacking in the majority of the clergy of the Episcopal Church. To most of the laity life is a struggle. Few are able to lead a life of careless idleness. The daily routine of the business man, or the office clerk, with his two weeks' vacation, and a few legal holidays, is hard and tiresome, and if he breaks down nothing is thought of it, and nobody cares. Contrast that life with the ease and luxury of the ordinary Episcopal clergyman. If he is the rector of a fashionable parish in a large city, his whole *ménage* is in keeping with his fashionable parishioners. His vacations are long and generally passed abroad. His wife and family are conspicuous at all social entertainments, and he himself, often in the dress of a man of fashion, accompanies them. Some years ago, when a Bishop decided to remain in town all summer, and work among the poor, it was thought so remarkable that long articles were written about it in the daily papers, extolling his self-denial.

We have heard much about the evils of enforced celibacy, and the beauty and purity of the parsonage life, and yet when all is said and done, at this moment in our seminaries there are only two hundred and forty students, while in the communion which enforces celibacy upon her priests, six thousand young men are preparing themselves to receive Holy Orders. In the last seventy years wonderful things, by God's Providence, have been wrought in the Episcopal Church, and in the Church of England. She has recovered much of her Catholic inheritance of which her enemies in an evil day robbed her, and when her clergy, her Bishops, and her priests once again submit themselves to Catholic discipline, then, and not till then, will her borders be enlarged, and her seminaries filled with men eager and anxious to serve at her altars. It has been the boast of the Episcopal Church that she has adhered to historic Christianity. We have heard much about the primitive Church, and how much we resemble it in doctrine and practice, and yet in those early days celibacy was the practice, and marriage after ordination a thing unheard of.

I think that the laity of the Episcopal Church have a right

to demand of their clergy that they should at least submit themselves to what has been from the earliest ages the universal custom of Catholic Christendom. GEORGE HAZLEHURST.

Philadelphia, May 7, 1907.

MEN FOR THE MINISTRY.

To the Editor of *The Living Church*:

THE Bishop of Maryland's plea for more clergy and candidates for the ministry certainly deserves attention. The condition which he represents widely prevails also in the West.

Within a few weeks one of our Western Bishops who knows what it is to do the hardest kind of missionary work and be successful, remarked: "I do not know what we will do if we do not succeed in securing more men for the ministry. I believe that before many years we may have to close some of our churches, or else depend upon lay readers."

There can be little doubt that the lack of Christian training in the home; the frequent neglect of the clergy to mention the ministry to young men; the discouragement encountered from parents; the great commercial prizes of this age, and the lure of wealth, turn many youths aside from this holy calling.

But may there not be other reasons for this lack? Are the Church schools doing for the Church in this respect all that may reasonably be expected of them? One of the greatest and best Church schools in this country, founded by money which was begged in the name of Christ and for Christian education, has, so far as I have been able to discover, not given to the ministry of over 15 graduates in 40 years. Of the many young men who did not complete their course, 13 have been ordained. Of its 500 graduates, not above 13 have taken orders. This number thirteen includes three who expect to be ordained in June. But at this writing only two graduates have been ordained in the past seventeen years.

I fear this school does not stand alone, but that there are others in the same class.

What is the matter? May we not reasonably expect a considerable proportion of the boys in our Church schools to pass into Church colleges, and so on into the ministry? Speaking out of an experience of several years, I feel it my duty to say that I believe the fault partly lies in the inadequate religious instruction and influence in some of these Church schools. They take too much for granted, and depend too much on the influence of the chapel service. Many of these schools, yielding to the demand made upon them, have made religious knowledge and training a side issue.

This is easily explained, for the school is called upon by the average father to prepare his son either for business or for some college, university, or technical school. In the former instance a semi-commercial course is the order of the day. In the latter instance the course conforms largely to the required entrance examinations to our best colleges. It is not necessary to run over the units which a college entrance examination requires, the amount of mathematics, science, literature, language, and history. But as year by year these requirements have been advanced, little time has been left to teach anything else than these required subjects during the week. Thus with few exceptions, and all honor to those exceptions, the study of Holy Scripture, Christ's life, and the history of the organization and progress of the Christian Church, finds no place in the regular curriculum. The student's knowledge in these subjects must be gathered through sermons, chapel services, and the Sunday afternoon Bible Class, the latter often indifferently taught.

When, therefore, some university professor exclaims (as many have done lately) over the dense ignorance of the Bible manifested by his freshman class, there is no occasion for surprise whatsoever. The students have not studied the Bible in the public school, and if there has been no systematic instruction in the Church school, practically all the knowledge acquired has been gained in the Sunday School. Personally, I have made up tests employing identically the same questions as have been used by some of these professors, and had identically the same results.

One test recently given twenty-five boys, aged 17 to 19, revealed the fact that only six knew the difference between Noah's Ark and the Ark of the Covenant. Some never heard of the Ark of the Covenant. Only four could tell what took place at Mount Sinai. But two could name the three sons of Noah. One was able to name Esau's brother and father. None were able to name more than five of the twelve disciples. Not one could name six Old Testament writers. Very few could name five New Testament writers. And the only person in the Bible

whose fate seemed to be a subject of general knowledge was Lot's wife, who one young gentleman asserted was "turned into stone for looking back and watching the burning of Troy!" Every one of these boys up to the time of coming to boarding school had attended a Sunday School with more or less regularity from one to eight years, and yet, a considerable number of them revealed a pathetic ignorance of Holy Scripture.

As said above, in very few of the Church schools do sacred studies form a part of the prescribed course. What is the Church school for, if it is not to teach to some extent the history of God's revelation to man, the life and teaching of the Master, and the history of the Christian Church? A knowledge of these things is as necessary to an educated Christian manhood as Latin, Greek, or mathematics. They are the last things to allow to drop from the course. They lie at the very basis of true character building. The work in this department should be conducted by a man as well qualified to teach his subject as the man in the next room is qualified to teach English literature or science.

And yet if these subjects are taught at all, it is more than likely the work is done at a drowsy hour on Sunday afternoon or evening by the assistance of men who frequently themselves need this instruction, for, be it remembered, many of the instructors in our Church schools are not Churchmen, and sometimes not Christians. What boy, except by merest chance, is likely to be stirred to offer himself for the ministry who knows little of the wonderful ministry of Jesus Christ and His Church!

Since a course similar to what has been outlined above has been adopted in one great school, it has been possible to sustain a flourishing missionary society, and several young men have been led to think seriously whether it be not their duty to enter the ministry of the Church.

But of one thing we may feel reasonably sure, that at present and for some years past, a very small percentage of the boys passing through our Church schools have gone into the ministry. And if we examine the causes closely I believe we shall discover the main currents are flowing another way, for reasons which may be accounted for.

ANTHON T. GESNER.

REUNION WITH METHODISTS.

To the Editor of The Living Church:

IT is natural for Churchmen who see clearly the evils which spring from the present divided state of Christendom, to yearn after re-union and to search for some quick and easy way of accomplishing it. One such way, which has been suggested frequently, is to induce the Methodists to come into the Church; and, as a corollary, to insist that they left the Church reluctantly, because of neglect. For example: In your issue of May 4th, a correspondent mentions it as a reasonable conjecture, that if the Bishops of the Church of England had possessed the godly wisdom to send priests to the Wesley classes, or to ordain superintendents, "the Methodists would have listened to Wesley and would never have gone outside of the Church, thus saving millions from the sin of schism."

From a survey of the facts, it is plain that the American Methodists did "listen to Mr. Wesley," when they formed the Methodist Episcopal Church. And the action of Mr. Wesley, taken at the time, shows, only too clearly, that he had surrendered parts of the historic faith and became a promoter of schism.

What was that action? On the 2nd of September, 1784, Mr. Wesley, "being assisted by other ordained ministers," "set apart as a superintendent by the imposition of hands and prayer," Thomas Coke, a presbyter of the Church of England; and then sent him to America, to organize the people called Methodists, into a separate communion.

It may be a question if all the "ordained ministers," who assisted Mr. Wesley in this "setting apart" were presbyters in the Church of England. Nor have I ever seen any authoritative statement as to the form of "prayer" which was employed upon that occasion. But it is plain that by this act, Mr. Wesley intended to do more than to institute a "prophetic ministry."

In the opening of the "letters testimonial" which Mr. Wesley gave to Doctor Coke, the reasons for taking this extraordinary step are given: "Whereas many of the people in the southern provinces of North America who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of Baptism and the

Lord's Supper, according to the usages of the same Church; and whereas there does not appear to be any other way of supplying them with ministers," therefore, he proceeds to "set apart" Doctor Coke as superintendent; Richard Whatcoat and Thomas Vasey to act as elders by baptizing and administering the Lord's Supper.

In addition, Mr. Wesley prepared, had printed, and sent over in sheets, with Doctor Coke, a Service Book, which contained "An Order for the Administration of the Lord's Supper," "the administration of Baptism to Infants and to such as are of Riper Years"; "The Communion of the Sick"; and "The Form and Manner of Making Superintendents, Elders, and Deacons."

This Sunday Service Book was accepted by the American Methodists, along with Doctor Coke, as a part of their ecclesiastical heritage from Mr. Wesley; and their organization, as a separate communion, was completed by following the lines indicated by him, in the book.

Although Doctor Coke was not called a Bishop, in his "letters testimonial," nevertheless, he at once performed the functions of a Bishop, by authorizing and "setting apart" other ministers to baptize and to administer the Lord's Supper. In a few years (in 1792), there being no law in the country to prevent it, the title Bishop was adopted by the Methodists and has continued among them ever since.

Could anything be plainer than that Mr. Wesley expected and intended his followers to constitute a separate communion and to perpetuate the ministry which he had sanctioned by "setting apart" Doctor Coke, and that the forms which he had prepared were to be employed in so perpetuating it?

The only reason, of any weight, which has ever been alleged in justification of this action on the part of Mr. Wesley, is that at the time, there was no Anglican, or even Roman Bishop in North America; and that as the English law then stood, there did not seem to be the slightest probability of a Bishop of the regular Anglican line being consecrated for the United Colonies. Under these circumstances, there could be no intrusion; and by taking this course of conduct, at least the semblance of an episcopal Church would be secured for the new country. The difficulties, which American Churchmen encountered in securing the Anglican Succession, show that Mr. Wesley was not mistaken as to the law governing the case, and that he had not entirely misinterpreted the temper of his times.

The Sunday Service Book shows that Mr. Wesley had departed as widely from the doctrine of the Church of England as he had from her discipline.

I. In becoming a clergyman in the Church, he had subscribed to the Thirty-nine Articles. In preparing a basis of doctrine for his followers in America, he omitted fifteen of these Articles. They were the iii, vii, xiii, xv, xvii, xviii, xx, xxi, xxiii, xxvi, xxix, xxxiii, xxxv, xxxvi, and xxxvii.

At least one of these was left out because of the change in the political *status* of the Americans (*e.g.*, the xxxvii.).

The omission of others plainly indicates that Mr. Wesley felt that he had taken a step, which was inconsistent with the established order of the Church (*e.g.*, the xx, xxi, and xxiii).

Still others of the omitted Articles contained statements of truth which, apparently, Mr. Wesley had abandoned. For example: iii, Of the Going Down of Christ into Hell; vii, Of the Three Creeds; xv, Of Christ alone without Sin; xviii, Of Obtaining Eternal Salvation only by the Name of Christ; xxix, Of the Wicked, which eat not the Body of Christ in the Lord's Supper. Article xxvii was so changed as to omit all reference to Holy Baptism as an "instrument" of grace, or of "grafting into the Church."

2. A study of the Liturgy in the Sunday Service Book will show how far Mr. Wesley had departed from the Faith of the Church. Take the following examples:

(a) For the Absolution (in both of its forms) the collect for the Twenty-fourth Sunday after Trinity has been substituted in Morning and Evening Prayer.

(b) In the Baptismal Office for Infants, sponsors are dispensed with. Instead of the customary Questions and Answers, the parents or guardians of the child are required to answer, "we do" to the Exhortation, which, in the Book of Common Prayer, follows the Baptism proper. The signing with the sign of the Cross is omitted. All reference to the Regeneration of the child, in the sacrament, is carefully eliminated, as is the Address to the effect that the child is to be brought to the Bishop to be confirmed. There are additions to the Office; but they hardly constitute departures from the historic Faith.

(c) The Order of Confirmation was entirely omitted by

Mr. Wesley. Until 1864, the Methodists had no uniform order for receiving persons into Full Membership in their Communion. Then one was adopted which does not require the presence of a Bishop; nor does it contemplate the Laying on of Hands.

(d) The Catechism was altogether left out of the Sunday Service Book. A set of Catechisms was prepared about fifty years ago by Daniel P. Kidder in consultation with John McClintock; and these are still in use among American Methodists.

(e) In the Order for the Administration of the Lord's Supper the Nicene Creed is left out; the Absolution is changed into a prayer for Forgiveness; the Thanksgiving after the Administration which speaks of being fed "with the spiritual food," is excluded; the direction as to what shall be done with the Consecrated Elements, which may remain, is removed; while the final Benediction has been changed into a prayer: "may the peace of God," etc.

In addition, there are some abridgments and a little rearrangement of the Office. But these do not go to the substance of doctrine, although they indicate that Mr. Wesley was not satisfied with this part of the Ritual of the Church of England and thought that he could formulate something better.

3. Turning to the Ordinal, one discovers a series of omissions and alterations, each one of which indicates a departure, more or less marked, from the doctrine of the Historic Church.

For example: Bishops (Superintendents) are "ordained"—not "consecrated"; the Epistle, I. Tim. iii. 1, and the Gospel, St. John xx. 19, "Whosoever sins ye remit, they are remitted unto them," etc., are omitted. The Bishop (Superintendent) and Elders lay their hands upon the head of the elected person kneeling before them.

