

The Living Church

VOL. XXXVII.

MILWAUKEE, WISCONSIN.—MAY 4, 1907.

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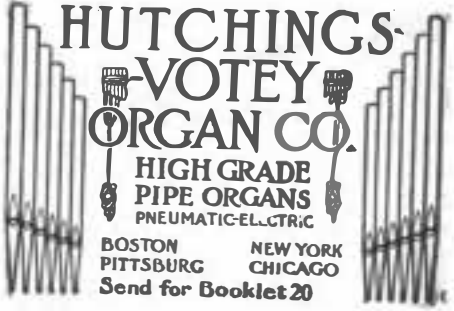
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THE CHURCH AT WORK [Illustrated]

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THE SIMPLICITY OF DIVINE STATEMENTS.

GREAT has ever been the force of simplicity and directness. "Lo, now speakest Thou plainly, and speakest no proverb," is the cry of satisfied hearts, everywhere and always, as the full light of comprehension penetrates the darkened understanding.

And this directness of statement is notably characteristic of all the greatest enunciations of the Word of God. Nowhere in written language, whether in the realm of fiction, poetry, or history, do we find great events presented with the absolute simplicity, both in phraseology and statement, as in this Record of the Ages; and in fact, is this noticeably true in inverse degree to the importance of the event recorded.

The history of Creation itself, in all its sublimity of interest and import, is narrated in language that a child can comprehend, with total disregard to scientific terms confusing to the average intelligence. In the calm, majestic declaration: "God said, 'LET THERE BE LIGHT, AND THERE WAS LIGHT,'" the key-note seems to have been struck to which is attuned all later declarations of divine truth and power, illustrated, further, in the wondrous history of the Flood transmitted with a plain statement of fact, unadorned and akin, as it were, to the primitive simplicity of the age.

So are we brought to the vital truths and supreme events of New Testament record. Surely would it seem that the mystery and the marvel of the Incarnation had moved the historian with impulse, and a conscious privilege, to clothe an event of such power with all the grandeur that human language and imagination could bestow. On the contrary, it is presented with a chaste and exquisite directness irresistibly beautiful and impressive—its angel choir making musical the silence of night, its chosen witnesses a few devout and lowly shepherds.

Likewise the history of the Resurrection, transmitted to the world with no slightest effort in the interests of dramatic effect, such as human invention, or imagination, would have deemed alluring, and indispensable, in perfect keeping with the majesty and sublimity of the event is the simplicity and directness of the record.

Thus are we fully prepared and in no way surprised, to find the narration of our Lord's Ascension following the same order of clearness of diction and statement, investing the scene with a sublimity and regal dignity which no florid description could have given. In this, as in all the other delineations thus studied, it is left to the devout imagination to expand and enrich the scene transmitted at will; and it is a privilege which few fail to prize and exercise. But in no instance is credence of the great Fact, nor faith in its verity, purchased through appeal to man's love of the marvellous.

Neither is there effort to explain or elucidate the mystery presented. In a dignity supreme and unchallenged, partaking, we may say, of the majesty of deity, the events of the Life divine stand forth, "dwelling," as it were, "in the light which no man can approach unto," and therefore which no man can fully apprehend. Hence must they be accepted, or rejected, in all their unqualified and unconditioned claim to verity.

Clear and unmistakable had been the declaration: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." Wholly in accord, therefore, with the clearness of that statement the record which follows, shortly:

"And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight." "He was received up into Heaven, and sat on the right hand of God."

L. L. R.

THE BEST SORT of revenge is not to be like him who did the injury.—Antoninus.

REPRESENTATION IN THE HOUSE OF DEPUTIES.

HERE was read before the Church Club of New York in October of last year, an address by Mr. Francis Lynde Stetson, afterward printed in pamphlet form, in which was lucidly considered the difficult question of representation in the House of Deputies. That subject, he declared, is one that requires consideration for two reasons: "The first is the overgrown size of the body, now exceeding and necessarily increasing beyond the limits of reasonable conference and discussion. The second is the gross and unjust inequality in the representation of the communicants in the several dioceses, resulting from the arbitrary allowance of eight deputies to every diocese regardless of the number or the amount of its churches, or institutions, or congregations, or communicants, or offerings."

Mr. Stetson was undoubtedly right to a considerable degree with respect to both these reasons. The total membership of the House of Deputies, comprising, as it does, four clerical and four lay deputies from each of sixty-three dioceses and one clerical and one lay delegate from each missionary district, is 558, and it increases at the rate of eight for each newly constituted diocese and two for each newly constituted missionary district, foreign or domestic. Seldom or never does a General Convention meet without one or more dioceses and missionary districts being created, and in the natural growth of the Church, it is to be anticipated that these will continue to increase. It is obvious, therefore, that if that subject is not dealt with at the present time it can only be postponed at most for a few years. Mr. Stetson shows that 463 members were actually in attendance at the General Convention of 1904, of whom "at least two-thirds had been accustomed to participate in public speech or debate, and had been selected with some reference to that qualification." It would be wholly impossible that any considerable number of them should have the opportunity to address the House, not only on every question, but on any question; for if that theoretical right should be "exercised only once by each deputy, it would consume 115 hours; while from beginning to end the Convention of 1904 was in legislative session for only 67 hours." Mr. Stetson observes further that if there are two hundred "unnecessary deputies," the cost of their attendance every three years must amount to at least \$20,000.

To these observations we may add some others. Legislation is at the present time most difficult to obtain in General Convention, and unless the Church be substantially unanimous for any projected measure, it becomes almost an impossibility for it to be enacted. We have long been accustomed to the spectacle of well devised plans sent from the House of Bishops to the House of Deputies, treated with little or no discussion by the latter, and finally relegated to oblivion or conveniently referred to the "next General Convention," simply because of the impossibility of giving attention to them. Against the 67 hours once in three years which General Convention gives to the legislation of the Church, Congress is in session from six to nine months every alternate year and three months of each intervening year. That General Convention can keep on indefinitely to legislate for the Church in such a brief period with its abnormally large House of Deputies is impossible. There is, too, a lesser difficulty in that the size of the body makes it impossible for as large a number of spectators to witness the debates as might be desired and as would be for the welfare of the Church. For all concerned it seems important, if not absolutely necessary, that the size of the House of Deputies should be reduced. In the revision of the Constitution, which was finally accomplished six years ago, provision was made whereby that reduction in size might be accomplished by an amendment that "the General Convention by canon may reduce the representation to not fewer than two deputies in each order." On the other hand it is provided that if the clerical or lay representation of any diocese demands a vote by orders, and invariably in case of the revision of the Constitution or of the Prayer Book and in some other particulars, each diocese shall have a single vote regardless of the size of its representation.

When we consider the second of the principles enunciated by Mr. Stetson, that is to say that in reducing the representation there should also be provision for what is commonly called "proportionate representation," it is to be remembered that this constitutional provision quoted above may at any time restore the present equilibrium of dioceses whatever be the apportionment of its deputies. It would seem, therefore, that under these provisions no invasion of the rights of the smaller dioceses could

be enacted without their consent, even if such invasion were possible—which apparently is not.

What has continually stood in the way of any form of "Proportionate Representation" is not that there is theoretical objection to such a plan, but rather that no workable plan by which it could safely be accomplished has ever, so far as we recall, been set forth. It must be remembered that proportionate representation of the American people in the federal House of Representatives is made possible only by means of the federal census. Not only is it impossible for the Church to have such a basis for representation in its councils, but the statistics which we have are so deficient that the reported communicant lists cannot safely be used as a basis for representation. Year by year do the Church almanacs report large fluctuations in the relative standing of dioceses. "So various are the interpretations of different clergymen as to who should be counted as communicants," says the editor in the *Living Church Annual* for 1907, "that new rectors frequently erase hundreds of names from their predecessor's rolls at one sitting, and never does a year pass that some dioceses do not appear in the tables charged with net decrease in communicants, to be accounted for by such sweeping reductions in parish rolls."