The Form and Manner of Ordering Priests becomes, in the Sunday Service Book, "Form of Ordaining Elders"; "Come, Holy Ghost, eternal God," and the Nicene Creed, as well as "whose sins thou dost forgive," etc., are left out altogether.

Certainly these deliberately chosen words of Mr. Wesley should be accepted as a surer index of what he believed in 1784, rather than any chance phrase in a sermon or a letter. Moreover, his action in preparing for the formation of a separate communion in the United States, speaks louder than any mere word could do. The two taken together, should convince all intelligent Churchmen that between them and Mr. Wesley there is a great gulf fixed.

American Methodism may profitably be studied as having an energetic and concentrated organization. But beginning with the departures from the Historic Faith and Practice above noted, during the nearly a century and a quarter of their separate organization, the Methodists in America have emphasized these departures, and have made others, which have widened and deepened the gulf which was placed by Mr. Wesley between himself and the Anglican communion. Moreover, I see no general desire, on their part, to be reunited with the Church. So far from thinking that they have been guilty of "the sin of schism," the great majority of them believe that their forefathers performed a sacred duty in separating from a Church, "in which there was no religion." So long as their organization continues to prosper, I do not believe that any considerable number of Methodists will consider seriously the possibility of re-uniting with the Church. Their rapid growth is generally regarded by them as an indication of the divine sanction of the movement.

The sooner Churchmen at large assess these facts at their true value and set themselves unitedly and energetically to the great work of publishing the Faith of the Apostles "without a minus or a plus," expecting neither approval nor assistance from the Methodists, the sooner will their arduous task be accomplished.

GEO. H. MCGREW.

THE CANADIAN REPORT ON UNITY.

To the Editor of *The Living Church*:

IT was with very great thankfulness that I read your remarks on the report of the Joint Committee on Christian Union appointed by the Church of England in Canada in 1905, of which I learnt by your issue of the 13th inst. received here on the 22nd.

There is, I fear, a widely prevailing tendency on the part of both clergy and laity of the Church of England, promoted by some of her most influential dignitaries, to make very light of schism, and to recognize the ministers of the many sects of dissenters as brothers in the ministry, "Ministers of Christ"—to use the Archbishop of York's language—"who may in some manner even do this in remembrance of Him" (*Christian*

Brotherhood, p. 18). This pamphlet, published by Simpkin, Marshall & Co. in 1903, affords abundant evidence of his willingness to recognize Presbyterian and Dissenting ministrations, and proposes mutual gathering at the Lord's Table to receive Holy Communion together (p. 21). Not long ago, while the schismatics were combining in strenuous and persistent efforts to destroy the Church schools, and to prohibit the teaching of Church doctrine therein, the present Archbishop of Canterbury publicly urged that although divided on the subject of Education, there were other religious matters in which Churchmen might well cooperate with their nonconformist brethren.

The Canadian Committee has quoted with satisfaction the glowing terms in which a committee of the Lambeth Conference (1897) referred to various nonconformist communions. That encomium is well enough, so far as it is founded on truth; but it all goes for nothing as we reflect on the incalculable injury that schism has caused to the Church in all ages, and how grievously it opposes the extension of the Gospel in the world! One cannot but think how different were the utterances of Cyprian—gentle and peace-loving as he was—when Novatus and Novatian brought discord into the Church. Oh that the Church of England would use such plain language as that of the Synod of Jerusalem (A. D. 1672), showing the functions of the Presbyter and the Bishop respectively, and insisting on the necessity of episcopacy to the very existence of a Church (Decree x.).

Bromley, Kent, 27th April, 1907. GEORGE B. HOWARD.

QUESTIONS FOR EVERY CHURCHMAN.

To the Editor of *The Living Church*:

LET every Churchman ask himself this question:
How is it with me?

Is it

Empty Oh!

or

M. T. Owe

or

M. T. O.?

Yours very truly,

Oakland, Cal.

NEWTON H. BARRY.

WHITSUNDAY.

O God the Holy Spirit,
We praise Thy glorious Name,
Who didst on Thine Apostles
Descend in tongues of flame,
To lead Thy people onward
In paths of holy light,
To guard Thy Church from error,
To give the blinded sight.
Although no outward vision
Of Thee we now behold,
We know that Thou art present
As with Thy saints of old;
In the baptismal waters
Thou dost Thy life bestow,
In holy Confirmation
Thy sevenfold graces flow.
When priestly hands are lifted
In eucharistic prayer
We know Thy gracious presence
Doth bless the tokens there;
The bread to us becometh
The Body of the Lord,
The wine His Blood most precious
Once for our ransom poured.
From Thee, the Source eternal,
The Church her power doth gain,
Her orders three descending
In one unbroken chain
From those to whom Thou gavest
That Pentecostal day
The primal benediction
Which cannot pass away.
Thy still, small voice doth whisper
To warn us lest we stray,
Thou callest to repentance
When we have lost our way;
Thou art our Strength in weakness,
A Shelter from the heat,
A Fountain in the desert,
Refreshment pure and sweet.
To Thee with God the Father
And the eternal Son,
Be praise and highest homage
While endless ages run;
Be ours to know and love Thee
While here on earth we stay,
To worship Thee in glory
When time shall pass away.

WILLIAM EDGAR ENMAN.

LITERARY

The Psychic Riddle. By Isaac K. Funk, LL.D., D.D. New York and London: Funk & Wagnalls. 1907.

We may regard this as a sequel or supplement to the author's previous work entitled *The Widow's Mite of Other Psychic Phenomena*. It is devoted chiefly to the communications purporting to come from the spirit of the late Dr. Richard Hodgson, and to certain experiments on the phenomena of "independent voices" conducted under the mediumship of a Rochester spiritualist. Cases of other kinds of psychic phenomena are also given. Dr. Funk is particularly desirous that his attitude toward the spiritualistic hypothesis should be understood. In his own words, "to-day, as the proofs stand, a man is more logical . . . in accepting the spiritualistic belief . . . than he is in rejecting it. In my judgment he to-day is wrong in either accepting or rejecting it." He does not hesitate to accept the belief that discarnate spiritual being (good and evil, angelic and demonic) communicate with those living in the flesh, but finds as yet no sufficient reason for believing that they have ever proven their identity with beings who have formerly lived in the flesh. In other words, we must discern each spirit on its own merits, whether it be good or whether it be evil.

Papers of a Pariah. By Robert Hugh Benson. New York: Longmans, Green & Co. 1907.

The "Pariah" in this book sends a barbed arrow, wreathed in flowers of sentiment, with a forceful hand, against the Church of England. All the best things in Catholic Religion are quietly assumed to be the special property of the Roman Obedience, and, in all their beauty are skilfully contrasted with the worst features of "The Establishment." Sneers are not spared for the brave men who have accomplished the Catholic Revival in the Anglican Communion. The inner spirit of that Revival is the right to claim every Catholic practice as our own. To leave them to Rome, as solely belonging to her, or to brand them as Popish, is suicidal.

The shady side of things in the Roman obedience is never referred to. The view given is always from the sentimental and emotional point of view, and in this line is all the strength of the book. The smart cleverness of it all is apparent, when the very faults of the Roman Use, as often practiced, are by a sort of sentimental jugglery turned into mysteries full of beauty. The mumbled words, the mechanical impassiveness, the hard, indifferent aspect, are all made out to be wonders of deep significance.

In some respects the book is sad reading, for it sets forth the pompous unreality of the rhetorical rendering of Anglican services, still surviving among us. Here and there the mirror is held up to some resulting absurdities, which are not pleasant to have thrust at one. But it is useful reading also, all that is said, and well said, of Requiem Masses we know to be true by our own use of them. We know, too, the inward significance of Low Masses with their holy quiet and absence of all but the barest necessary accessories of worship. We know, too, the glory of High Mass with all its religious magnificence. These all are our rightful inheritance, and we thank God we have them. But we know also that we have much to learn and unlearn, and this book, despite of all its sentimentality and unfairness, may show a loyal Churchman what to prize and what to avoid.

K.

Grove's Dictionary of Music and Musicians. Edited by J. A. Fuller Maitland, M.A., F.S.A. In five volumes. Vol. III. M-P inclusive. pp. 860. New York: The Macmillan Company. 1907.

This monumental work, as stated in a former notice, is an up-to-date revision and enlargement of the Dictionary which for a quarter of a century has been a standard in its department. While the distinguished editor of the original work does not survive to superintend its revision and improvement, a large amount of material collected by him for this purpose has been added, with many valuable contributions by others. This third volume contains Sir George Grove's article on Mendelssohn, one of his chief works in musical literature. Other notable papers there are, too numerous to mention, those taken from the former edition being, in most cases, corrected and expanded. Many new biographical and appreciative papers on contemporaneous musicians are given, among the most interesting of which are those of McDowell and Melba. The article on the Psalter is admirable, better than in the first edition, and "Psalms" appears for the first time. Many additional musical terms of general interest are expounded, and the illustrations are more numerous and attractive than in the old book, many being taken from old paintings. The frontispiece is a beautiful specimen of the engraver's art.

Family Secrets. By Marlon Washburne. Macmillan & Co.

In many ways this is a remarkable little book. The author has chosen a piquant method. Her essays have the effect of monologue, with a background full of local color and with other characters sketched in tantalizing vagueness. Between the lines one has glimpses

of interwoven happenings in various lives, of which one would fain know more. The essays deal with the problems confronting a superior family who are following the simple life in a primitive rural community. Here is developed the point of view of a brave woman who sees in domestic duties something more than an opportunity for self-sacrifice, who believes that the meanest drudgery may be made beautiful and uplifting if it is done with an unfettered spirit. One way of solving the increasingly difficult servant-question is that public opinion shall restore housewifeliness to its former preëminence among the feminine virtues. Such books as this do much to forward that result; treating as a foregone conclusion the physical, mental, and moral value to women of that old-fashioned quality, simplified by modern methods and tempered by modern sanity in regard to the relative values of things. It is a valuable, well-written, and interesting book, full of keen, fair, humorous criticism of life, of the masculine and feminine points of view. It teems with aptly-stated truths and memorable suggestions.

ABBIE FARWELL BROWN.

The Story of Father Van den Broeck. Chicago: Alnsworth & Co.

The subject of this little book came over to America from Holland in 1832, and did mission work in Little Chute, Wisconsin. He died in 1852 and is buried in the church which he built and served. It is interesting to read about the zeal and devotion of the Roman Catholic priests in our western country, and this Dominican was certainly a faithful and devoted missionary.

THERE HAS just been issued *The Blue Book of Missions for 1907*. The first of the Blue Books of this sort was issued two years ago and proved to be a very useful volume. The present book not only carries the information up to the present time, but is somewhat larger and better arranged. There is first an alphabetical series of information respecting the mission field throughout the world, showing what societies are at work and what is the extent of their endeavors in each land. The matter is arranged by continents and includes also a paper on "Progress in the Mission Field at the Present Time." It is perhaps this paper that is the most valuable feature of the book. Next we have an alphabetical list of the various missionary societies, with the officers and various information in regard to their work, and statistical tables. Part Three is headed "Miscellaneous" and includes much matter not easily summarized under specific heads, and with an excellent bibliography. Incidentally one cannot but be struck mournfully with the thought of the sad divisions among Christians whereby Christianity is introduced among the heathen in so many and various forms. The book is published by Funk & Wagnalls Company, New York. Price, \$1.00 net.

Between the Testaments, by David Gregg, D.D., LL.D. (Funk & Wagnalls), deals with that period in the history of Palestine implied by the title. This little book, without any literary merit whatever and suffering severely from lack of chronological arrangement, is none the less the devout effort of a Bible student to call attention to the importance of the last four centuries B. C. as an era which should be known and understood to give the mind a proper background against which to see the Gospel. The politics of the world, so far as they affect Israel, and the growth of Greek civilization and thought among the Jews, are touched upon, and the author commends the study of the Old Testament Apocrypha in a praiseworthy manner. Nearly all his historical data are drawn from these scriptures, though other sources of information are hinted at.

THE *Hale Memorial Sermon No. 2*, delivered by the Rt. Rev. Robert Strange, D.D., has been duly published by the trustees of the Western Theological Seminary, Chicago, as per provision of the will of the late Bishop Hale. The subject of the sermon must be, under the conditions of the endowment, on "some branch of Church Work in any part of the world, which—deserves to be better known," etc. Very wisely, the Trustees asked Bishop Strange to preach on "Church Work Among the Negroes of the South." No one is better fitted for the task, and yet all may not agree with his conclusions. The sermon, however, is of value at this time in determining the question as to the wisdom of giving the episcopate to the negro race. It comes from one who strongly advocates so doing.

MESSRS. BLACK of London have re-issued their six-penny reprint of Harnack's well-known *Christianity and History*. The Macmillan Company now offer this edition to the American public at the English price—plus the sum of 68 cents per copy, presumably to cover the cost of importation. The difference between the English and the American price of the book, however, is a matter for some reflection.

THE REV. DR. REICHEL, author of *What Shall I Tell the Children*, has just published, through Thomas Whittaker, a new volume of addresses to children, entitled *Bible Truth Through Eye and Ear*, consisting of sermons based upon common and easily accessible objects.

MR. THOMAS WHITTAKER will publish immediately the second series of *Coals from the Altar*, being sermons on the second half of the Christian Year, now approaching. The author is the Rev. Joseph Cross, D.D.

THE PRIEST'S MENTAL MINIMUM.

A WORD FOR THE EMBER DAYS.

By ROLAND RINGWALT.

It is well that divinity schools should arrange post-graduate courses, and offer degrees to those proficient in study. It is well that colleges should throw open their class rooms and libraries to the clergy who have the leisure and inclination to follow up lines of research. But many a curate in a large city, many a country rector, many a missionary who is looking after a few sheep in a wilderness, cannot so adjust his time as to attend classes and prepare for examinations. He may have the relish for it and the capacity for it, but the demands of his work make it impossible.

Mental life, is however, just as important, just as necessary to the missionary on a remote prairie as to his brother who lives next door to a university. If he cannot master Assyrian or read the latest authorities on social reform, he can at least hold fast what he has. What he knows about the faith he has sworn to teach, whatever logical power he possesses, whatever poetic taste he may have, whatever power of combination heaven has granted him, all these he must preserve, and he can preserve them all if he reads the offices of daily Morning and Evening Prayer. So long as he does this he can hardly become dull, though if he is naturally dull, the offices have no miraculous power to dispel the dulness.

We must look at the mental environment of men as carefully as Darwinians would look at the physical environment of rabbits or radishes. From the studies of a divinity school to the life of a frontier or a village is a great change. The young deacon meets people who have little time to read, who do not speak of the Logos Gospel, who never heard of the Synoptics, who would not know what the Nicene symbol meant, and who are not at all interested in the studies so dear to his heart. If he waits for a fellow-student he may wait until the almond tree flourishes and the grasshopper is a burden, but if he regularly reads his offices he will not lose what he has acquired.

The daily Lessons, even if read in English, will force the reader to occasionally look up the originals. Advent will keep in his mind all his early meditations on the last day, and Epiphany will teach him to do his part in carrying the good news long ago revealed to Gentiles. Lent, Easter, Ascension, Whitsuntide bring to him facts and thoughts which every year he is better qualified to understand and develop. The long review, lasting throughout the Trinity season, does not and cannot mean so much to a young man just out of the seminary as it does to one who has gone over that journey many times. After fifteen or twenty years in holy orders, the Ember Day lessons grow familiar and yet amazing. The reader knows that they are true; he has seen righteous priests, who remind him of Zacharias; weak priests, not unlike Eli; alas, sinful priests, whose sin was so great that men abhorred the offering of the Lord.

Macaulay wished that he was a senior wrangler, not because of the honor of the title, but because he coveted certain qualities of mind which a senior wrangler is apt to possess. Certain mental habits are developed by the constant reading of the prayers and lessons. St. Augustine's mighty saying, "In the Old Testament the New is latent, in the New Testament the Old is patent," becomes to the reverent priest what the law of gravitation is to the student of physics, or what Kepler's law is to our astronomers. It is always before him. He cannot think of a prophecy without recollecting its fulfilment, and he cannot come to a deep flow of New Testament thought without reverting to the distant spring in prophet or psalmist. A hundred plans for the private study of the Scriptures may be formed and shattered, but there cannot be any better plan than that of reading the Lessons.

A priest ought to be broad, whether he spells the word with a capital B or not. Many a good man fails in breadth because his mind runs only in one line of thought (perhaps a very good line), and no one line yields the whole counsel of God. The lessons force an honest thinker to see what is alien to his taste and temperament, yet what he must admit is part of the revealed message. He grows to see the good in types of character not congenial to him, the differences between the conservative and the radical, the need of certain qualities and influences he himself could never supply. We like our favorite religious books as we like our pet political orators because we agree with them; but the Bible has a different power—it forces us to agree with it.

If we are lonely, we need companions; if we are immersed

in society, we need solitude, and the Lessons appeal to both moods. We may be far away from great libraries, but we can always carry the Bible and the Prayer Book. May we read, mark, learn, and inwardly digest what is written for our learning. Let us study as best we can, but at least may we keep to our mental minimum.

A QUIET AFTERNOON TRYST.

By MARIE J. BOIS.

FOR the last three years, it has been my blessed privilege to go to God's house every single day, after my day's work is over. It has proved such a wonderful source of strength and help that I must tell others about it, that they, too, may claim and enjoy the same privilege.

When I first started going to church every day, I was in a large school, with, what I may truly call, mountains of work to face. It was my first work after a long sickness, and not being very strong, it often seemed as if I should have to give up. But, "as thy day so shall thy strength be," how clearly that lesson has been taught to me, and how true, the reassuring words have proven to be. In Lent, I made up my mind to attend the afternoon service every day. The church being very near the school, my lameness was no obstacle. Every afternoon, the sweet church bell called me away from piles of books to correct, examination papers, records, etc. In order to be able to obey the summons, I gave up recess time after lunch, so as to have my work ready for the next day.

Often, at the beginning, when I heard the bell, the temptation came not to go, "just for this time, my schoolwork must come first, these books must be corrected," but—where there is a will there is a way—and soon the resisted temptation lost its power. The first bell made me stop, and put things away; the second, found me in church. How I learned to love the sweet evening service; to love this quiet hour in His house, and—but, it was only later on that I discovered this—the regular, mental, and physical rest added to the spiritual strength granted in the service and in the weekly Eucharist was my salvation.

Often, oh! how often, did I go so tired that the opening sentences would sound far away. I heard them as in a dream; so tired that the act of standing seemed almost impossible, and yet as the service proceeded, I found myself joining in it, body, soul, and spirit.

Often, too, did I go with burning head and fierce conflict raging within, for life was hard at times, and my strength, spiritual as well as physical, was but small. Soon, however, the quietness and peace of the little church, the familiar and yet ever new words of the Psalter, the wonderful prayers of the Church, asking for me what, in my ignorance, I could not ask for myself, would set my head at rest, and prepare it for the blessing, the peace of God which passeth all understanding. Filled with that peace, I would go back to my work with new strength, new hope, new love, which helped me solve the difficult problems with which I was confronted.

No wonder then that, Lent over, I have kept the sweet habit of going to His house, there to meet with Him; no wonder that even when no service is held, I still go to my "quiet afternoon tryst" which grows dearer to me, as the months roll on.

In writing this to THE LIVING CHURCH, my intention is not to speak of myself, but to give a message to my brothers and sisters in Christ, "All this has been granted to me, why shall it not be yours also?"

I am not speaking to those who are far ahead of me in Christian life, though I know they will rejoice in brotherly love. I spent a short time ago, a day in a monastery, and there, I caught a glimpse of far deeper, far higher worship than I ever dreamed of—but, I am writing to you, dear reader, you who like me, must lead a secular life. You surely can find half an hour every day: go and meet Him in His own temple, and He will teach you lessons, which are beyond the power of a human heart to express.

"BEAR IN REMEMBRANCE Jesus Christ, raised from the dead." When the hardship which Christ's true soldier must expect is pressing heavily upon you . . . then let that ever-living Form stand out before you. Bear Him in remembrance as He now is, enthroned in everlasting victory. He toiled to utter weariness; He pleased not Himself. . . . He suffered more than thought can compass . . . Yes, bear Him in remembrance . . . as the ever-living Strength of His servants . . . as One who knows your need, and is indeed sufficient for your help; who never can forget or fail you; beneath whose gaze you serve, and by whose Love you shall be crowned.—Selected.

Church Calendar.



- May 1—Wednesday. SS. Philip 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 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. DR. ISBON T. BECKWITH, formerly of the General Theological Seminary, New York, has accepted a chair of Biblical Studies in Trinity College, Hartford, Conn.

THE REV. CLARENCE H. BEERS has been transferred by Bishop Hare from the charge of Madison and Howard, S. D., to that of St. Luke's Church, Hot Springs, S. D.

THE REV. JOHN CALDWELL has resigned the charge of the Church of Our Saviour, Clermont, Iowa, and is now residing at Cedar Rapids, Iowa.

THE address of the Rev. W. L. DAVIS, who has been reappointed Archdeacon of Rochester, N. Y., is now 526 Oxford St., Rochester, N. Y.

THE REV. MCNEELY DU BOSE has not accepted the call to the Church of the Nativity, Huntsville, Ala.

THE REV. S. B. ESHOO, for the past year minister in charge of Christ Church, Berwick, Pa., has tendered his resignation, to take effect on June 1st.

THE REV. WM. H. FROST, recently *locum tenens* of Holy Trinity Church, Lincoln, Neb., has accepted a call to the rectorship of St. James' Church, Fremont, Neb., and began his work there May 1st.

THE REV. WALLACE M. GORDON of East Orange, N. J., has accepted the rectorship of Grace Church, Cincinnati, Ohio, and expects to begin work June 1st.

THE address of the Rev. THEODORE HAYDN is changed from Dryden, N. Y., to Clayton, N. Y.

MR. GEORGE ADRIANCE MOORE, a member of the senior class at the General Theological Seminary, has accepted the curacy at Bar Harbor, Maine, and the chapel at Hull's Cove.

THE address of the Rev. PERCIVAL C. FYLE is changed from Stottville, N. Y., to 960 Broad St., Newark, N. J.

THE REV. JOSEPH E. TUCKER has entered upon his duties as priest in charge of the mission of the Good Shepherd, Hopkinsville, Ky.

THE REV. CHARLES F. WALKER, rector of Calvary Church, Sandusky, Ohio, has received calls to the rectorships of Grace Church, Baldwinville, and St. John's Church, Auburn, both in New York.

THE REV. THOMAS D. WINDIATE, rector of St. Paul's Church, Fayetteville, Ark., where the State University is located, has been appointed Canon in Trinity Cathedral, Little Rock, Ark.

ORDINATIONS.

DEACONS.

OKLAHOMA AND INDIAN TERRITORY.—On Sunday, May 12th, at Trinity Church, Tulsa, I. T., the Bishop of the district ordained to the diaconate, Mr. DAVID C. BEATTY of Vinita, I. T. The Rev. H. J. Liwyd of Muskogee preached the

sermon, and the candidate was presented by the Rev. F. Cook of South McAlester.

QUINCY.—In Grace Church, Galesburg, Illinois, on the Fourth Sunday after Easter, the Bishop of Quincy ordained Mr. JAMES MATTHEW MAXON a deacon. The chaplain of St. Mary's School, Knoxville, the Rev. Frederick Crosby Lee, was the preacher; and the Rev. Canon Behrends presented Mr. Maxon. The Bishop has assigned Mr. Maxon to duty in Grace Church, Galesburg, for the period of his diaconate.

PRIESTS.

ALBANY.—On Ascension day, in St. Paul's Church, Waddington, the Rt. Rev. Richard H. Nelson, D.D., Bishop Coadjutor of the diocese, advanced to the priesthood, the Rev. C. V. KLING, Rev. T. H. OCKFORD, and Rev. W. H. MILLS. These men were presented by the Ven. Walter H. Larom. The Rev. G. S. Anderson of Morrisburgh, the Rev. Mr. Jukes of South Mountain, Canada, and the Rev. D. P. Patterson of Norfolk, N. Y., assisted in the laying on of hands.

DIED.

MICHELL.—On May 5th, at her home in Delaware, Ohio, Miss LYDIA D. MICHELL. Miss Michell was born in Trowbridge, England, December 16, 1826, the daughter of the late Rev. Tobias H. Michell.

A loyal, earnest Churchwoman.
 "Grant her eternal rest, O Lord, and may perpetual light shine upon her."

IN MEMORIAM.

EARLE.—In loving memory of JANE LA TOUCHE EARLE, who fell asleep in Christ at Dublin, Ireland, May the 14th, 1886.

"Strength and honor were her clothing, and she shall rejoice in time to come."
Requiescat in Pace! Amen.

VAN BRUNT.—In loving memory of FLORENCE STEVENSON VAN BRUNT, who entered into the rest of Paradise on the 18th day of May, 1903, aged 21 years.

"Peace, perfect peace."

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.

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

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

RECTORATE OR CURACY desired by unmarried clergyman, thirty. East preferred. Address: H. S., LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST-CHOIRMASTER, Churchman; fine player, first-class trainer and director, desires immediate engagement. Excellent testimonials. Address: "ORGANIST," New Holland Hotel, Atlantic City N. J.

A YOUNG, ACTIVE PRIEST, who is a good organizer, a scholar, and a preacher of force and ability, desires a parish. All communications addressed to the Rev. C. Y. GRIMES, Gen. Miss., Tacoma, will be promptly answered.

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

A BILENE, 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.

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

WANTED—Priest or deacon, unmarried, as Canon of the Cathedral. Address all inquiries to DEAN LOCKWOOD, All Saints' Parish House, Spokane, Wash.

WANTED—A young, energetic rector, able to build up the Church in the new town of Terrace Park, Ohio. Address: Box 29.

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.

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

THE SIGN OF THE CROSS makes special features of Christian Year and Christian Symbolism. Illustrated. 50 cents a year. Liberal commission to agents. Sample copies free. THE ANCHOR PRESS, Waterville, Conn.

THE INDIANAPOLIS VESTMENT BAG for your summer vacation. Send \$2.50 to Wheaton, Ill.

CHURCH EMBROIDERY.

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.

UNLEAVENED BREAD.

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

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

VISITORS TO ENGLAND, 1907.

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

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

VISITORS TO JAMESTOWN.

[THE LIVING CHURCH inserts ads. under this heading, to those only who give the rector or other proper person as reference.]

EXPOSITION VISITORS can secure nice lodging and breakfast at reasonable rates by applying to Mrs. F. W. WELLER, 15 Hardy Ave., Berkley Sta., Norfolk, Va.

VISITORS TO THE JAMESTOWN EXPOSITION can apply for board to Mrs. B. V. ALBERTSON, 200 Court St., Portsmouth, Va. Lodging and breakfast, \$1.50. Reference: Rev. A. C. Thomson.

FINANCIAL.

WANTED—Young Churchman, mainstay of widowed mother, is in urgent need of loan of \$500, to complete payments on property purchased by sacrifices, during the life-time of his father. Best of references and security. HURON, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE.

TWO BRASS ALTAR VASES (silver finish), 16½ inches high. Cost \$100.00. Will sell for less than half original cost. Call or address: S. W. GIBSON, 911 Hartford Building, Chicago.