How serious are the inaccuracies in figures officially reported and the anomalies caused by these revisions in the registers in many parishes, may be shown by some of the instances cited in the *Annual*. Thus, in that for the present year, it is shown that returns in the diocese of Pittsburgh report a net decrease, in the year, of 1,048 communicants, which the editor of the *Annual* shows to be due to errors and omissions, which he has been able to discover in sufficient number to give the diocese in fact a gain of 432. Maryland reports a decrease of 962, though the Bishop explains that there has really been an increase of 750 during the year, "but that this has been more than offset by carelessness in giving too large totals in former years." A decrease in Rhode Island is caused by cutting 159 communicants from the list of Grace Church, Providence, and 144 from that of Trinity Church, Newport. Tennessee reports a decrease, explaining it by the fact that 237 communicants are dropped from the roll of Calvary Church, Memphis, and 62 from that of Christ Church, Nashville. Statistics for Colorado are obtained by making an estimate, since the official figures are too incomplete to be used as a basis for computation. The same story has repeatedly been told in the opening editorials in the *Annual* for many years past. The *Annual* of 1906 shows a decrease for Western Massachusetts, where a parish had cut a communicant list of 480 to 320, and another from 365 to 285. Some light upon what would be the condition in the Church if proportionate representation based on official reports of communicants were to obtain, may be gathered from an explanation given to the editor of the *Annual* of 1906 from Minnesota, as explaining the decrease in communicants of that diocese as follows:

"We have proportionate representation. During the years before a probable Episcopal election, the larger a rector's list, the larger was his influence in the Diocesan Council. By simply avoiding illegal pruning, and keeping on all names not removed by letter of transfer, death, or excommunication, he could have a large delegation. But after the new Bishop had been elected, and particularly after the Apportionment Plan began to draw invidious attention to the parish with a large list which did not give in due proportion to missions, it was not surprising that some of the clergy began to feel it would be better to have their list reported bear a more close resemblance to the actual facts."

From all this it may be gathered positively that our rolls of communicants in the parishes, and therefore in the dioceses, are much too incorrect and too easily varied, to be used as a basis for representation. Should that basis be adopted, we should certainly find that there would be very grave suspicions of "padding" of rolls from time to time and from place to place, whether or not such suspicions were well founded; and unless human nature shall be subject to material improvement within the next few years, we strongly fear that there will be instances in which the belief would not be wholly unfounded.

These considerations, together with some subsidiary ones, have impelled us in recent years, when the matter has arisen for discussion, to feel that no satisfactory basis whereby proportionate representation can be enacted, obtains among us. There is, further, the serious difficulty that members of General Convention must be elected by the dioceses, not by districts, as members of Congress are elected, but by a diocesan convention; the mode corresponding to that by which senators are elected, not by the people but by the legislatures of the several states.

The House of Deputies, under present conditions, corresponds to the United States Senate, and could not easily be conformed to the House of Representatives. If proportionate representation based on strict mathematics should be devised, there would be no opportunity for minority representation in a diocese such as is quite frequently found from the larger states, in the House of Representatives, but the entire number of deputies, being elected by one body at one session, would necessarily represent only the majority of that body.

This would seriously impair the truly representative character of a body chosen as deputies to General Convention must be elected—by the several diocesan conventions. If the present system is unfair to the larger dioceses, the proportionate system would be still more unfair to the minority of those dioceses when it should be of any considerable strength.

YET THERE IS a basis by which a graduated representation may be obtained in the House of Deputies without introducing this uncertain element of communicant rolls. We refer to the list of clergy canonically connected with any diocese. That would present a basis for computation that would be absolutely exact, for under our system, each Bishop is able to state the number and names of the clergy upon his roll with entire accuracy. It is that basis that now obtains in the assessments upon the dioceses for the expenses of General Convention.

If we take the rolls of clergy as a basis, and provide that every diocese shall be entitled to two clerical and two lay deputies (the minimum required by the Constitution), and one additional in each order for each hundred clergy canonically resident or major fraction thereof, we should have, on the basis of the statistics reported in the *Living Church Annual* of 1907, a House of Deputies numbering (exclusive of the one delegate in each order from each missionary district, which would be unchanged and cannot easily be reduced) 334, instead of 504 as now. The deputies would be apportioned among the dioceses as below:

TWO CLERICAL AND TWO LAY DEPUTIES EACH FROM THE FOLLOWING:
(50 or less clergy in each.)

Alabama	Kansas City	New Hampshire
Arkansas	Kentucky	Oregon
Colorado	Lexington	Quincy
Dallas	Louisiana	Springfield
Delaware	Maine	Tennessee
East Carolina	Marquette	Texas
Easton	Michigan City	Vermont
Florida	Mississippi	Western Michigan
Indianapolis	Montana	West Texas
Kansas	Nebraska	West Virginia—30

THREE CLERICAL AND THREE LAY DEPUTIES EACH FROM THE FOLLOWING:
(51 to 150 clergy in each.)

Albany	Maryland	Rhode Island
California	Michigan	South Carolina
Central New York	Milwaukee	Southern Ohio
Central Pennsylvania	Minnesota	Southern Virginia
Chicago	Missouri	Virginia
Fond du Lac	Newark	Washington
Georgia	New Jersey	Western Massachusetts
Harrisburg	North Carolina	Western New York—28
Iowa	Ohio	
Los Angeles	Pittsburgh	

FOUR CLERICAL AND FOUR LAY DEPUTIES EACH FROM THE FOLLOWING:
(151 to 250 clergy in each.)

Connecticut	Long Island	Massachusetts—3
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FIVE CLERICAL AND FIVE LAY DEPUTIES FROM THE FOLLOWING:
(251 to 350 clergy.)

Pennsylvania—1

SIX CLERICAL AND SIX LAY DEPUTIES FROM THE FOLLOWING:
(351 to 450 clergy.)

New York—1

This would introduce the element of a graduated representation in such wise as, in our judgment, to cause little friction, and there would be a possibility that it might be accepted. In connection with the reduced representation of the House which, we have already seen, is so desirable, it might be a wise reform to introduce.

The total membership could be still further reduced if we admit the same principle of representation but omit the provision for transfer to a higher class on a major fraction of a hundred. By such a rule, we should have 290 deputies on the basis of the figures in the *Annual* of 1907, apportioned as below:

TWO CLERICAL AND TWO LAY DEPUTIES EACH FROM THE FOLLOWING:
(99 or less clergy in each.)

The 30 dioceses recorded in the minimum class above, and also the following:

California	Michigan	South Carolina
Central Pennsylvania	Minnesota	Southern Ohio
Fond du Lac	Missouri	Southern Virginia

Georgia	North Carolina	Virginia
Harrisburg	Ohio	Washington
Iowa	Pittsburgh	Western Massachusetts—50
Los Angeles	Rhode Island	

THREE CLERICAL AND THREE LAY DEPUTIES EACH FROM THE FOLLOWING:
(100 to 199 clergy in each.)

Albany	Long Island	Newark
Central New York	Maryland	New Jersey
Chicago	Milwaukee	Western New York—9

FOUR CLERICAL AND FOUR LAY DEPUTIES EACH FROM THE FOLLOWING:
(200 to 299 clergy in each.)

Connecticut	Massachusetts	Pennsylvania—3
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FIVE CLERICAL AND FIVE LAY DEPUTIES EACH FROM THE FOLLOWING:
(300 to 399 clergy in each.)

(No dioceses at the present time in this class.)

SIX CLERICAL AND SIX LAY DEPUTIES EACH FROM THE FOLLOWING:
(400 to 499 clergy in each.)

New York—1

The foregoing classification would so largely reduce the membership, and would so considerably reduce the influence of the larger dioceses in the minimum class, that we believe it would be impossible for it to be accepted. Nor is so large a reduction in membership necessary. We have given the table in order that the relative places of the several dioceses under such an arrangement may appear, but without feeling that it presents a feasible plan.

Yet we believe the first of these tables does illustrate a feasible rule, and one that may, perhaps, be a satisfactory solution of the vexed problem of representation, for many years to come.

We should deprecate the admission of partisan questions into this subject in any wise; but it may relieve some when we say that we do not believe the readjustment of membership in this or in any wise would materially affect the vote on any such questions. Moreover, as we have shown, it is within the power of the clerical or lay deputation of any diocese to demand a vote by diocesan units on any question, and the effect of the graduated representation would be lost on any such votes.

It seems very important that in some manner a solution be reached before the size of the House of Deputies becomes still more formidable.