FOUNDING A RURAL PARISH.

IF YOUR BOY would like a farm, I offer him the opportunity to secure good land—\$12-\$15—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. Address: ARCHDEACON CHASE, Shell Lake, Wis.

TRAVEL.

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

SUMMER RESORTS.

GEORGIAN BAY—Rector will rent house, furnished, during July and August. Modern conveniences, large and commodious. Eight minutes' walk from water. Good fishing. Box 185, Penetanguishene, Ont.

GOODENOUGH INN, Old Orchard Beach, Maine. One of the finest beaches in the world for bathing. Fifteen minutes' ride from historic Portland. Terms moderate. Address: E. W. FROST.

SCHOOL FOR BOYS.

WHAT HOWE SCHOOL DOES FOR BOYS. Illustrated booklet, with above title, sent free on request. Helpful in its suggestions to all interested in the proper training of boys. Are you getting best results from the school you patronize? The booklet may help you decide. Address: REV. DR. MCKENZIE, Lima, Ind.

HEALTH RESORT.

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

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, Kemper Hall, Kenosha, Wis.

RETREAT FOR CLERGY AT HOLY CROSS, WEST PARK, NEW YORK.

The Rev. Father Waggett, S.S.J.E., will conduct a Retreat for Clergy at Holy Cross, September 9-13. The number of rooms being limited, those who may desire to attend are asked to notify the Guest Master, O.H.C., before September 1st, when the necessary information will be sent. There will be no charge; contributions towards the expenses of the Retreat may be placed in the alms-box.

All who attend the Retreat will be expected to conform to the observance of silence throughout the entire period of three days.

ROBERT HUNT MEMORIAL FUND.

The receipts for this fund to date, are as follows:

Mrs Gen. Wm. R. Cox	\$20.00
Bishop Peterkin	25.00
Wm. W. Old	20.00
A. F. Robertson	1.00
Grace Church, Petersburg, Va.	9.00
Sunday School, Grace Ch., Petersburg, Va.	6.00
Judge J. M. Keeling	5.00
B. P. Loyall	1.00
	\$87.00

WM. W. OLD, Treasurer.

Norfolk, Va., May 10th, 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.

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

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please take up offering in your church, Sunday School, and Woman's Auxillary. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

JERUSALEM.

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

NOTICES.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

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 remedied.

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.

BOOKS RECEIVED.

A. R. MOWBRAY & CO. London. *Leaders of the Church. 1800-1900.* Edited by George W. E. Russell. *Frederick Dentson Maurice.* By C. F. G. Masterman.

Leaders of the Church. 1800-1900. Edited by George W. E. Russell. *Dr. Pusey.* By G. W. E. Russell.

LOTHROP, LEE & SHEPASD CO. Boston.

Fifty Flower Friends with Familiar Faces. A Field Book for Boys and Girls. By Edith Dunham. With Full-page and Text Illustrations, by W. I. Beecroft. Price, \$1.50.

Heart Melodies. Edited by Mary Allette Ayer. Editor of *Daily Cheer Year Book*, and *The Joys of Friendship.* Price, \$1.00 net.

THE PILGRIM PRESS. Boston.

The Story of the Child that Jesus Took. By Newman Smyth. Price, 50 cents net.

FUNK & WAGNALLS CO. Boston.

Balm in Gilead. By Florence Morse Kinsley, author of *The Transfiguration of Miss Philura, The Needle's Eye, etc.* Illustrated. Price, 40 cents.

MOFFAT, YARD & CO. New York.

Gethsemane and After. A New Setting of an Old Story. By the Rev. Cyrus Townsend Brady, LL.D., Rector of Trinity Church, Toledo, Ohio, and Sometime Archdeacon of Kansas, Archdeacon of Pennsylvania, etc., etc. Price, \$1.20 net.

PAMPHLETS.

Is the Formation of a New Diocese within the Bounds of the Diocese of Southern Ohio, Desirable and Feasible at the Present Time? A Paper read at a Meeting of the Columbus Convocation, Diocese of Southern Ohio, by Rev. John Hewitt, in St. Luke's Church, Marietta, on Thursday, April 18, 1907. Printed by Order of Convocation at the Suggestion of the Bishop.

THE CHURCH AT WORK

THE BISHOP OF FOND DU LAC'S CONSECRATION ANNIVERSARY.

ST. MARK'S DAY was the 18th anniversary of Bishop Grafton's elevation to the episcopate, and the day was fittingly celebrated. The Bishop was the celebrant at the parish Mass, and in the afternoon solemn Evensong was sung with the Rev. Canon Rogers as officiant, assisted by Fr. Raker, and Fr. Coxe. In the evening a dinner was given in the Bishop's honor by the men of the parish, which was followed by several excellent speeches, to which the Bishop responded in his usual delightful manner.

During the 18 years of Bishop Grafton's episcopate he has been untiring in his efforts to build up a strong work in his see city, which might be the center of activity for the whole diocese, and the splendid buildings of the Cathedral and Grafton Hall are the witnesses to the success of his labors.

GUILD OF ST. LUKE'S, JAMESTOWN, N. Y.

THE ANNUAL meeting of the Guild of St. Luke's parish, Jamestown, N. Y. (Rev. J. T. Kerrin, rector), was held Saturday afternoon and evening, May 4th. There were over 150 members of the guild in attendance at the meeting. The reports of the various chapters and committees showing the work of the past year were received and great gratification was expressed at the activity and prosperity of the guild. The general treasurer reported the total receipts to have been \$468.13 and the expenditures, including missionary and charitable work, \$312.84, leaving a balance on hand of \$155.29. The following officers were elected to serve for the ensuing year: Master of the Guild, the rector; Warden, Miss Lucy F. Baker; Treasurer, Mrs. H. C. Clark; Assistant Treasurer, Mrs. Fred Zelif; Secretary, Mrs. W. E. Goucher. The heads of the several chapters were appointed by the rector. At 6:30 P. M. the members and invited guests were entertained at supper, following which were speeches and music.

THE CLOSED CHURCH IN TORREON, MEXICO.

THE FOLLOWING letter addressed to the Acting Secretary of the Board of Missions from the Bishop of Mexico, places a different light on the matter of the closing of the church at Torreon:

"MONTEREY, N. L., MEXICO,
April 30, 1907.

"MY DEAR MR. BURLESON—

"The published report to which you refer is unwarranted by the facts and quite misleading. The congregation of St. John's mission, Torreon, Coahuila, has been enjoying for several years the gratuitous use of a building in which the late Mrs. Aline DeCoster, a devout Churchwoman, held a life interest. Mrs. DeCoster was a widow and childless. Upon her death, March 27, the local civil authorities placed official guards at the house and at the "chapel" for the protection of the property against theft. The day following, Thursday in Holy Week, the burial service, in which I took part, was held in the "chapel," and I conducted services in the same building on Good Friday. The usual Easter services were held there by the Ven. L. S. Bates the Sunday following. On the night of Tuesday in Easter Week I attended a congregational meeting in the building.

"While it was hoped that the congregation might be allowed to continue the use

of the building for a time, it was well understood that we had no claim either on the building or on the generosity of its legal owner. Although I was unaware until reading the report you sent me that the building had been closed, I am not surprised that the owner (who is a Roman Catholic) has resorted to this legal process of claiming his own.

"However, it was my good pleasure to announce to the congregation at its final meeting in the 'chapel' that a communicant of the Church in Torreon offered a quarter of a block of ground valued at \$10,000, and well situated, on which to build a church, together with his good services towards securing the necessary funds. (Signed) H. D. AVES."

ST. GEORGE'S CHURCH, INDIANAPOLIS.

ON SUNDAY, April 30th, the new St. George's Church, Indianapolis, was opened for services. The early celebration of the Holy Communion brought out a goodly number of communicants; at 10:30 there was a service



ST. GEORGE'S CHURCH, INDIANAPOLIS.

for the children of the mission, Morning Prayer and address, when the Sunday School marched into the church, each class carrying its banner; in the evening the Bishop made his annual visitation and confirmed a class of ten candidates. Three years ago, St. George's was a disorganized and unpromising mission. In October, 1905, the Rev. George G. Burbanck and the people began to plan for the erection of a new church, which was deemed essential to future growth. Everyone connected with the congregation went to work to raise funds. Being poor themselves, the accomplishment of the people was remarkable. But they could not do all themselves. In February, 1906, Mr. Burbanck made a brief canvass in the East and returned with \$750. This gave new encouragement to the congregation so that in a short time the fund amounted to \$1,500. On March 1st, building operations were begun. On March 17th, the corner-stone was laid. On April 28th, the first service was held. The church is of brick throughout. The exterior is severely plain, the porch and buttresses not being built because of the lack of funds. The interior is attractive and well-appointed. The only debt on the property is \$2,500, borrowed from the American Church Building Fund Commission. Already the members of the congregation have earned and given something to apply on the debt.

St. George's is in a district inhabited by the working classes where there is much destitution and where the Church is needed. The Sunday School is the best in the city. No self-denial seems to be too great for the people to make for the sake of the Church. Everyone who contributed for this work may feel that his contribution was made to a

worthy object. A cross in memory of the Rev. E. D. Bradley and Mr. Harry Taylor, founders of St. George's Church, the altar rail, and two alms basins were given by friends of the mission and used at the opening services.

ANNUAL MEETINGS IN TOLEDO, OHIO.

TRINITY CHURCH.

THE REV. DR. BRADY'S annual report consisted of an interesting resumé of the parish work during the past twelve months.

Regarding the growth of the Sunday School, Dr. Brady said that when the new parish hall was planned it was expected to meet the needs of the school for years to come, but that the school had grown so fast that the hall was already too small, and that at times it was necessary to seat children on the platform.

The recapitulation of Treasurer Walbridge's report showed the following financial results: Income from regular sources and offerings, \$23,614.69; subscriptions for remodelling parish house, \$20,270; contributions for new chancel, \$9,253.75; George Davis bequest, \$2,500. Total amount received, \$55,638.44. Total expenditures, \$53,196.99; leaving a balance of \$2,441.45.

Not included in Mr. Walbridge's report were the financial transactions of the parochial societies, of which the most important were those of the Daughters of Trinity, who raised a total of \$4,134.52. The new choir stalls and marble floor in the chancel, and the complete furnishings and decorating of the new chapel bear testimony as to the manner in which the money was expended by the Daughters. Other societies also reported important financial transactions, and if all were added to the receipts mentioned in the treasurer's report, it would make a total of between \$61,000 and \$62,000 for the year. The nucleus of an endowment fund, amounting to \$818.19, is deposited in one of the banks of the city.

ST. MARK'S CHURCH.

THE ANNUAL meeting at St. Mark's was preceded by a pleasant gathering of the parish at which a complimentary supper was served to the members of the vestry of the church, nearly one hundred enjoying the happy event. At the business meeting which followed the usual number of vestrymen was increased by two.

The rector, the Rev. L. P. McDonald, gave a most encouraging report of the spiritual work of the church during the year, and included the report of the number of additions to the church, the births, marriages, and deaths.

The treasurer's report showed the year's receipts to have been \$6,657.17.

The report of St. Mark's Guild was presented by Mrs. Chas. E. Cameron and the amount raised by the ladies during the year. The Ladies' Auxiliary, the Junior Guild, and the boys' club all showed progress and activity.

GRACE CHURCH.

THE PARISH meeting of Grace Church was a happy event, preceded by a service in the church by the rector, the Rev. C. Hely Malony. The reports submitted showed the year to have been one of unprecedented prosperity, the total receipts amounting to \$5,629.93, and the rector announced the sum of \$2,682 on hand to cancel the debt that has encumbered the church so long.

The Daughters of Grace reported \$525 raised during the year; the Ladies' Aid So-

ciety \$250, and Grace Benevolent Society \$381. Other parish societies were equally active.

CALVARY CHURCH.

THE MEETING was opened with prayer by the rector, the Rev. Louis E. Daniels, and Paul H. Bartlett was appointed secretary. The treasurer's report stated the church receipts to have been \$1,061.13. The report of the Ladies' Aid Society was submitted by Mrs. J. M. Bricker, the Daughters of Calvary by Miss Carrie Bayerline, and the Altar Guild by Miss Vera Perkins. The reports indicated activity and steady progress in the church and all the parish societies.

ST. PAUL'S CHURCH.

A WELL ATTENDED and most harmonious parish meeting was held in the crypt of St. Paul's Church. The meeting was preceded in the church by the Litany, said by the rector. The report of the parish treasurer, D. Harpster, showed the parish entirely free from debt in every particular and a substantial balance in the treasury. The reports of the various societies showed that vigorous work had been accomplished and all obligations assumed had been met and a good balance on hand. The Altar Society reported the gift to the parish of an altar hanging valued at \$225. Perhaps the Sunday School showed the greatest advance in receipts, being about five times over that reported a year ago.

ST. ANDREW'S CHURCH.

THE REV. DR. W. C. HOPKINS resigns St. Andrew's Mission to Mr. S. R. Tsckaun, a Bexley Hall student, who will be ordained next June. Dr. Hopkins continues in charge of St. Luke's mission at Air Line Junction.

CHURCH BURNED.

ST. JOHN'S CHURCH, Wellsville (Rev. F. W. Beecher, rector), was entirely destroyed by fire on Saturday night, May 4th. Nothing was saved from the wreck. All the beautiful memorials, pulpit, lectern, altar furniture, etc., were annihilated. The new and fine organ so recently installed, an account of which appeared in these columns two weeks ago, was also destroyed. The church is insured but not to its full value. Some of the church furniture was also insured as was the organ. The rector lost about \$75 worth of personal property—vestments—kept in the robing room of the church. These were not insured.

DEAFMUTE MISSION WORK.