THE following Pastoral Letter of the Bishop of Maryland touches on a subject of such great importance, that it might well have been addressed to all of the clergy in the American Church. So great is its importance, in our judgment, that we reprint the Letter in full:

DEAR BRETHREN:—I ask your thought, your prayers, and your help in trying to meet a need of the Church which is very sorely felt at this present time. We are praying, and have long been praying, that "the Lord of the Harvest would send forth laborers into His harvest." But our prayers seem to bring no answer. For many years the number of men seeking and entering Christ's service in the Sacred Ministry has been growing less; not in Maryland only, but everywhere. But as responsible before God, as Bishop of this diocese, I must try to meet the need as it exists here. There are in this diocese of Maryland 133 clergymen, more than 150 congregations of worshippers, and nearly 25,000 communicant members. And out of all these, during the last year only two persons were by ordination added to the ranks of the Ministry; and during the whole three years before our last General Convention only four were so added. During that same period four were taken from our number by death. The Church otherwise is growing; its work is growing; its opportunities are growing; the need for its services to souls is growing. The fields and harvest spread wider and wider, but where are the laborers? I said our prayers for laborers do not seem to be answered. Are those prayers real and sincere? Do our deeds and our efforts go with our prayers? One hundred and thirty-three clergymen, bringing only one new one in a year! Brethren of the clergy, is it possible that some part of the fault may be with you? Four times a year there are the stated times of ordination, and in connection with them the Ember days and their special prayers in relation to those to be ordained. Every one of those Sundays would be a grand opportunity for speaking to the people about the Sacred Ministry and Christ's call for ministers. If we emphasized those Ember days and made their observance real, might we not expect some result? Dear brethren, I entreat you, speak warmly and often to your people about this. Give it fair place in your preaching. Why can it not be made a custom that at each Ember time one of the Sunday sermons should be concerning the Ministry, its nature, its divine institution, the need of it, its work, and an appeal to parents and to young men? It is a matter to which, in the training of His first Apostles, the Lord Himself gave a large part of His three years of labor; to which He gave His personal interest in the selection of men, and about which He spake and taught much.

But is there not another fault? How many of you, brethren of the clergy, are watching and studying your boys and young men for

this purpose? Are the boys in your Sunday School ever warmly reminded that Christ is calling some of them to this grandest of all ways for using life for Him? I think of one parish where, for many years, it has been the pastoral usage to go personally to young men, inviting and persuading them to this holy calling. And that fidelity has been blessed with good results.

I must appeal also to Christian fathers and mothers. Your influence in determining the course of the lives of your sons is very great. The calls of the world are very tempting; its business and its various professions, its money-making methods. Will you add your influence to those calls? Or have you faith to suggest something better? You cannot compel. We do not ask it. Christ does not ask it. But do not hold your sons back from that higher calling. Help them to choose it, and pray that they may do so.

Besides the clergy and the parents, the parishes or congregations have their special duties in this respect. Every fairly strong parish ought always to have at least one candidate for Holy Orders; but out of our more than 100, there are not more than five that do so. And more than this, every really strong parish—strong enough to be self-supporting—ought to be making generous provision for the expenses of the work of theological education. Theological seminaries, learned professors, the personal expenses of the students, all call for money. A strong parish might not only find the candidate, but, so far as it might be necessary, make provision for his support. This diocese of Maryland has enacted a rule that each congregation should once a year make and send to the Bishop an offering for theological education. If this rule were generally obeyed by all, my hands would be much more free to find and encourage and help worthy young men.

I earnestly entreat you, dear brethren, to ponder these things; to pray more and more constantly and earnestly, that the Lord would send forth laborers into His harvest; and to let your deeds go with your prayers and prove their reality.

With most loving desire for your highest welfare,

WILLIAM PARET, *Bishop of Maryland.*

THE very handsome programme accompanying the invitation to attend the 50th anniversary "Commemorative of the Founding of J. & R. Lamb, Held in the Lamb Studios, New York City, April 27th," entitled a "Symposium on Beauty," marked the event as unique in the business world. Musical composers and artists, the "Choral Society J. & R. Lamb," with choristers, assisted in the programme. The overture, "The Awakening of the Spirit of Beauty," composed by Christian Kriens, was performed by the orchestra. Mr. Richard Lamb gave an address of welcome, and Mr. Joseph George Lamb a greeting. "An Essay on Beauty," by Osborn Rennie Lamb, followed by "Ode to Love," by the same author, to a musical setting by Harriet Claiborne Dixon. "Beauty as an Educational Force," by Frederick Stymetz Lamb, was followed by an "Ode to Truth," by Oliver H. Booth. Mr. Charles R. Lamb gave the historical sketch of the "Founding of J. & R. Lamb." More music followed, ending with Barnby's "Angelus."

The American Church owes much to this house for its ecclesiastical designs. If all the facts were told in the historical sketch, we presume the low state of the Church fifty years ago, was a serious bar to the development of ecclesiastical construction. Altars were forbidden in some dioceses and an "honest four-legged table" took the place of the altar. We recall an incident that occurred when the "Protestant Episcopal Publication Society" (or a similar title), published the *Children's Magazine*. The publisher placed one of Lamb's advertisements of altar crosses on the cover. As soon as the magazine was circulated, one of the dear old Bishops of that time, wrote to the publisher that such an advertisement must not be printed again. To realize the change that has come over the Church since that time, read the description of the new altar just erected by J. & R. Lamb in St. Paul's Church, Fremont, Ohio, noted in the Church at Work department. It was Bishop Bedell of blessed memory who made the protest, some forty years ago. Puritanism in the Church died hard, and the pessimists of to-day should study the history of the last half century, and they would take heart and become optimists in all of their work for the Church.

Our congratulations are heartily given to the continued success of this now venerable House.

THE death of Dr. Fulton removes from the Church without doubt the ablest of her editors. With Bishop Harris and Dr. Cushman, both deceased many years since, he was the founder of THE LIVING CHURCH thirty years ago, though the editorial connection of that brilliant triumvirate with this paper was of only short duration. It is as editor of the *Church Standard* for a number of years past that his most notable service has been performed. He had been a keen controversialist, and the wide range of his knowledge of Church history was of

great value to him. In his latter years, however, he became impatient over the lesser controversies of the Church, in the presence of the danger to the Faith which he saw in present-day attacks upon vital Christianity. Indeed with an old man's forebodings he was inclined to be pessimistic over the Church's future.

He has been a prominent figure in General Convention for many years past, and has had much influence in shaping the legislation of the Church. Through the books that he has written, too, his name will long be remembered. Though smallest among them in bulk, his pamphlet reply to the Pope's Bull on Anglican Orders was perhaps the most useful of these.

He dies at an advanced age. That he may receive at the hand of God mercy and light, is our prayer and that, we are convinced, of all who have come in contact with his work.

WE recently noted in these columns that the Mexican authorities had seized one of our churches, and that, too, without any explanation as to the reason for so doing. Under date of April 20th, Archdeacon Bates, in a private letter, says:

"The situation has slightly changed, though still much straitened. After several attempts by different parties to get a hearing, our senior warden a few days ago succeeded in getting an official to break the seal on the front door of the church. But this officer imposed the strictest injunction that not an article of any nature whatsoever should be taken out of the church.

"What the end will be I cannot say. If the officials would state their position, we could meet them. But they give us no opportunity whatsoever.

"All my supplies for use in holding services at points outside of Torreon are in this church. The result is that I now go to my outstations empty-handed. It might be interesting to you to know how I hold services under these circumstances. A few days ago I went to Jimulco, taking my Bible and an old Presbyterian hymn book that I accidentally picked up. We had not another help. Seventeen people, mostly men in work clothes, made up my congregation. I sang some old hymns and some of the people helped as best they could without a book. I read from the Bible and offered some prayers. I gave them also a sermon. You can easily imagine that this was far from a Prayer Book service. This people always welcome me most warmly. I shall hold other services of this character at other points during this present week."

THE publication of the first volume of Professor Hall's treatise on Dogmatic Theology represents a distinct gain in Anglican literature. Dr. Hall contemplates a series of ten volumes, covering the subject in a systematic way, and giving in English such a work as has hitherto been confined to the Latin language or to European Protestant treatises. The first volume is the *Introduction*; but it should not be supposed that its value is wholly dependent on those volumes that are to follow. It is a careful statement of the place of theology as the Queen of sciences, the respective places of faith and knowledge, the relation between Catholic and Anglican standards—a very discriminating consideration—and much of similar import. We shall review the book more carefully in a later issue, but it is a pleasure thus early to draw attention to the importance of the series and of this initial volume, which gives promise of a work of the first magnitude.

ANSWERS TO CORRESPONDENTS.

COR.—(1) A biretta ought not to be worn by a layman on any occasion unless he be a candidate for holy orders, and then only in the Seminary, if it should be the custom of the place. (2) It has been permitted for some time now for laymen to act as master of ceremonies even at Mass. (3) In cold climates, cassocks are nearly always made with short capes. The cape, however, ought never to be worn outside the surplice. Only Bishops and Canons are permitted to wear a short cape, called a mozetta, over their surplices or rochets in choir.

M. P. S.—It is quite possible for a priest to belong to one diocese and to be licensed by another Bishop to officiate in his jurisdiction. If you can afford to pay a priest for a whole year, and your own priest does not provide you with adequate ministrations, your best plan is to consult the Bishop of the diocese and ask his advice; telling him that you are willing to support a priest, but that the present incumbent is not willing to do his duty.

CHURCHMAN.—A Churchman, on no consideration should allow himself to be married by a sectarian minister. The lady's right to choose a clergyman can have no weight in this case, as your being married before a sectarian minister would involve contempt of the hierarchy of your own Church, and would imply that you considered Protestant ministers on a level with your own priests. The marriage, however, even in such a case, would not be invalid, because the ministers of the Sacrament of Marriage are the contracting parties; but your marriage would be unblesed, as the sectarian clergymen have neither the power nor the right to bless in God's name, in the same sense in which priests have. Would it not be a better plan to persuade your fiancée to make her submission to the Church before your marriage?

PROGRAMME OF THE ENGLISH CHURCH CONGRESS

To be Held at Yarmouth in October

VESTMENTS PRESENTED TO THE BISHOP OF ARGYLL AND THE ISLES

The Living Church News Bureau
London, April 16, 1907

THE programme of subjects for the Church Congress to be held at Great Yarmouth, Norfolk, in October, has now been settled by the Subjects committee; though it is to be understood that this is still open to modification in detail. The following is the list of topics:

Self-Government in an Established Church: Its nature and method; Its relation to the State; Contrasted with Disestablishment—Its advantages; Its dangers. The Prayer Book and Modern Needs, with special reference to the Ritual Commission: Proposed new rubric—special ministerial vesture; proposed liturgical modifications.

Endowments: A provision for the religious needs of the nation; A trust accepted by the Church; Inadequacy of the voluntary system. Church Finance: The readjustment of Church revenues—Episcopal; Cathedral; Parochial.

The Future of Religious Education: In the home; In the school; In the College. The Moslem World—A Challenge to Christianity; In India; In Bible lands; in Africa.

How to Teach the Old Testament: In relation to the Christian faith; In relation to science and history. The Anglican Communion, with special reference to the Pan-Anglican Congress: The problem of a central authority; Common action by the self-governing Churches; The proposed Thankoffering.

The Present Conditions of Religious Life on the Continent of Europe, and their lessons for the Church of England to-day.

Christianity and Economic Problems: Modern social ideals; The labor movement. Ancient Faith and Modern Thought: Recent attempts at re-statement; Gains from psychology.

Temperance Legislation: What is needed? What can be achieved? The Church and Poor Relief: Administration of the Poor-law; Relief of casual distress; Separation of spiritual ministrations from temporal relief.

Our English Sunday: Special needs of—towns and villages; Workers in fishing industry; Week-enders and temporary populations.

The Mission of the Comforter—Our Greatest Need: The Holy Spirit and the Church—In worship; In witness; In work.

The Means of Spiritual Revival: Parochial Missions; Conventions, Retreats, Quiet Days; Activities of Christian service.

The Bishop of Argyll and the Isles has received from the congregation of the Cathedral Church of St. Paul, Dundee, of which he was Provost prior to his consecration, a cope and stole, and a mitre as a private gift. "Apart from its exceptional beauty, the cope bears an historic interest, as the design of hood and orphrey is an adaptation of an ancient chasuble of St. Thomas à Becket, showing the old 'flower' design, considered by some as the most perfect model for Church embroideries. The tracery is worked out in gold threads on a rich plum color, while the cope itself is of ivory damask and cloth of gold. The morse, or clasp, is an example of fine figure-work (the Head of our Blessed Lord). The richly embroidered stole is copied from one worn by the same prelate, and so is the mitre (a private gift), which is an exact copy of one preserved in Sens, Normandy [?]
—so that the entire set is in harmony." The embroidery has been done by some ladies trained in the East Grinstead Sisters' School of Embroidery. It is stated that a set of eucharistic vestments are in hand to complete the presentation. The Bishop wore the cope and mitre in the Easter procession at St. Paul's, Dundee.

An address was presented to the Rev. V. S. S. Coles, principal of the Pusey House, Oxford, before Easter, signed by 600 men, including thirteen Bishops. The signatures were collected by private effort, but if the matter had been made public, many more would have been received. It is proposed also to present Rev. Mr. Coles with a chalice and paten. The address is as follows:

"We, the undersigned, being some of your very many personal friends, wish to assure you of our deep sense of all that God has permitted you to do for His Church, by your long and unwearied ministrations, in retreats and missions, as theologian, hymn-writer, parish priest, director, and as the never-failing guide of generations of men who have sought your advice and have profited by your example. And while we wish to assure you of our love and gratitude, we pray God that you may be spared for many years to come to continue your great work, and to maintain the battle for the faith in the anxious days which seem to lie before the Church of England."

According to a correspondent of the *Guardian*, the Rev. R. C. Fillingham, the suspended vicar of Hexton, has excited much disturbance in Cordoba, Spain, by distributing broadcast a pamphlet denying the Resurrection of our Lord Jesus Christ. The clergy in that place feel the matter very strongly, and a sermon was preached in the Cathedral on Easter morning, denouncing him and his heresies.

The Bishop of Kensington, as rector, presided at the Easter vestry meeting of the city parish of St. Botolph, Bishopsgate, when an important question was raised by the nomination of a Jew as church warden. The vestry clerk said that, having heard that the nomination would be made, he had made careful inquiries into the law. He had taken advice, and seen the chancellor of the diocese, and he was bound to say that a Jew was absolutely disqualified. That was decided by Lord Stowell. Eventually the Jewish candidate had the decency to withdraw from the contest.

The *Guardian* states that the Archbishop of Armagh and Primate of All Ireland (Dr. Alexander) completed his eighty-third year on Saturday. He is the senior, it is added, both in years and consecration of all the Bishops in the United Kingdom, having been consecrated in Armagh Cathedral to the see of Derry and Raphoe on October 6, 1867, so that in six months he will have been forty years in episcopal orders. Bishop Bromby, who resigned the see of Tasmania in 1883, is apparently his only senior both in years and consecration, for he was born in 1814 and consecrated Bishop in 1864. "But Dr. D. S. Tuttle, Bishop of Missouri, and Presiding Bishop of the American Church, was consecrated in 1867, the same year as Archbishop Alexander, and is still 'in harness.'"

Messrs. Spottiswoode & Co. (London), publishers of the *Church Quarterly Review*, announce that the subscription rates, commencing with the April number, will be 10/- per annum instead of 20/-, post free. Single copies 3/- instead of 6/-. There will be no change in the style or character of the *Review*, but some articles will be signed.