ON SUNDAY, May 5th, the Rev. Austin W. Mann held morning and afternoon services at Ephphatha mission, St. John's Church, Detroit. A third service was held at night, at St. Paul's Church, Flint. On Monday morning, a short service was held at the State Institution, where Mr. Mann formerly taught. A few classes were visited. Evening found the indefatigable General Missionary at St. Bede's Mission, St. Mark's Pro-Cathedral, Grand Rapids. Thirty "silent folk" attended. Service was followed by a social in the parish house. Bishop Coadjutor McCormick and the Rev. Mr. Rippey were present. Refreshments were served by the ladies of the Industrial Band, which kindness was greatly appreciated. Service was held on the following Tuesday evening, at St. Luke's Church, Kalamazoo. Over thirty mutes attended—three from Vicksburg, twenty miles distant. A social followed in the parish house, at which refreshments were served by the ladies' guild of St. Luke's Church. The Rev. Mr. Mann traveled all night to get home to a large correspondence and to prepare for services at Pittsburgh and other places, including Erie.

The members of Ephphatha Mission and other deaf-mutes enjoyed a social in the parish house of St. John's Church, on Saturday evening, May 4th. Fully sixty were present.

DEDICATION OF THE WASHINGTON CHOIR SCHOOL.

THE INCLEMENT WEATHER on Ascension day made it necessary to hold the service of dedication of the Washington Cathedral choir school in the building itself, instead of on the beautiful lawn in front and near the famous Peace Cross erected in 1898. There were at least a thousand people within the Cathedral close when the long procession of choristers and clergy emerged from St. Alban's Church and proceeded through the All Hallows Gate to the new choir school building so generously given and endowed by Mrs. Harriet Lane Johnson, the niece of the late President Buchanan. The U. S. Marine Band, vested in cassock and cotta, first appeared, and played the grand theme of Mendelssohn's hymn of praise, "All things that hath breath, praise the Lord."

The order of the procession was: The boys from four of the vested choirs of Washington, St. Alban's, the Pro-Cathedral, Good Shep-

the Rev. G. F. Dudley, rector of St. Stephen's, Rev. Dr. Devries, and Rev. Dr. Harding. Dr. Harding was master of ceremonies and Mr. Edgar Priest, organist and choirmaster of St. Paul's, was precentor.

PRESENTATION TO THE REV. CHARLES E. BETTICHER.

A FEW LAYS after the Rev. Mr. Lowrie had entered upon his duties as rector of St. Paul's American Church, Rome, Italy, the Rev. Chas. E. Betticher, who had been in charge of the work for nine months, was presented with the following testimonial by the Hon. Henry White, the American Ambassador to Italy. The testimonial was signed by nearly all the prominent members of the American Colony in Rome:

"DEAR MR. BETTICHER:

"The undersigned, feeling very grateful to you for your services in St. Paul's Church at a time of peculiar anxiety and discouragement, beg your acceptance of the enclosed



DEDICATION OF THE HARRIET LANE JOHNSON SCHOOL.

herd, St. Paul's, and St. Stephen's. They were preceded by a crucifer. The Marine Band came next, followed by the men of the choirs participating. Another crucifer preceded the clergy of the diocese, and last of all came the Bishop of Washington with his mace-bearer before him.

During the processional, hymns 405-408 were sung. The service was especially arranged under the authority of the Bishop. The Rev. Dr. C. Ernest Smith read the opening exhortations and the psalms. The Rev. Dr. Herbert Scott Smith read the first lesson, Rev. Dr. Roland Cotton Smith, the second, and Rev. Dr. R. H. McKim, the creed and collects. The special prayers of dedication were read by the Rev. Dr. W. L. Devries, and the formal sentence was pronounced by the Bishop, who delivered an impressive and beautiful address and read the closing collects and benediction.

The halls and corridors were crowded with people, many of whom were not able to get within ear-shot except when the hymns were being sung. Members of the Churchman's League and the Brotherhood of St. Andrew acted as ushers.

After the recessional, during which the procession returned to St. Alban's, the band played the Dresden Amen, and thus was concluded one of the most beautiful of many imposing services on the historic site of the National Cathedral of St. Peter and St. Paul.

The arrangements were in the hands of

cheque (3,000 lira) as a slight testimonial of their regard.

"Rome, 23 February, 1907."

Mr. Betticher has accepted an appointment to the chaplaincy of Christ Church, Lucerne, Switzerland, and will enter upon the work there in June and remain until the church closes, September 15th.

THE CATHEDRAL OF SALINA.

THE FOLLOWING notes in regard to the new Salina (Kansas) Cathedral are furnished by Bishop Griswold:

On April 20th the last stone was laid which finished the tower of the Cathedral and the structural stone work. At the present time the slate is being placed on the roof; the bells are being raised to their position, and it is expected that they will be used for the first time on Ascension day; and the interior is being finished. The altar has arrived and will soon be erected. Owing to the illness of the Bishop there has been an unavoidable delay in deciding upon and placing the order for some of the furnishings, and so it will be impossible to have the building ready for use until mid-summer. It has therefore seemed wise to postpone the consecration until the autumn. This will give abundant time to add some things for which provision has not yet been made.

Our plan in building the Cathedral has been to provide as good a building as possible

and to leave the ornamentation of it and many of its appointments to be added as we should be able. This will make the church a matter of increasing interest to us all. We have a noble building and it is capable of being made very beautiful. Some of the things which are needed have been already promised. The donor of the Cathedral has also given the altar and reredos, and the chairs and clergy-stalls. A chime of eleven bells have been given in memory of Mr. A. M. Claffin of Salina. Other friends have promised the altar-cross and candlesticks and the linen; the cathedra for the Bishop; the Dean's stall; Mrs. J. M. Meade of Topeka has undertaken to raise enough to make the lectern a memorial for Bishop Vail; and we hope that sufficient money will be subscribed to make the pulpit a memorial of Bishop Thomas. The altar and lectern in the present church were memorials of Mr. Dooley—the first rector of Christ Church, and they will be used in the chapel for the daily services.

Other things which are needed or desirable and which would be suitable as gifts, memorials or thank-offerings are, the organ; the rood-screen; the Communion-rail; the Litany-desk; and the choir-stalls. There are also forty-four windows which in the future ought to be filled with fine stained glass. At present the protection glass will be put in and then at any time stained-glass windows may be set inside without any further alteration. Our purpose is to have a scheme for the designs for all of the windows and a certain quality of glass decided upon so that whatever are set in place they will eventually be part of one harmonious whole.

METHODIST MINISTER TO ENTER THE CHURCH.

THE REV. ALVIN P. KNEEL, pastor of the Methodist Episcopal Church, Elmhurst, L. I., recently resigned his charge and it was reported that he did so because he had become dissatisfied with the whole system of Methodism. There were members of his flock who were sure that there was something more than that to be said about the matter and who intimated that the Rev. Edward M. McGuffey, rector of St. James' Church, could give a better reason for Mr. Knell's resignation. The rector of St. James' said: "Mr. Knell did not consult me until he had determined to seek orders in the Church. He was entirely dissatisfied with his denomination and felt that he really belonged to the Church. I do not wonder that Mr. Knell sought the liberty and freedom which the Church affords and opened his eyes to its beauty and apostolic heritage. I have observed Mr. Knell during the past year. As a Methodist minister he was conscientious and industrious and commanded the respect of the community. I feel sure he will be a useful and successful priest in the Church."

Both Mr. and Mrs. Knell were confirmed by Bishop Greer at the Church of the Holy Apostles, Manhattan. Mr. Knell will serve as lay-reader for a time, eventually becoming a candidate for holy orders.

CLERGYMEN'S RETIRING FUND.

THE CLERGYMEN'S RETIRING FUND SOCIETY held its semi-annual meeting last Friday at the Church Missions House, New York, the Bishop of Long Island in the chair. From the reports of the treasurer and financial secretary it appeared that annuities amounting to \$15,907.96 had been paid, and that the capital fund had been increased by the contributions of members and others to \$260,000, the ratio of growth having increased rapidly in the last few years. Fifteen members had died during the six months, all but two of them being on the annuitant list, the present number being 792, 52 of whom are Bishops.

The privileges of the Society are open to all the clergy who desire to make some pro-

vision for their old age, by contributing to its funds and so entitling themselves, as a matter of right, to an annuity at sixty years of age. The point of difference between the plan of the Clergymen's Retiring Fund Society and that of other organizations which are helping the old clergy, is simply that of encouraging self-help. This Society says to a man, Do what you can to make provision for your old age, and the Church, through us, will make that provision more effective. That so many of the clergy are realizing the privileges offered by this Society is quite encouraging. And it is no less gratifying that so many of the laity are coming to appreciate that the kindest, wisest, and best way to discharge the Church's duty to her aged servants is to encourage among the clergy that spirit of self-help which is generally recognized by benevolent organizations of all kinds as the most affective way of doing good.

GOOD WORK OF THE BABIES AUXILIARY.

ON WEDNESDAY afternoon, May 8th, the annual meeting of the Babies' Branch of the Diocesan Auxiliary was held in St. Mary's-on-the-Hill, Buffalo, N. Y. The church was filled with boys and girls who have grown out of the Babies' Branch into the Junior Auxiliary, and their parents and friends.

When the Bishop, clergy, and choir entered in procession, they were followed by the children of the branch; tiny tots in their mothers' arms and little ones who toddled along, clinging to parents' or older sisters' hands. After a brief devotional service, the rector, the Rev. G. G. Merrill, welcomed the children and introduced Miss Mary E. Hart of Rochester, diocesan head of the organization. Miss Hart gave an account of the history, growth, and purpose of the Babies' Branch. The work of the Branch is to erect a font in every mission of the Church where this is possible, and to aid in diocesan and general missionary effort. In the last year it has built a \$5,000 kindergarten in Japan (illustrations of this were given in last week's LIVING CHURCH), where two teachers care for the 50 children who come to them for instruction. Other work accomplished includes two day schools in China, one for boys and one for girls and the endowment of a hospital bed in South Carolina.

Miss Hart congratulated Buffalo on its splendid work for the last year, \$165 having been contributed by 14 of the city parishes.

Following Miss Hart's address came the baptism of Natalie Bayard, infant daughter of the Rev. and Mrs. G. G. Merrill by her father, the rector of St. Mary's, the sponsors being Bishop Walker, Mrs. Merrill, and Mrs. John Nicholas Brown of Newport, R. I., by proxy.

After the services there was an informal reception to Miss Hart in the parish house adjoining.

DEATH OF PROF. ALBERT H. SMYTH.

ON SATURDAY, May 4th, Albert H. Smyth, the holder of the chair of English in the Philadelphia High School, a noted scholar and writer, was called to his eternal rest. In his twenty-one years' connection with the faculty of the High School he impressed his colleagues and his students by his rare scholarship and stimulating personality, conscious of the dignity of his profession, he generously upheld the highest ideals of education. By his brilliant and forcible oratory he brought honor not only to his school but also to his city and nation. Prof. Smyth was a communicant and attendant at the Church of the Advocate (Rev. H. B. Medary, rector), a cousin of the deceased, officiating at the burial on Tuesday afternoon, May 7th. A brother of the deceased is a priest of the Church in the diocese of Jamaica.

A SPECIAL DAY OF INTERCESSION IN PHILADELPHIA.

THE NEGLECT of the services of the Church on the Lord's Day; the careless observance of Lent, the season appointed for self-denial, fasting, and prayer; the lack of a sense of responsibility on the part of parents in regard to the religious instruction of their children; the low standard of spiritual life; the absence of real self-denial and self-sacrifice; and the failure to realize the value of the Church and its privileges were vital causes which impelled a number of excellent and active Churchwomen of the diocese (the wife of the Bishop Coadjutor being one) to arrange with the consent and hearty approval of Bishop Whitaker, for the holding of a "Day of Intercession for the Church" on Rogation Tuesday, May 7th, at St. Mark's Church (Rev. A. G. Mortimer, D.D., rector), to which all Church people throughout the city were earnestly invited and urged to attend. The order was as follows:

7:45 A. M.—Celebration of Holy Communion.

8:30—Breakfast in parish hall.

9:00—Morning Prayer.

9:45—Meditation by Rev. F. W. Tomkins, D.D.

10:45—Penitential Office and Meditation by the Rev. C. S. Hutchinson.

12:00—Litany and Intercession. Meditation by Rev. A. G. Mortimer, D.D.

The church as usual being open all day for private prayer. The attendance and interest manifested were both very gratifying; and had it not been for the fact that the annual diocesan convention met the same day and hours, there would have been a large number of the city clergy present who heartily approved of the movement and felt ashamed that it should have been left to the good lay-women to inaugurate and hold such a service.

SEWANEE SUMMER SCHOOL POSTPONED.

THE SEWANEE SUMMER SCHOOL of Theology will not meet this year. This decision has been made in view of the celebration of the semi-centennial of the University of the South (June 22-27) and of the approaching General Convention, both of which have their special claims upon members of the theological faculty. The Rev. Dr. Beverly E. Warner, rector of Trinity Church, New Orleans, will, however, deliver a course of public lectures on some applications of Christianity to social problems, before the members of the University and others, in October. Of these lectures more detailed notice will be given in due time in the Church papers.

GIFT TO BERKELEY.

THE LIBRARY of Berkeley Divinity School, Middletown, Conn., has recently received from the Rev. Foster Ely, D.D., of Ridgefield, the gift of over 225 volumes from his library; also from the Rev. Arthur T. Parsons, of Thomaston, a member of the class of 1874, the gift of twenty bound volumes of *The Churchman*, being a full set from 1875 to 1884, inclusive.

TWO CHURCHES CONSECRATED.

THE CONSECRATION of the beautiful St. James' Church, Langhorn, Bucks Co., Pa., was held on Wednesday, May 15th, at 10:30 A. M., the Rt. Rev. Alexander Mackay-Smith, D.D., officiating. The sermon was preached by the Rev. J. Thompson Cole, rector of St. Paul's, Ogontz. This church is situated in the midst of a strong Quaker element, both the Hicksite and Orthodox branches having large places of worship and their adherents numbering more than three-fourths of the population. In spite of all this the Church has made rapid strides and has a bright outlook and future before it.

THE CHURCH OF THE GOOD SHEPHERD, Galeton, Pa., diocese of Harrisburg (Rev. A.

J. Watson, rector), was consecrated on May 8th. The sentence of consecration was read by Archdeacon Heakes, the instrument of donation was read by the Rev. T. R. Yates of Williamsport, Morning Prayer was read by the Rev. R. F. Gibson of Williamsport, the lessons by the Rev. C. M. Smith of Brookline, the Ante-Communion service was begun by the Rev. A. E. Dunham of Addison, N. Y., the epistle was read by the Rev. Norman F. Stockett of Coudersport, the gospel by the Rev. Wm. Heakes, the sermon was preached by the Rev. W. Northey Jones of Williamsport, and the Bishop was the celebrant. There was excellent music by a large vested choir. The parish has struggled hard for some thirteen years and probably would still be struggling if the present incumbent had not come and by his earnest efforts brought things to an issue. The church is a very neat modern structure of stone and wood with a guild room underneath.

THE ARCHDEACONRY OF WASHINGTON.

A COMMITTEE of the Archdeaconry having in charge the work among the colored people in Washington reported at the meeting held on Wednesday, May 8th, that there were 100,000 negroes in Washington and only seven churches and chapels endeavoring to work out the problem of helping remedy the unfortunate conditions prevailing among them.

The Rev. R. P. Williams was nominated as Archdeacon, to succeed himself, by the Bishop, and his nomination unanimously confirmed.

CHURCH CONFERENCES.

THE CHURCH CONFERENCES at North Adams, Mass., in the heart of the Berkshires, July 6 to 21, will have as honorary chairman the Bishop of the diocese, and among the speakers will be Bishop Tuttle, Presiding Bishop, the Rev. Dr. Lloyd, who returns from his tour just in time to speak there, and the Rev. Dr. Randolph H. McKim, president of the House of Deputies, who preaches a sermon on "Three Hundred Years of English Christianity in America Ended: What of the Immediate Future?"

There is marked local interest in North Adams and vicinity, where \$1,000 have been subscribed for the missionary work of the Society having the Conferences in charge. The opening service will be held on Saturday afternoon, July 6th, in St. John's Church, when following the usual greetings, there will be a missionary address by the Rev. Dr. Wm. Cabell Brown of Brazil. The Sunday preachers will be, July 7th, Bishop Partridge of Kyoto; July 14th, Bishop McVickar of Rhode Island; July 21st, Bishop Tuttle of Missouri. On the first two Sunday afternoons there will be out-door missionary rallies, and on the third a meeting for parents and children, held in the Methodist church, because large. The speakers will be, respectively, Bishop Partridge and the Rev. Dr. Brown; Bishop McVickar and President Luther of Trinity College, the topic being "The Public Good," and to the children and parents, Bishop Tuttle to the girls; the Rev. Edward S. Travers, chaplain of the Military Academy at West Point, to the boys; and the Rev. William Wilkinson, who made such a success in Wall Street, to parents.

There will be three Bible teachers this year. During the first three days of each week the teacher will be the Rev. Hugh M. McIlhany, Jr., chaplain of the University of Virginia. Morning and evening during the last three days of the first week, July 10th to the end, the Rev. John T. Kerrin of Jamestown, N. Y., who was so popular last year. Responding to a very general demand, he will have classes on three evenings, concluding with prayers, his studies being so helpful and so spiritual that it was felt last year that

they ought not to be followed by other and distracting things, but by prayers and rest. During the second half of the last week the teacher will be Mr. Don. O. Shelton, long famous as a last Bible leader and worker.

Missions will fill the morning hours of the entire first week. The Rev. Everett P. Smith, educational secretary, will be in charge. The classes will study China, Japan, and the Pacific Islands, and it is desired that enrollment be made when registering, in order that classes may begin without delay on the morning of July 8th. The commencement will take place on the morning of July 13th. During four of the mornings, and expressly for those who do not take the studies, the Rev. Robert B. Kimber of New York, will give lectures on the missions of the Church, endeavoring to cover all of the fields of the Board of Missions. The mornings of the second week will be devoted to work by women, the Girls' Friendly Society rally, one meeting on the Sunday School, one on the Laymen's Forward Movement of the Middle West, with the Rev. Dr. Rufus W. Clark as principal speaker, and one will be used by the new Church Laymen's Union to perfect its constitution and elect officers. There will be two evenings during the second week devoted to the Sunday School, with Dr. Edwin C. Broome of Adelphi College, Brooklyn, Mr. Benjamin R. Andrews of the Teachers' College, New York, the Rev. Dr. J. Sanders Reed and others as speakers. The aim in this Sunday School work is to give constructive suggestions.

At the early Celebrations there will this year be brief addresses. Three of the speakers, some of them giving series, will be Bishop Vinton, the Rev. William T. Dakin, St. Peter's Church, Springfield, and the Rev. Frederick H. Sill, O.H.C. There will be three illustrated addresses. One will be by Mr. William T. Demarest, New York, on "The Immigrant: His Old Home and His New One," and showing what all religious bodies are doing to reach these newcomers. Another will be on Panama, the canal and the call of the Church to the Canal Zone, by the Rev. Dr. E. H. Wellman of Brooklyn, who was sent to the Isthmus by the Seabury Society. It was desired to begin the plan of sending men to the mission fields in order that they may speak at these conferences on their return, and Panama seemed the field having largest popular interest at present, and least expensive to visit. Moving pictures are shown. The final one will be on Church extension by laymen, showing what men of Pittsburgh, Buffalo, Providence, New York, and some other cities have accomplished.

One evening will be given to the Church Institute for Negroes, with the Rev. N. Peterson Boyd, a graduate of St. Paul's School, Lawrenceville, and the Rev. J. W. Johnson, an early graduate of the Payne Divinity School, as speakers. On Sunday evening, July 14th, the speaker will be George Foster Peabody, Esq., on the same topic. Mr. Peabody is not only treasurer of the Institute, but he is also treasurer of Hampton and Tuskegee.

Indications are that all principal cities in New England and the Middle States, and a number of principal Western cities, including Detroit, Chicago, Toledo, Milwaukee, and Cincinnati, will be represented at the Church Laymen's Assembly. Reduced railroad rates are offered, with choice of route on the Hudson River boats. North Adams is in the wildest part of the Berkshires, a splendid place for a vacation. There are many outings planned, including one to Williams College and an out-door meeting at the Haystack Monument. On one evening there will be a reception to meet the Bishop of the diocese, the Mayor of the city, and the speakers. On two afternoons there will be receptions in honor of the Presiding Bishop and of the President of the House of Deputies, and on Monday night, July 15th, there will be a

concert by the North Adams Vocal Society, consisting of thirty male voices.

Complete programmes may be had on application to the Seabury Society of New York, 23 Union Square. All who send for programmes will be given a copy of an eight-page paper just issued, showing conditions of the Church in New York, which is exceedingly interesting.

DEATH OF REV. J. G. MILLER.

THE REV. JOS. GORTON MILLER, for several years rector of St. Mark's Church, Chester, Ill., diocese of Springfield, died suddenly of apoplexy on May 3d. The deceased priest resigned his work about eighteen months ago on account of failing health, but has continued to live in the town. He was buried in Chester on Rogation Sunday, the Rev. R. J. Belt officiating. Mr. Miller was a graduate of Nashotah, class of '77. He was ordered deacon a year before graduation by the Bishop of Milwaukee (Welles), and priest a year later by the Bishop of Indiana (Talbot).

BLESSING OF BELLS.

ON THE Sunday after Ascension, Bishop Coleman blessed the Cummins Memorial chimes recently placed in St. Peter's Church, Smyrna, Del., through the generosity and faithfulness of Mr. Morris Lewis Clothier, of Philadelphia, to the memory of his friend, the late Rev. Alexander Griswold Cummins.

The pattern, weights, and tones of the Smyrna peal are as follows: 1500 pounds, pattern key of G; 550 pounds, pattern key of C; 400 pounds, pattern key of D; 300 pounds, pattern key of E. The "tenor" or largest bell of the peal is inscribed as follows:

"THE CUMMINS CHIME.

"Ring out, sweet bells, the hymns of hope and love,

Dispel the earth's grim grief and drear despair;

May men, O Christ, Thy blessed spirit share, E'en in their mortal guise, immortals prove."

On the opposite side is:

"These bells are given to St. Peter's Church, Smyrna, Delaware, by Morris L. Clothier, in memory of his friend, Alexander Griswold Cummins, Born 1830, died 1904."

BISHOP GRAY VISITS KEY WEST.

THE BISHOP of Southern Florida made a visitation to the island city of Key City on the 26th ult. He was the guest of Commandant W. H. Beehler, U. S. N. The visit of the Bishop is always a great event in that city and as it had been nine months since his last visit he found many improvements in the parishes. He made visitations to each of the parishes and confirmed classes. At St. Alban's Mission he blessed the bell tower, which had recently been erected. He visited St. Peter's parish, which is next to the largest congregation of colored people in the South, and confirmed a class of 30. This congregation is very desirous of building a stone church which they greatly need but cannot do it without help from outside, the Rev. E. T. Demby is the rector. On the afternoon of May 1st from four to five P. M., the Ninth Artillery Band gave a concert in honor of Bishop Gray on the beautiful grounds of the residence of Capt. Beehler's quarters. The Bishop's stay of one week was highly appreciated, and was of great interest to the Church people.

ENGAGEMENT ANNOUNCED.

CLERICAL and lay friends of the directly interested parties are full of heartiest congratulations over the recently announced engagement of the Rev. Francis Buckner Boyer, curate at the Church of the Advent, and Miss Catherine Elizabeth Gardner, daughter of Mr. and Mrs. George P. Gardner, of them com-

municants of the Church of the Advent. The Rev. Mr. Boyer is the son of the Rev. and Mrs. Samuel H. Boyer of Philadelphia, the father being rector of the Church of the Holy Spirit in that city. Before coming to Boston early last fall, Mr. Boyer did effective work at St. Mark's, New York, he having a special liking for work among the poor and often neglected classes. Coming to the Church of the Advent at the earnest solicitation of the Rev. Dr. van Allen, Mr. Boyer set himself to build up the Sunday School of the parish and in this he has been extremely successful.

A KIND OFFER.

A RUSSIAN, in Oklahoma, a member of the Greek Church, offers to give \$200 to start the building of a church in his vicinity. As he has little hope to have the services of the Orthodox Greek Church, he would like to have the services of our own Church established near to him.

CATHOLIC CLUB OF MASSACHUSETTS.

THE CATHOLIC CLUB met on the afternoon of May 8th at St. Mark's Church, Southboro, where the members were the guests of the Rev. Ernest W. Wood, curate of St. Mark's, who was the celebrant at the service of the Holy Eucharist. At the business meeting which followed, the Rev. Augustus Prime of St. Margaret's Church, Brighton, and the Rev. Mr. Wood, were elected to represent the Club at the semi-annual meeting of the Council which will convene at St. Ignatius' Church, New York, on June 5th. The Rev. Dr. van Allen, as vice-president of the Council, also will attend. That part of Bishop Lawrence's annual diocesan address dealing with the differences within the Church, which was reported at considerable length in the last issue of THE LIVING CHURCH, was discussed. Among the guests was the Rev. William C. Robertson of Chattanooga, Tenn.

THE BISHOP OF KANSAS' ADDRESS.

IN HIS address to the diocesan convention the Bishop reported three priests and two deacons ordained and three licensed, six candidates, thirteen postulants and eleven catechists, thirty-four lay readers, 380 confirmations, one church consecrated, three rectories completed and two begun, a gift of properties worth \$45,000 for a Cathedral which is being contested by distant relatives, \$6,000 worth of property for the college of the Sisters of Bethany, \$3,000 endowment for a mission station, \$620,000 endowment for St. Paul's, Leavenworth, and between \$4,000 and \$5,000 addition to the Episcopal Endowment, 5,000 days of charity given at Christ's Hospital, 20 students in the Kansas Theological School, men who study in the field coming up regularly for examination, the best year of many for the college of the Sister of Bethany, ten young men to be graduated, all communicants, and that a school for little girls begins next year in connection as a board school.

He directs his clergy to preach four special sermons during the year; The Drum Call to the Ministry; The Charities of the Church; Christian Education; and Conditions which Threaten the Christian Life, Neglect of Worship on the part of men, and Card Playing by the Women.

He dwelt largely on our three hundred years of Church work in the United States, calling attention to the Men's Thank Offering in same connection at General Convention, and the duty of the diocese to Missions.

ALBANY.

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

Ornaments Blessed at Waddington.

THE BISHOP COADJUTOR blessed an altar cross, eucharistic lights, and other ornaments,

lately presented to St. Paul's Church, Waddington, N. Y.

CONNECTICUT.

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

Additional Gifts to St. Paul's, New Haven—Club Organized—New Professor at Trinity.

AT ST. PAUL'S, New Haven (the Rev. J. De Wolf Perry, Jr., rector), a striking feature of the new chancel was not completed in time for the recent service of benediction. A part of the munificent gift by Miss Hotchkiss for the refinishing of the interior is the lighting of the choir with four hanging electric lamps. These will be made of Flemish iron and beaten brass, the open work in the iron to be filled with ruby glass. They will be suspended by chains from the ceiling over the choir stalls, the pulpit, and the lectern. The lamps have been so designed as to shield the direct rays from the eyes of the congregation, throwing the light only upon the parts of the chancel where needed.