The third session of the twelfth Synod of the diocese of Salisbury was held in the chapter house of the Cathedral, last week. In his address, the Bishop referred to the Royal Letters of Business and the proposed revision of the rubrics of the Prayer Book, and said they should follow one of three courses. First, they might adopt the proposal of Bishops Samuel Wilberforce and Harvey Goodwin, in 1869, made to, but not accepted by, the Royal Commission of that time, to add to the Ornaments Rubric the words, "Or as may from time to time be canonically ordered by the Provincial Synods or Convocations of Canterbury or York empowered by Royal License to enact a canon or canons on the subject"; secondly, they might follow the general line, if not the detailed provision, of the recommendations of the Convocation of Canterbury in 1879; or, thirdly, they could do as the Church in the United States had done and omit the rubric altogether, "leaving the matter of ornaments, both of the Church and of the minister, to be regulated by canons or by episcopal authority." No doubt many persons in the Church, he added, would like to see the *minimum* enforced of the Advertisements of 1565, now enforced as the *maximum*. This, in his opinion was impracticable, and would not only drive out of the Church a great body of Catholics, "moderate as well as extreme," but would offend the sense of justice of those who took an historical view of the case, which included, he believed, at least the majority of the Bishops. Personally he would accept any of the three courses as regards ornaments, inclining rather decidedly to the first. There is still obviously another line to take, and which, though unreferred to by the Bishop of Salisbury, is most certainly the wisest conceivable one—namely, to leave the Ornaments Rubric and all the other rubrics of the Prayer Book entirely alone for the present.

The Primate has been paying a private visit to Wales. His stay at Abergwili Palace, as the guest of the Bishop of St. David's, was marked by an interesting ceremony—that of the dedication of the chapel by his Grace, 282 years after a similar ceremony (though probably with more Catholic ceremonial) had been performed by his martyred predecessor, Archbishop Laud, who built the original chapel, which unfortunately was burnt down a few years ago.

The Bishop of St. Andrew's, and Primus of the Scottish Church (Dr. Wilkinson), underwent an operation in London yesterday week, which was of a serious character. Yesterday's report was to the effect that his condition showed some improvement, but it was still causing great anxiety.

J. G. HALL.

CHICAGO CANDIDATES FOR ORDERS

A Notable Increase is Seen

BISHOP McCORMICK ASSISTING BISHOP ANDERSON

The Living Church News Bureau,
Chicago, April 29, 1907

THE sermon preached by Dean De Witt of the Western Theological Seminary at the annual Convention of the diocese of Chicago, last May, in which the need of increased numbers of candidates for holy orders was stressed, has been taken to heart by many of the Chicago clergy, and special efforts have been made in all parts of the diocese during the year to induce young men to consider the possible call to the priesthood. The results are already beginning to be seen. At a recent meeting of the Standing Committee, the papers of five applicants were passed upon, and all five men were recommended to the Bishop to be received as candidates for holy orders. One came from St. Andrew's, Chicago, one from St. Barnabas', Chicago, one from St. Peter's, one from Trinity, and one through the efforts of the Rev. Dr. O. A. Toffteen of the Seminary. This is an unprecedented experience for Chicago's Standing Committee. Never before have five applications been received at one meeting. There are also several young men in various other parishes and missions who are planning to become postulants.

A remarkable class of candidates for Confirmation was presented to Bishop Anderson on the evening of April 19th, by the Rev. H. A. Chouinard, at St. Paul's Church, Kankakee. There were 82 souls, 72 being adults and 44 of these being men. This is not only the largest class ever presented in Kankakee, but it ranks third in the whole diocese for the current year. The Rev. George Craig Stewart of Evanston conducted a three days' parochial mission at St. Paul's, Kankakee, from April 10th to 12th, which was far-reaching in its results. The choir of this parish is one of the most efficient in the diocese, having given an unusual number of cantatas since October last. The final service of this special music was held on the evening of the Third Sunday after Easter, when Maunder's "Penitence, Pardon, and Peace" was sung. The congregations attending these cantata services have been so large that the plans for a similar series for next year are already being made.

Bishop McCormick has been assisting Bishop Anderson since Easter in the Confirmation services in various parts of the diocese. On April 22nd, Bishop McCormick confirmed seventeen candidates at Pullman, and on the following evening twenty-three candidates were presented to him by the Rev. N. B. Clinch at Emmanuel Church, Rockford. Both of these classes were larger than the corresponding classes of last year. The parish at Rockford has now nearly three hundred communicants, and is prospering in all departments. The Rev. A. W. Higby, rector of Christ Church, Streator, presented thirteen candidates to Bishop Anderson for Confirmation on the evening of April 23d, this also being a gain over last year's numbers. There are now some eighty-five communicants in Streator, and the work is being steadily maintained. Bishop McCormick held a Confirmation service of unusual interest in the Home for Incurables, Chicago, which is one of the institutions visited for services and pastoral work by the clergy of the City Mission staff. There were seventeen candidates confirmed at this service, which took place on the morning of April 22nd. Weekly services have been held in this beautiful Home by our clergy for many years. That same evening Bishop McCormick confirmed seventeen candidates at the Church of the Atonement, Edgewater (the Rev. Dr. C. E. Deuel, rector). Through the munificence of a member of this parish a new rectory, to cost at least \$15,000 is soon to be built, and the plans are already in the hands of the building committee. On the evening of the vigil of St. Mark's day, Bishop McCormick confirmed a class of twenty-four at St. Mark's, Chicago, presented by the rector, the Rev. Dr. W. W. Wilson. Bishop Anderson also visited the Church of the Good Shepherd, Momence (the Rev. T. C. Eglin, rector), on the same evening, confirming ten candidates. This parish of about 135 communicants, is the largest one in the diocese located in a town of the population of Momence, and has for years been considered a strong evidence of what the Church can do in a thriving country town. The Church of the Good Shepherd, Momence, is one of the most prosperous and efficient congregations in its community, and owns not only its attractive church

but a commodious rectory as well. It was started as a mission by the Rev. Dr. D. S. Phillips, early in his work as rector of Kankakee, and was organized as a parish in 1870.

The Round Table met at the Cathedral clergy house on Monday, April 22nd, at 11 A. M., the Rev. Dr. C. E. Deuel being in the chair. The topic of the morning was "The Church's Relation to Fraternal Secret Societies," and the introductory speakers were the Rev. C. E. Taylor and the Rev. Dr. J. H. Hopkins. The discussion was shared by all who were present, and the best methods of meeting the familiar situations caused by the appearance of such organizations at burials, and incident upon inviting them to attend special Church services, were well brought out. The opinion prevailed that it was usually desirable to extend these invitations for Church services, but that at burials care should be taken to have the Church's offices intact. It was also brought out that the Church should do more to arouse among her laymen the spirit of brotherhood, coöperation and loyalty which the best fraternal societies so powerfully elicit among their members.

A delightful musicale was given at St. Mary's mission house, adjoining the Cathedral, on the afternoon of St. Mark's day, for the benefit of the charitable work of the Sisters of St. Mary, who are in charge of the mission house. The programme was arranged by Mrs. Emerson H. Brush of Elmhurst, and the attendance was gratifying. The net proceeds were over \$200.

The Brotherhood chapters of the West Side held a sectional conference at the Cathedral parish house on Tuesday evening, April 23d, to consider steps for improving the Bible class work in their various parishes and missions. Delegates from most of the chapters were present, and great interest was manifested. Increased devotion to Bible study is one of the main points in the improvement of the Brotherhood work all through the diocese, this year. The executive committee of the Local Assembly is pushing this feature of the year's campaign steadily and with careful planning.

At St. Martin's Church, Austin, the Rev. R. H. Fortescue Gairdner admitted five boys to the Junior Department of the Brotherhood on a recent Sunday. St. Martin's parish is now hard at work raising funds to purchase a pipe organ. Three of the parish guilds have already pledged nearly \$1,000 towards this fund.

The keeping of parish books has been reduced to a science in some of the Chicago parishes. In several of them not only the usual entries of baptisms, marriages, and burial are carefully observed, but service-registers are also kept up, telling all the data of the Sunday and week-day worship, and especially the items relating to the communicant life of the people. The requirements of the convention reports, which ask for the enumeration of the number of men and boys as well as the number of women and girls who are communicants in good standing in each congregation, have moved the clergy in some cases to keep an accurate account of the numbers of men and boys receiving at each celebration throughout the year. Several of the parishes in the city also use communicants' cards at Easter, asking for the name and address of each person receiving on Easter Day. One of the largest parishes in the diocese was thus able, on Wednesday after Easter of this year, to send an earnest letter from the rector to about 175 men and boys who had not made their Easter Communion, urging them to come, without delay, during the "great forty days." Among the results have been some remarkable rejoinders, as well as the return to the altar of some souls who have been long absent.

The Order of the Sons of St. George, which enrolls about 25,000 members throughout the country, and which has over 3,000 members in Illinois, usually accepts in Chicago an invitation from one of the city clergy to attend an annual service on the Sunday afternoon preceding St. George's day, which is April 23d. This year the Order came to the Church of the Epiphany on the Third Sunday after Easter, crowding the church to the doors. Some hundreds of the Daughters of St. George were also present. The rector preached on the life and example of St. George, the text being Psalm xvii. 10. The offering was given to the hospital fund of the order. A large preponderance of the members of the order are Churchmen, and about 350 of them gathered at the sixth annual dinner of the Chicago lodges, held on the evening of St. George's day at the Auditorium Hotel banquet hall. The annual service of the Daughters of St. George was held at St. Mark's Church, Chicago, on the afternoon of the Fourth Sunday after Easter. The sermon was preached by the rector, the Rev. Dr. W. W.

Wilson. The attendance was very large. It is estimated that there are about 350,000 English people in Chicago.

Bishop Anderson has been invited by the University of Chicago to preach the Convocation sermon at the approaching commencement of the University. He has accepted.

Several of the parishes have arranged, since Easter, to hold receptions for the newly-confirmed communicants, in their parish houses. This was done at Christ Church, Woodlawn, soon after Easter, and in some other parishes during the last week in April. The Rev. C. H. Young, rector of Christ Church, is preaching a course of sermons on the Sunday evenings during Eastertide, on "The American Church," showing its divine origin, its Catholic continuity, and its independence of the Church of Rome.

Mr. H. P. Goodwin, organist and choirmaster of St. Mark's Church, Chicago, gave an organ recital on Wednesday evening, April 10th, at the church, the numbers being largely from Bach and Thiele. The offering was for the choir outing fund. One of the yearly customs of St. Mark's is the parish dinner, which was held at Lincoln Center this year, on the evening of April 18th, and was attended by about 250 of the congregation. The addresses of the evening were given by the rector and Dr. Eldridge, and Mr. Charles Timson, the parish treasurer. The evening was a marked success in every way.

The fortieth anniversary of the founding of the Church of Our Saviour, Chicago, was observed on the Third Sunday after Easter, special services being held throughout the day. The congregations were large, and many of the old parishioners who have moved away to the suburbs and to other parts of the city, returned to greet the rector and to attend the services. Bishop Anderson preached in the morning, and the rector, the Rev. J. H. Edwards, gave an historical sermon in the evening. At the Sunday School service in the afternoon, the sermon was preached by the Rev. Arnold Lutton, now missionary at Dundee and Algonquin, but formerly assistant at the Church of Our Saviour. The work of this parish is strongly maintained, in the face of constant changes and removals which are a regular part of the parish life in many of the Chicago churches.

For the past seven years the Rev. Henry Grattan Moore has been the rector of Christ Church, Winnetka, one of the North Shore suburbs of Chicago. During that period the parish has acquired a rectory, an attractive parish house, and recently one of the most beautiful suburban churches in the diocese has been completed, being a memorial building. The rector is now resigning, to become a Canon of the Chicago Cathedral. Winnetka is therefore vacant, as well as St. Peter's and St. Chrysostom's, on the North Side of Chicago.

With the first of May, the Rev. Erle Homer Merriman, B.D., takes up his residence at the Western Theological Seminary as librarian and as fellow-instructor in Hebrew. He will reside at the Seminary, but will continue to assist at the Church of the Epiphany on Sundays. Miss Cornelia C. Jones becomes the rector's secretary and the parish visitor in Epiphany parish.

Among other Chicago churches utilizing the assistance of rector's secretaries and parish visitors, are Grace Church, St. Chrysostom's, St. Peter's, St. Paul's, Hyde Park, and the Cathedral. At Grace Church, the staff includes, besides the Rev. W. O. Waters, rector, Miss Anne Buchly, deaconess, and Miss Irene Lasier, rector's secretary and parish kindergartner, as well as the Rev. E. M. Frank, curate.

The Rev. Albert E. Wells, who was rector of the parish in 1868-9, also addressed the afternoon congregation. The offerings of the day were for the debt still remaining on the church. A largely attended reception was held in the guild rooms on Monday evening, April 22nd, during which the addresses were made by Bishop Anderson, the Rev. D. S. Phillips, S.T.D., and the Rev. A. E. Wells.

TERTIUS.

NEWS ABOUT AUTHORS.

MRS. KATE WOUGLAS WIGGIN, author of *New Chronicles of Rebecca*, sailed on her annual visit to the British Isles on April 10th, and will go this year direct to Edinburgh. Mr. J. T. Trowbridge, the veteran author and editor, who recently published his autobiography entitled *My Own Story*, has been spending the winter in Florida, and has just returned to his home in Arlington, Mass. Mr. Trowbridge will be eighty years old next September. *The Goddess of Reason*, Miss Mary Johnston's poetic drama of the French Revolution, will be published by Houghton, Mifflin & Co. on April 27th. Miss Johnston is now in New York, and expects to go abroad for the summer. Mr. Ferris Greenslet, author of the recent life of *James Russell Lowell*, is away on a short trip to England and Paris, and expects to return to Boston about the middle of May.

CHURCH NEWS FROM NEW YORK

Meeting of the Woman's Auxiliary

CHURCH CLUB MEETS WITH ELECTION OF OFFICERS

The Living Church News Bureau
New York, April 29, 1907

ON the morning of Sunday, April 21st, Bishop Greer preached at St. Thomas' Church, Fifth Avenue, in the interest of the Men's Thank Offering.

On Tuesday, April 23d, at 11 A. M., the New York Woman's Auxiliary held a thanksgiving service at the Church of Zion and St. Timothy. The Rt. Rev. the Bishop Coadjutor celebrated Holy Communion. There was a fair sized congregation. The sermon was preached by the rector of the parish, the Rev. Dr. Henry Lubeck. His text was "And the earth helped the woman" (Rev. xii. 16). The preacher gave a vivid description of the apocalyptic vision of the Woman, the Dragon, and the Man Child, followed by a remarkably able and ingenious interpretation of the text, showing how "the earth"—the physical forces of the world—had helped the woman, who could be regarded as (1) the Blessed Virgin; (2) the Jewish Nation; (3) the Catholic Church; (4) the women of the Church and their work—with an immediate application to the work of the Woman's Auxiliary. The offering at this service was added to the United Offering of the diocese of New York. All who wished to have their offerings credited to an individual or to a parish, enclosed it in an envelope with the name of the individual or parish written thereon.

On Wednesday, the 24th, at 8:30 P. M., the Church Club of New York held its annual meeting for election of officers, and presentation of reports. The reports of work accomplished, of membership, present and prospective, as well as of finances, were all of a most satisfactory and encouraging nature. The present officers were re-elected: President, Dean Van Amrynge; Secretary, Robert G. Hone; Treasurer, H. W. Monroe. After the business of the evening was concluded, the president escorted to the club room the Rt. Rev. Dr. Jocelyne, Bishop Coadjutor of Jamaica, and introduced him to the members and their friends, of whom a large number were present. The Bishop then gave a most interesting and touching account of the events connected with the recent earthquake and the effects on the church buildings in Kingston. He gave also some instances of heroic work on the part of the clergy at that time. Fourteen ruined churches and twice as many half-ruined churches must be rebuilt and repaired. The Rev. Dr. Manning, assistant rector of Trinity parish, in a brief address, made at the request of President Van Amrynge, called attention to the sterling qualities of the colored people who came to this country from Jamaica, and, attributing it to their Church and Prayer Book training, predicted a like result in the case of our American negroes when the Church comes to make herself felt amongst them as she ought to do. A pleasant reception was held after the meeting, in the cheerful rooms of the club, and Bishop Jocelyne was presented to the members and clergy present.

On Wednesday afternoon (the 24th) and Thursday evening (the 25th), the Church Choral Society gave its second recital of the season. The programme was:

Prelude, Organ and Orchestra R. H. WARREN
(First time)

Psalm xix., "The Heavens Declare" CAMILLE SAINT-SAENS
Easter Hymn, "Jesus Christ is Risen To-day"

Congregation and Choirs

Short Oratorio, "The Light of Life" SIR EDWARD ELGAR
Fugue in G Minor J. S. BACH

The New York diocesan Thank Offering committee and the Seabury Society will give a dinner at the St. Denis Hotel on May 16th, in connection with the Church Layman's Council. Bishop Greer will preside, and the Hon. J. Van Vechten Olcott will be the speaker of the evening.