AT ST. GEORGE'S, Bridgeport (the Rev. Howard B. Zeigler, rector), under the auspices of St. George's Communicants' Club, organized with the first Confirmation class of the present rectorship, a series of public lectures of instruction is being given for the communicants in Bridgeport. The Rev. Prof. Philip Mercer Rhinelander of Berkeley Divinity School delivered the first lecture, on "Preparation for Communion," on May 2nd, explaining in a most interesting manner the preparatory character of the first part of the Communion service. The Communicants' Club meets on the Thursday before the Communion of the first Sunday of every month. A short service of preparation follows each lecture. The next meeting will take place on Friday, May 31st—not to conflict with Decoration Day—and the speaker will be the Rev. Prof. Sam'l R. Colladay, his topic being "The Epistle and Gospel in the Communion Service."

THE TRUSTEES of Trinity College have elected Professor Ham of Bowdoin College as professor of Oriental Languages, to succeed Professor Martin, with the opening of the college year. The latter has already withdrawn, and the work is being temporarily taken by one of the other professors.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.
New Mission Organized.

ALL SAINTS' MISSION, at Ballinger, diocese of Dallas, was organized under very favorable conditions on April 29th, by the Rev. A. Basil Perry of San Angelo, who was also placed as priest in charge. It is hoped to have regular services supplied in the near future. Steps will be taken at once towards the building of a church for this flourishing mission.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.
S. S. Convention—The Bishop's Birthday.

THE SECOND annual session of the Sunday School Convention of the diocese was held in St. Luke's Church, Seaford (the Rev. Chas. B. Sparks, rector), on the 6th and 7th inst. The Rev. C. Merton Murray of Wilmington, delivered the opening address on Monday evening. On the following day, papers were read on various topics connected with Sunday School work with discussion following each paper.

BISHOP COLEMAN celebrated his 70th birthday on Friday, May 3d. He was unwet by the shower of souvenir postcards sent him, being absent from Bishopstead on a round of visitations in Sussex county. It is expected that he will take his usual 200-mile tramp next autumn.

IOWA.

T. N. MORRISON, D.D., Bishop.
Convocation Meeting.

THE SPRING Convocation of the Waverly Deanery was held in St. Andrew's Church, Waverly, Monday and Tuesday, May 6th and 7th. Nearly every priest in the Deanery was present. The opening service, on the evening of Monday, was largely attended by the parishioners, when the splendid choir rendered the service most beautifully. Three addresses were made, as follows: "On the Firing Line," Rev. Newell F. Douglas of Iowa Falls; "How to Make the Missions Grow," by the Rev. George W. Hinkle, president of the Standing Committee; "A Wider Vision," by the Very Rev. Dean Sage of Dubuque. The essayist was the Rev. Thomas Casady of Oelwein, who presented a most admirable paper on "Prayer and Bodily Healing." The kind hospitality of the rector, the Rev. John S. Cole, his family, and parishioners, added much to the enjoyment of the guests. At the business meeting, resolutions were passed, to be sent to Bishop Morrison, expressing the joy of the members of the Deanery over the betterment of the Bishop's health.

THE REV. GEORGE W. HINKLE, on the invitation of the Breck Missionary Society of Faribault, Minn., preached the annual missionary sermon before that society and the professors and the students of the Church institutions in the Cathedral, May 9th.

THE IMPORTANT work at Cedar Falls, the seat of the State Normal School, has been undertaken by the Rev. Melvin Honeyman, who entered upon his duties May 1st.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.
Grounds Beautified at Roslyn—Choir Celebration—Headmaster for St. Paul's School.

THE GROUNDS of Trinity Church, Roslyn, are being beautified by a large force of landscape gardeners, so that, when completed, they will be a fitting setting for the handsome church edifice erected but a short time ago by Mrs. Clarence H. Mackay, as a memorial to her mother.

THE THIRTEENTH anniversary of the vested choir of Grace Church, Jamaica, was duly celebrated last Friday evening. A special musical service was held, which was participated in by the combined choirs of the Church of the Heavenly Rest, Manhattan, and Grace, Jamaica, seventy voices in all. After this service a reception was held in the chapel.

LAST Tuesday evening, the Men's League of Christ Church, Brooklyn (Rev. W. S.

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Chase), closed a very successful season of work by giving a dinner in the parish house.

ASCENSION DAY was observed by nearly all the Brooklyn parishes, but owing to the inability of most persons to attend a Church service at a late morning hour on a weekday, the morning services, with few exceptions, were very plain. At night, however, festival services were held in nearly all the churches. At Calvary (Rev. Jno. Williams), De Witt Clinton Commandery, Knights Templar, following a custom of many years, attended in a body. The sermon was preached by the rector.

MR. WALTER R. MARSII, headmaster of the Pingry School in Elizabeth, N. J., has been chosen by the Cathedral chapter of the Incarnation as headmaster of St. Paul's School, Garden City, to take the place of Dr. Frederick L. Gamage, who recently resigned. Mr. Marsh was born in 1867, in Haverhill, Mass., and received his Bachelor of Arts degree from Harvard University in 1889.

MASSACHUSETTS.

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

Notes from the Diocese.

THANKS to hard persevering work, the Rev. Glenn Tilly Morse, rector of St. James' parish, West Somerville, has been able to discharge a debt of \$6,000, and this in four years besides meeting all the running expenses of the parish.

ON THE evening of May 5th, the Rev. Dr. van Allen was the preacher at St. Margaret's Church, Brighton, on the occasion of the anniversary of the consecration of the parish edifice. For three days this week Dr. van Allen has been in Bishop Codman's diocese, speaking before the Maine Church Club on "The Reunion of Christendom," and before the Diocesan Woman's Auxiliary on "Missions and Philanthropy."

THE REV. CHARLES G. MOCKBIDGE, rector of St. John's, Roxbury, is feeling much encouraged over the manner in which the friends of the parish are contributing toward the purchase of the lot of land adjoining the church and which is so much needed for parochial activities. Bishop Codman of Maine, who at one time was rector of the parish, has generously presented to the parish a part of the land—the lot 75 x 50 feet facing on Hampshire Street at the rear and in cash nearly \$1,500 already has been raised toward defraying the cost of the remainder.

BISHOP LAWRENCE was in New York on May 14th to take part with Bishop A. C. A. Hall in the service at Grace Church by which several young women were set apart as deaconesses. Among the number was Miss Mabel Pennock of Boston, who is well remembered for her faithful ministrations at St. Mary's Church in East Boston. Miss Pennock's work now is in that neighborhood on the east side of New York to which St. George's Church ministers.

MINNESOTA.

B. C. EDSALL, D.D., Bishop.
Minneapolis Convocation.

THE THIRTEENTH semi-annual meeting of the Minneapolis Convocation met on May 6th and 7th, in Trinity Church, Litchfield (Rev. Arthur Chard, rector). Owing to the illness of the Dean, Rev. S. B. Purves, the Rev. Dr. Trimble of St. Matthew's, Minneapolis, presided. The programme included the following topics and their speakers: Convocation sermon by Rev. Geo. Heathcote Hills; Review of Dean Slattery's book, *The Master of the World*, Rev. T. P. Thurston. Discussion on the question of more episcopal supervision in the diocese of Minnesota was led by the Rev. C. H. Shutt, Rev. C. L. Bates, and Rev. C. C. Rollitt. "Private Prayer," Rev. A. R. Hill; "Family Prayer," Rev. A. A. Joss; and "Pub-

lic Worship," by Rev. C. S. Mook. On the evening of the second, the Convocation held their final meeting in the Swedish Church (Rev. L. E. Gullander, rector). The meetings were full of interest and would have been better attended had it not been for the extremely inclement weather, a heavy snow storm adding its contribution of wet.

MISSOURI.

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

Notes from the Diocese.

THE REV. WILLIAM C. BROWN of the Brazilian Mission will be the speaker at the missionary meeting during the Convention. This meeting will be held in the Church of the Holy Communion, of which the Rev. Charles F. Blaisdell is rector.

THE REGULAR meeting of the Hospital Mission Workers was held on Wednesday last at the Cathedral. The Rev. Arthur Brittain, the new missionary, brought forward several new plans for the betterment of this important branch of our diocesan work.

THE ANNUAL meeting of the Church Club was held on Wednesday, at St. Mark's Church (Rev. S. A. Arthur, rector). Archdeacon Walton spoke on "Conditions Pertaining to Missions in the Diocese, as I Have Found Them." The following named gentlemen were elected officers for the ensuing year: President, Professor M. S. Snow, Dean of Washington University; Vice-President, Major M. A. Davis; Secretary, C. J. Miller; Treasurer, C. C. Curtice; Executive Committee, J. A. Waterworth, Edwin Freegard, and C. L. Chase.

THE BISHOP has returned from his visit to Boise, and preached the Ascension day sermon at the Cathedral.

BISHOP STRANGE of North Carolina preached the annual "Flower Sermon" at the Cathedral on Sunday morning. This sermon is provided for by the will of the late Henry Shaw.

THE REV. CLAUDE E. REMICK of the Cathedral staff will have charge of St. Alban's chapel for the present.

TWO HANDSOME glass cruets of colonial cut have been presented to St. George's chapel (Rev. B. T. Kemerer, vicar), by Mrs. T. T. Shreve.

OHIO.

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

Notes from Cleveland and Vicinity.

ON THE invitation of the Rev. Walter R. Breed, D.D., the annual missionary rally of the Cleveland Sunday Schools will be held this year at St. Paul's Church on the afternoon of the First Sunday after Trinity, June 2nd. The Rev. Herman L. Duhring, D.D., of Philadelphia will be the principal speaker, and, by request, will repeat in substance the address he made at the last General Convention. Bishop Leonard will also address the children.

AT THE annual meeting of St. Luke's parish, Cleveland (the Rev. Robert J. Freeborn, rector), the congregation, wishing to mark its appreciation of the rector's successful efforts which resulted in the extinction of all parochial indebtedness at Easter, voted him a \$300 increase in stipend. The vestry has under consideration plans for enlarging the parish house to meet the rapidly growing needs of the Sunday School. It is probable also that the pipe organ will be thoroughly overhauled and enlarged in the near future.

AT THE May meeting of the Cleveland Clericus, held in Trinity Cathedral house, a carefully prepared and scholarly paper on "Jewish Apocalyptic Literature," was presented by the Rev. Charles C. Bubb, M.A., rector of Grace Church.

BEFORE severing his connection with St. Paul's Church last week, the Rev. Charles Wilson Baker, B.A., was presented with a handsome private Communion service by the teachers and officers of the Sunday School, as a token of their esteem.

THE VERY REV. FRANK DU MOULIN, LL.D., Dean of Trinity Cathedral, Cleveland, will be one of the speakers at the Convention of the Brotherhood of St. Andrew in Winnipeg, Manitoba, the last week in May.

OWING to delays in the structural work, the consecration of Trinity Cathedral, Cleveland, has been postponed until September 24th.

TRINITY CATHEDRAL CHAPTER entertained the Local Assembly of the Brotherhood of St. Andrew at supper on May 14th. The meeting was an enthusiastic and largely attended one, and was designed as a welcome to the three new Cleveland rectors, all of whom are strong Brotherhood men. The

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Very Rev. Dean Du Moulin, LL.D., Rev. Messrs. Walter R. Breed, D.D., and Ransom Moore Church, M.A., gave "after-dinner" talks.

AT THE ANNUAL meeting of the Church of the Redeemer, Lorain (the Rev. William Curtis White, M.A., rector), a final report of the Church Building Fund showed that \$1,500 floating indebtedness had been cleared off during the past year, the last payment of \$250 being made May 6th. A resolution, authorizing the building of a rectory to cost \$4,000, was unanimously adopted, enough funds being on hand to assure its construction at an early date.

THE REV. FREDERICK BURT AVERY, M.A., president of the Standing Committee of the diocese of Ohio, spent the past week at Lincoln Memorial University, Cumberland Gap, Tenn., attending the annual meeting of the University board of directors, of which he is a member. On May 5th, he conducted service and preached in the chapel of the Grace Nettleton Memorial Home and School for mountain white girls at Cumberland Gap. Mr. Avery is one of the vice-presidents of the corporation.

PENNSYLVANIA.

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

Interesting Notes from the Diocese.

ON FRIDAY, May 10th, the Rt. Rev. Ozi W. Whitaker, D.D., the beloved Bishop of the diocese, passed his 77th birthday. The Bishop intends to leave in June for a three months' sojourn at Cape Breton, Nova Scotia, accompanied by his wife.

GROUND has been broken for a new rectory adjoining the chapel of the Holy Communion at Wharton and 27th Street (Rev. Wm. P. Remington, vicar). The size of the building will be 64 x 20 feet, built of brick and stone and three stories in height, and costing \$12,000.

AT THE annual meeting of the Church Club of Philadelphia, held at the Church House on Monday evening, May 6th, the following officers were elected: President, Morris Earle; first Vice-President, Geo. Wharton Pepper; second Vice-President, John E. Baird; Recording Secretary, Louis B. Runk; Corresponding Secretary, John N. Frazier; Treasurer, Major M. Veale; Board of Governors till May, 1911, Henry H. Collins, Jr., Arthur E. Newbold, Sheldon Potter, and Clinton Rogers Woodruff.

MANY CHARITABLE institutions and Calvary Church, Germantown, on Tuesday, May 7th, lost an earnest and liberal friend and supporter in the death of Mrs. Frederick Gutekunst, wife of the famous and noted photographer and artist. The burial services were held on Saturday, May 11th, the Rev. J. DeWolf Perry, D.D., rector of Calvary Church, officiating.

ON St. PHILIP and St. James' day, the Bishop Coadjutor of the diocese observed the fifth anniversary of his consecration by celebrating the Holy Communion at the Church of the Holy Apostles (Rev. Nathaniel S. Thomas, rector).