A new site, consisting of six city lots, has been purchased by St. Alban's parish, High Bridge. The old frame church will be moved thither to remain until a new commodious and handsome building shall be erected. The new location is in Ogden Avenue, close to the present one. There is a house on the site, which is to be repaired and used as a rectory. Excellent and earnest work on thoroughly aggressive and definite Church lines is being successfully done by the rector, the Rev. H. R. Fell.

THE CONDITIONS IN THE PHILIPPINES

As Seen by the Bishop of West Texas

BY the mercy of God, this is the 20th time I have been permitted to address you in our annual assemblies: of which seventeen of the addresses were to the Missionary Convocation, and three, including this, to the Diocesan Council.

Since last meeting with you, I have had the great joy of seeing my son and his wife in the far-away home, of their self-imposed exile, over the ocean, and almost under the burning rays of the Equator. They have been laboring with a reasonable degree of success, under Bishop Brent, in planting our branch of the Church in our new possessions, the Philippine Islands: where our Government is wrestling with one of the greatest race problems in the world's history: a problem which seemed to be thrust on us by the fortunes of war, and which we ought not to want to shirk. If we can satisfactorily solve this problem, by demonstrating to the world, and to these new and not very willing wards of ours, that an Oriental people can, by the same methods which have made and keep us great, that is the education of the moral and intellectual faculties, through free schools, and a free Church, be fitted for the exercise and enjoyment of free government, we will have made one of the most valuable contributions to the progress of humanity; and, in so doing, will have taken a long step towards the letting in the rays of the Light of a pure Gospel on the Orient; the final result of which would be the preparation of the East to join the procession of the Occidental peoples in bringing in the reign of universal Peace and Good-will, which would add the crowning proof to the claim that Jesus, our Master and Saviour, is the Light, not of Asia only, but of the whole world. So when I say they are aiding the Government, I feel that they are most effectively helping God to have His "will done on earth as it is in Heaven"; for it was for this He gave His Son to the death of the cross, and the Church can only do its best work in a state where law and order prevails. While the Church cannot safely take a hand in partisan politics, it neglects, at its peril, the broader field of statesmanship. The fruitful source of much of the trouble in the Philippines in the past is the result of the failure of that branch of the Church, which had long been established there, to observe this distinction.

Did I not hope, and earnestly try to believe, that the bringing in of God's Kingdom of Righteousness on earth was the real purpose of Divine Providence in putting us in possession of the Philippine Islands, I should look upon their seizure and retention from a weak power upon which we had forced a war that could only be justified on moral grounds, as nothing short of piracy and robbery; and to hold them now only for their spoliation, and not for the intellectual, political, and spiritual elevation of their people, would brand us as a nation of hypocrites, which would richly deserve the scorn and contempt of the world. This is not the place, nor have I the space to enter upon any critical analysis of conditions in the Philippines, but I might venture to say that I was greatly pleased to learn from conversations with Protestant missionaries and school teachers, who come in close relations with the people, that they were very hopeful in regard to the ultimate improvement of the people under our administration; but all agreed that it would take at least thirty years, or until a generation had grown up under our tutelage, before a very correct judgment could be formed as to the future ability of the people to manipulate, unaided, the delicate machinery of free institutions.

Bishop Brent is hopeful about the work, as he has the field all to himself, neither Protestants nor Roman Catholics having any missionaries among these primitive people; but it will be a long time before any satisfactory results can be looked for. The Bishop's greatest source of discouragement is his inability to secure fit men and women for this field of work. The very difficulty of it ought to be a challenge to our Church people to furnish volunteers to capture this great stronghold of Satan for the Lord.

PLEADS FOR FOREIGN MISSIONS.

Let those of us who stay at home, like "Reuben among the sheep-folds to hear the bleatings of the flocks" whilst our brothers, like "Zebulon and Naphtali, are jeopardizing their lives unto death in the high places of the field" (Judges v. 16-18), see to it that the men and women at the front lack for nothing, whether men or money, to make their self-denying efforts a success. If we can't go ourselves, at least let us send our money to talk for us. I wish we might have the joy of having some of our men and women, volunteering for this service. The Government has no difficulty in finding young men and women for the Civil Service, for the salaries paid them. Are there not those among us, who, because "the love of Christ constrains them," will say, "Here am I, send me"?

All of our Conferences, and plannings for our local Church interests, whether as parishes or dioceses, which bulk so large in our thoughts, have any meaning in our Lord's eyes only so far as they have for their purpose this one final result; upon the accomplishment of which rests the proof of His claim to be the Son of God, and the Saviour of the world (a claim which was never more vehemently and dangerously assailed than at the present time; not even in the days of Arius and Athanasius. The assault is now more subtle, as it is based upon the alleged teachings of science, which denies the possibility of miracles, and therefore of parthogenesis).

If we could accept and apply this truth in regard to the meaning of our local organizations, it would add new zest and lend more power to them.

In God's sight our home organizations are intended to be only depots of supply for collecting and forwarding the means of war to the fighters at the front. There has been from the beginning of man's first appearance on the earth a great war going on between good and evil, *i.e.*, God and the devil. It is the great age—long tragedy of human life, struggling up from the depths toward the heights. The man who is not definitely on the side of the good, is either a traitor or a shirker, and has no right to expect a reward along with the faithful soldiers who have served faithfully where the great Captain placed them.

I have come back to you from over the ocean, where these forces are engaged in the deadliest conflict of the ages; with powers of darkness, entrenched in hundreds of millions of human hearts, through superstitions that antedate our Christianity by centuries, with, I trust, a deeper conviction of the importance of this work, than I have ever had before; and with a more earnest purpose to devote the best of what is left of my brief life to its success, which is assured. Should I fail in securing your hearty and intelligent co-operation, I shall feel that my work of twenty years amongst you has been a failure. Churches, schools, rectories have been built till there is need of no more. But what cares He, who gave *Himself* for us, for stone and brick and mortar and lumber, unless these material things are the outward symbols of the consecration of ourselves to His service?

The only acceptable service we can render to Him is to make known the riches of His grace to the souls whom He redeemed with His most precious blood, but, who still "sit in darkness and the shadow of death," because of our selfishness: who having received the Light, refuse to pass it on to our brothers in the dark.

Brethren, if you have failed to find joy and peace in your religion, it is because you have not sought the power of it in a life of service to fellow men. No one ever hears the real warrior singing: "How tedious and tasteless the hours, when Jesus no longer I see." They have the consciousness of His hourly presence, and of the joy unspeakable which it brings.

"Trust and obey.

For there is no other way,
To be happy in Jesus,
But to trust and obey."

Let us be up and doing and gird ourselves afresh to the work to which the Master calls us.

The Bishop also dwelt quite at length upon the Crapsey case, saying, "I cannot see how any other course (than the trial) could have been taken, than the one adopted by the authorities of Western New York." The Men's Thank Offering also had a large place in his address and he urged very strongly the efforts made in its behalf and hoped that his diocese would at least give \$1,000 for that object.

WESTERN MASSACHUSETTS.

SIXTH ANNUAL CONVENTION.

CHE sixth annual convention of the Diocese of Western Massachusetts was held in All Saints' Church, Worcester, on April 24th. This meeting marks the fifth anniversary of the diocese and the event was fittingly remembered by a grand service held in All Saints' Church, on the evening of April 23d.

The choir was composed of the choirs of the four churches of Worcester, being about 125 voices.

The Bishop delivered his annual address at this service. He noted in speaking of the growth in the past five years, an increase of 5 new parishes or missions, 4 clergy, 1,900 communicants, 4,000 baptized persons, 3 new rectors, 5 new church edifices, and an increase of nearly 100 per cent. in offerings for all objects.

Five new churches have been built or acquired—St. Paul's, Holyoke; St. Peter's, Springfield; St. Andrew's, Ludlow, which stood by St. Peter's; Christ Memorial Church, North Brookfield, which was acquired from the Congregationalists; and St. Andrew's Chapel, Blackinton.

The Bishop further requested that his salary might be reduced, inasmuch as the diocese had bought him a house and he would be called upon no longer to pay rent. On the following day, however, when the matter came up in convention, the members refused to consider such action.