IN THE early hours of the morning of Ascension day, thieves gained access to St. Stephen's Church, Tenth Street above Chestnut (Rev. Carl E. Grammer, D.D., rector). They carried off several alms boxes and after taking the contents, left the broken boxes in a side street. The amount of money taken is not known.

THE VESTRY of Calvary Monumental Church, 40th and Brown Streets, have called the Rev. Wm. B. Page Harrison, of Baltimore, to become the rector of the parish lately made vacant by the resignation of the Rev. Warren K. Damuth, who has become rector of St. Luke's, Baltimore. Rev. Mr. Harrison

is a member of the noted Virginia family of that name and has many friends and relatives in Philadelphia.

JOSEPH BROOK EMSLEY, for many years the accounting warden of the Free Church of St. John, also an active and prominent manufacturer and member of the Masonic fraternity, passed to his rest on May 4th, the burial services being held on Wednesday, May 8th.

A HEAVY downfall of rain caused small attendance at our churches on Ascension day, most of whom had celebrations of the Holy Communion at hours in the morning best suited to the different congregations. There was a large increase in the number of churches observing the three Rogation days by the holding of special services and of the keeping the churches open during the day for the devotions of all who cared to avail themselves of the opportunity.

THE LAST sermon of the series under the auspices of the Christian Social Union was delivered in St. Peter's Church, Germantown, on Sunday evening, May 12th, by the Rev. Geo. Woolsey Hodge, the subject being "Christian Socialism."

THE Chapel of the Prince of Peace at 22nd and Morris Streets, receives \$400 from the estate of the late Jane Anderson, \$200 of which is to be expended upon a memorial window.

THE HAYES MECHANICS' HOME observed its anniversary on Saturday last. The exercises were in charge of the president of the Home, Mr. John E. Baird, and the religious services were conducted by the Rev. H. B. Wright, rector of St. Asaph's, Bala. There are 65 inmates at the present time.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Historical Celebration at Smethport—Sunday School Institute.

IN St. LUKE'S CHURCH, Smethport, on the Sunday after the Ascension, a service was held commemorating the 300th anniversary of the first permanent English settlement in America, at Jamestown, Va. Handsome silk flags of the two nations, America and England, were displayed within the church, national hymns were sung from the Hymnal, and the rector preached on "The History and Heritage of Jamestown." An historical lesson was given to the children in the Sunday School room of the parish house by Mrs. F. A. Morrison, after the morning service.

THE FEAST of the Ascension was observed in all the churches of the city, and in two

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or three of them special services marked the day. At St. Andrew's there was a morning service, and in the evening a special Ascension day service at which Tancred Commandery, Knights Templar, attended in a body. At the St. Mary Memorial there were two celebrations of the Holy Communion in the morning, and in the evening Choral Evensong, followed by a parish meeting and social in the parish rooms, when the semi-annual reports of work done were presented, showing much accomplished during the half year. The Rev. D. C. Hinton, of Chicago, has been appointed vicar of this church, in place of the Rev. George Woodward Lamb, who has resigned to take up work in Beaver County. The Rev. Mr. Hinton will enter upon his duties in Pittsburgh on July 1st. At the Church of the Ascension there was a festival service at 11 A. M., commemorative of the 18th anniversary of the parish, when there was special music by the large vested choir, and the sermon was preached by the Rev. S. D. McConnell, of New York City. At the conclusion of the service a luncheon was served in the parish house for the clergy of the city and suburbs, and other invited guests.

THE SUNDAY SCHOOL INSTITUTE of the diocese held a grand rally at Trinity Church, Pittsburgh, on the afternoon of the Sunday after the Ascension, May 12th. In the absence from the city of Bishop Whitehead, the President of the Institute, the Rev. E. M. Paddock, of Allegheny, presided. The principal address was made by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Central Pennsylvania. There was large attendance of teachers and pupils from the schools of Pittsburgh, Allegheny, and the outlying towns in the vicinity. Hymns suited to the day and the occasion had been selected beforehand, which the children in the various schools had been asked to learn, so the singing was hearty and inspiring.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Memorial Parish House for Springfield.

A BEAUTIFUL gift, in memory of a beloved husband. That is the new memorial parish house presented to Christ Church, Springfield, Tuesday evening, April 23d, by Mrs. Bushnell, in memory of her husband, the late Gov. Asa S. Bushnell. A large audience was present to take part in the dedication by the Bishop of the diocese and the Rev. Charles J. French, rector of Christ Church. The services were held in the handsome new auditorium. The building of the memorial was a labor of love by Mrs. Bushnell, and it is very certain that no member of the parish envies her the happiness which must come to her for this generous gift to a church she has always loved. The cost of the building was \$17,500.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Diocesan Notes.

THE BEAUTIFUL little chapel, lately built at Carbondale, a railway centre, received its first visit from the Bishop on the Fourth Sunday after Easter. All the communicants were present at the early service, the Bishop celebrating, and the chapel was crowded in the evening when the Bishop preached and confirmed four persons. Among those confirmed was a mother and her little daughter, not quite eight years old.

THE PROSPEROUS little town of Salem received its annual visit from the Bishop of the diocese on Ascension day. The hall in which services are held looked quite full at the evening service when the Bishop preached on the Ascension with great simplicity and winning words. At his next visit it is hoped that the corner-stone of the church for which plans are already in hand may be laid. A beau-

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tiful site in the most desirable part of the town has been secured and more than half the needed money is in hand. Railway works have increased the population greatly, bringing more Church people into the town.

CANADA.

Notes from the Dioceses.

Diocese of Huron.

DEPUTATION Sunday in St. James' Church, Stratford, is May 26th, and it is expected that Bishop Williams will speak on that day in this parish where he ministered for a number of years before he was raised to the episcopate.

Diocese of Toronto.

THE new Church of St. Mary Magdalene, Toronto (of which the old building will remain a part), was commenced in the end of April. The cost will, it is expected, be about \$45,000, and it is hoped that the work may be completed by the end of the year.—ARCHBISHOP SWEATMAN, Primate of All Canada, was present at the annual service of the diocesan Sunday School Association, which was held in St. Alban's Cathedral, Toronto, April 25th. The Metropolitan's crozier was carried before the Primate first by Canon McNab and in the second instance by the Archdeacon of York, Dr. Sweeny.—THE corner-stone of the new Sunday School building in St. Matthew's parish, Riverdale, was laid May 4th.—ST. JOHN'S CHURCH, Peterborough, has largely exceeded its assessment to the Canadian Church Missionary Society. An addition is about to be built to the vestry of the church, costing \$2,500.

Diocese of Ottawa.

BISHOP HAMILTON authorized special prayers to be used during the week of prayer which began in St. Barnabas' Church, Ottawa, April 29th. There was daily prayer morning and evening in the church, with the Litany.—IT MAY not be generally known that the Bishop of the diocese, having private means, has never taken his stipend. His generosity has caused the capital to amount at the present time to \$80,000. For this fund it is the intention to raise \$20,000 more.

Diocese of Niagara.

IT WAS decided at the April meeting of the rural deanery of Lincoln and Welland, that the next meeting, in July, should be held at Niagara-on-the-Lake.—SOME interesting topics were discussed at the April meeting of the rural deanery of Haldimand, in All Saints' parish, Hagersville. Among the subjects taken up were the revision of the Prayer Book, Socialism, and Sunday School Work.

Diocese of Montreal.

AT THE adjourned vestry meeting of Christ Church Cathedral, May 6th, it was announced that the stipend of the vicar, the Rev. Dr. Symonds, is to be increased this year by \$1,000. The vestry reports the annual income to be nearly \$28,000, and after paying all debts there is a good balance on hand. In addition to proceeding with the work of the renovation of the interior, the wardens are authorized to spend \$3,500 on the exterior of the church.—THE VERY REV. DEAN EVANS, commissary in the absence of Bishop Carmichael, has received the resignation of the Rev. Maurice Day Baldwin, as rector of All Saints' Church, Montreal. The retiring rector does not mean, it is understood, to seek another charge, but to enter business life. The reason given is trouble with his throat. He is a son of the late Bishop Baldwin, of Huron, and a member of one of the most noted Anglican families in Canada. His uncle is the Rev. Canon Baldwin, of Toronto.—MUCH regret is felt at the departure of the Rev. J. T. Strong, rector of Ormstown, from the diocese. He goes to take a charge in Manitoba.—THE Dean of Montreal presided at

the public meeting in the Synod Hall, Montreal, May 6th, when the Right Rev. A. E. Joselyne, Bishop Coadjutor of Jamaica, made a strong plea for aid for the Anglican churches in Jamaica, sufferers by the late earthquake.

Diocese of Qu'Appelle.

AN ORDINATION was held recently, by Bishop Pinkham, of Calgary, acting for Bishop Gridale, in St. Peter's Pro-Cathedral. Two candidates were presented for the order of deacon and three for the priesthood. The Ven. Archdeacon Harding, D.D., preached.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
221 West 51st St., New York.]

The following letter from a clergyman in the mission field of Florida, shows the kind of musical problem that sometimes exists in places where the Church is struggling for a foothold, and where the attractive power of music is particularly needed as a necessary adjunct in successful work:

"Will you kindly send me the titles of very simple but popular music for the services of Morning and Evening Prayer? Chanting is beyond the practical reach of many missions. We often have to depend upon the assistance of people who do not understand chanting, and who do not like it.

"This matter is frequently a great source of trouble. People can, as a rule, sing simple music, and read it to a certain extent. If our Church would allow hymns to be sung in mission work, instead of the Morning and Evening Canticles, it would be a blessing. People easily become tired of too much reading in the service. The reading of the Psalter and long lessons may be very beautiful in theory, but tired working people do not come to church for the purpose of reading the Bible and Psalms so many times a year. This is all very well for monasteries and convents, and many of our parish churches, but if we want to win people in the mission field, the Prayer Book must not be used as a big stick. The Church of Rome is wiser in these matters than we are."

We repeat the advice so often given in this column—"Send for sample copies of what you want, to the best publishers of

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In regard to chanting, it is not a matter

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of such huge difficulty that it should be given up entirely without making any effort to succeed. Let a short canticle be practiced until thoroughly mastered, and then another, and another, and the chances are that the people will become interested. Then the shorter Selections should be taken up. Undoubtedly there is much truth in what our correspondent says about mission music, but sooner or later a mission field enlarges, and it cannot remain stifled, and restricted to the merest elementary musical work.

We received a letter not long ago from a rector in a Southern city stating that the singing of the Psalter was a hopeless undertaking, and that congregations and choirs could not be expected to make any progress in it. That the best plan was to give up the idea entirely and not waste any time on it!

Yet this is not the theory taught by the Church at large. The chief reason why people do not chant better, both canticles and psalter, is that there is practically no effort made to teach them. True, people do not like long services, but is there not considerable elasticity allowed by the substitution of Selections for the Psalter for the day? As to the use of special services for missions, our correspondent from Florida might get permission from his Bishop to compile a form of service which could be employed on occasions justifying an abbreviated or special type of service.

The popularity of hymn singing has been demonstrated in a peculiar way at St. Paul's Chapel, New York. There is a regular "hymn singing service" on stated days in the week, and even in the very hottest weather in July and August there has always been a fairly good congregation. In the winter from two hundred and fifty to three hundred and fifty people attend. What our Florida correspondent says about the substitution of hymns for chanted parts of the service may be true in certain localities and under certain conditions. But the giving up of chanting strikes at the root of our choral system, because the Psalms are the very nucleus of that system. If such a theory gained much ground it would be very disastrous to the cause of ecclesiastical music in general, and would practically annihilate the fundamental traditions of our Church music.

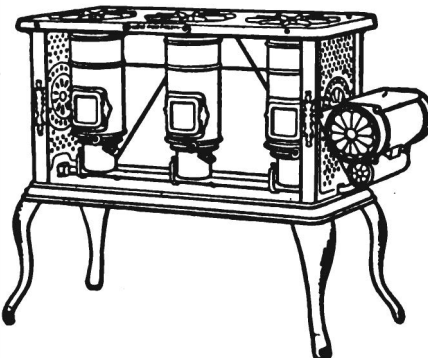
On May 7th, Mr. Felix Lamond, organist and choirmaster of Trinity Chapel, gave one of the most brilliant organ recitals of the season, at St. Paul's Chapel, Columbia University. The following was the programme:

- Prelude and Fugue in B Minor *Bach*
- Allegro from the Sonata in E Flat *Bach*
- An air composed for Holsworthy Church Bells *S. S. Wesley*
- Introduction and Allegro *F. E. Bache*
- Con moto Moderato *Smart*
- Andante in G *Smart*
- Allegro, from Symphony No. 6 *Widor*
- Intermezzo, from Symphony No. 6 *Widor*
- Cantilene Pastorale *Guilmant*
- Cortege March (arranged by F. Archer) *Gounod*

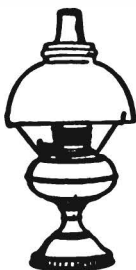
The Bach numbers were particularly well played, and so were the Widor selections. Mr. Lamond plays too seldom in public. His technique is far above that of the conventional organist, and his performance at the Columbia Chapel easily places him in the very first rank as a solo recitalist. We doubt if there is a better organist in this country. The organ at St. Paul's Chapel is a noble instrument, the tonal qualities of which are enhanced by the building in which it is fortunately placed. There is nothing of the dead and smothered effect in this chapel, so customary in our churches, and brought about by inferior architecture, carpets, curtains, and cushions. The sooner we have more church buildings of this sort the better it will be for Church music, and Church architecture generally.

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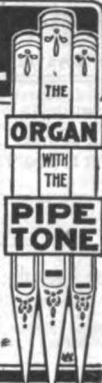
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