The following officers were elected: Members of the Standing Committee of the diocese—Clerical, Rev. Henry Hague, Rev. Arthur Lawrence, Rev. Thomas W. Nickerson, Rev. Henry B. Washburn; lay members, Alvah Crocker, Edward L. Davis, William A. Gallup, Edmund P. Kendrick. Deputies to the General Convention—Clerical, Rev. William T. Dakin, Rev. Thomas F. Davies, Jr., Rev. Arthur Lawrence, Rev. Thomas W. Nickerson; provisional clerical deputies, Rev. Harold Arrowsmith, Rev. James Sheerin, Rev. Robert K. Smith, Rev. Henry B. Washburn; Lay deputies, Alvah Crocker, Fitchburg, Edward L. Davis, Worcester, Edmund P. Kendrick, Springfield, Hon. Charles G. Washburn, Worcester; provisional lay deputies, George B. Inches, North Grafton, George F. Mills, Amherst, Henry H. Skinner, Springfield, George W. Folsom, Lenox.

THE CHARACTER OF A CHRISTIAN MINISTER

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

Dean of the Episcopal Theological School, Cambridge, Mass.

VI.—DISCRETION.

TO-DAY I bring this little series of papers to a close. I have not said all that I have to say: far from it. But one must stop somewhere, and six seems a good concluding number. It is one less than the days of a week, and therefore is a symbol of incompleteness; it is also one more than the fingers of a hand, and therefore is a symbol of indefinite extension, meaning that one might go on and on. I thought for a moment when I began these essays that I might make the number twelve, which is traditionally derived from the ten fingers of the hands with the addition of the two fists. But in discussions such as this the less there is of fists the better. I stop with six, taking for my last theme the subject of Discretion.

Discretion is the faculty whereby one makes a right distinction. That is what the word means. It signifies the perception of differences, the wise choice between this and that.

This choice the minister is to make, in the first place, between the important and the unimportant. For example, in the occupation of his time, in the making of appointments, in the decision what to do among many things which are clamoring to be done, the parson sometimes determines the effectiveness of his ministry by his discretion. Many men have their work cut out for them by some hand of authority. Their time is apportioned beforehand, and they are required to come and go according to a schedule. But the minister's time is for the most part in his own hand. Such regulations as are set about it, he makes himself. He may rise late or early as he will. Even in the choice between diligence and indolence he has an extraordinary liberty. The patience of the parish exceeds the patience of the most long-suffering of employers, and the parson is perpetually tempted to put it to a test.

In this situation, there are two homely maxims which speak the words of discretion. One is in the words, "Never do anything yourself which you can get anybody else to do." The other is, "Never spend any five-dollar time on fifty-cent jobs." The two maxims mean about the same thing. In every parish, there is more to be done than one man can do. The parson must have helpers. Fortunately, a good deal of the work is such that it may be done by persons who have not been educated at a school of theology. It does not demand a man in orders. This work ought to be distributed among the people of the parish; for their good, as well as for the relief of the minister. And he ought to keep for himself those high essential and difficult services which he alone can do. Thus the Apostles showed their discretion when they decided that somebody else could serve tables as well as they could, and that the apostolic business consisted in praying and preaching. Therein they set a good example to all ministers. The wise parson asks himself, What are the most important services which I can render to my people? And when he gets a good answer, he puts these first things first. As for the other things, they must be done by others, or must go undone.

Discretion is a choice, in the second place, between the expedient and the inexpedient. These may both be excellent things in general; but in particular, and for the moment, and as regards the local situation, one is wise and the other is unwise. For one element in the conduct of a parish is the parish. The work of the ministry is to deal with human beings. All the fine plans, the academic theories, the large ideals, must be adjusted to actual life. Otherwise one will find himself carrying coals to Newcastle, where the supply is already abundant, or to Timbuctoo, where there are no stoves. The problem of the minister is how to give his people that which they need in such form that they will receive it.

In all the discussions about Churchmanship, the fact remains that in the ministry the good Churchman is the man who does good service for the Church, and makes the parish grow. The bad Churchman so misunderstands either the Church or the people that he is unable to bring them into a condition of accord. It is as much his mission to serve the Church by building up a strong, populous, and united parish as it is the business of a salesman to advance the interests of his employer by selling goods. To that end the competent merchant is at great pains to find out what the people want, and to give it to them. Whether their wants coincide with his own taste is another matter. He may eventually bring them to his own taste, and

educate them up to his own ideals. But if he endeavors to do this by refusing to deal in goods of any other color than blue when most of the people prefer green, he will fail with all the certainty of the law of gravitation. And if, in the progress of his obstinate failure, he berates those who disagree with him and tries to drive them to his blue counters with a club, he will not only fail, but will get himself detested into the bargain. I am thinking of the Low Churchman in a parish which cares for the symbolism of ceremony; and of the higher critic in a congregation of quiet, old-fashioned saints who read their Bibles sitting at the feet of their grandmother; and of the High Churchman where the people like a normal voice and are naturally protestant, and still pray under their breath, "From the Bishop of Rome and all his detestable enormities, good Lord, deliver us." These men may be misfitted, but being where they are it is their clear mission, as good Churchmen, to minister to such people as they have, and to approve the Church to the community. There is no sound Churchmanship in the parson who is daily teaching the neighbors to hate the Church. He is a warning example of incompetence and indiscretion.

Discretion is a choice, in the third place, between the right and the wrong. For no man in the community is a clear distinction here of such vital importance as it is for the minister. Because his true success depends upon himself, upon the personality which is behind his words and acts, upon the character whereby he commands the religion which he represents. And people are very sensitive and properly sensitive, in this matter. The least touch of dishonesty, the least departure from veracity, the least stain of vulgarity spoils the priest. That which other men may do carelessly, and recover themselves in the esteem of their neighbors, he may not even think of doing. Daily he prays that he may follow in the steps of Him who "for their sake"—for the people's sake—sanctified Himself.

The minister may not even lose his temper, like another man, and at the same time keep his influence. If he is overbearing, or jealous, or ambitious, or conceited, or sentimental, or ill-behaved, or complaining, it all counts against him and against his ministry. He stands every day in the white light. He needs to begin every day with an earnest prayer that by the grace of God he may direct his affairs with discretion. And he does well to end the day with an examination of his conduct that he may see where he needs amendment. Of all men, he should desire to be better. That is, indeed, the essential and saving characteristic of the Christian minister as of every other Christian person. "That it may please Thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word; we beseech Thee to hear us, good Lord."

THE WISE WORD.

As through the air a robin cleaves
From a quick jar of startled leaves,
And for its mate sounds jocund call,
Its beak upon the sod lets fall
A tiny seed which through the years
Unto a noble tree uprears,
Within whose shadows, flecked with sun,
Exultant children laugh and run,
Where patters fruit upon the grass
From boughs through which soft tremors pass.

So vital is the word that slips
From out the heart through prudent lips,
And in some soul finds stable root
To yield in turn both cheer and fruit
To others who shall bless a speech
So gracious in its power to teach,
The tree rose but because a note
Of joy opened wide the robin's throat;
Let us be mindful of the bird
As bearers of the Wisest Word.

HELEN PITKIN.

THE HOLY GHOST is in us to make us Christ-like. He is in us to communicate life, as the "Author and Giver of life." He is in us to communicate Christ, to enable us to partake of Christ's Body and Blood. He is our never-failing Friend, our never-absent Companion.
—Rev. Arthur Williamso, D.D.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—Bible Characters. The New Testament.

BY THE REV. ELMER E. LOFSTROM

ST. TIMOTHY, BISHOP OF EPHESUS.

FOR THE SUNDAY AFTER ASCENSION DAY.

Catechism: XXIV. Benefits. Text: II. St. Timothy ii. 3.
Scripture: II. St. Timothy i. 1-14.

THE earliest notice of St. Timothy given us is that in Acts xvi. 1-3. From this we learn that his home was at Lystra, that his father was a Greek—probably a proselyte—while his mother was a Jewess. From verse 5 of the lesson and II. St. Tim. iii. 15, we learn the names of his mother and grandmother, Eunice and Lois, and that he was brought up to know the scriptures, *i.e.*, the Old Testament, from his childhood. When St. Paul came to Lystra on his second missionary journey, St. Timothy was there as “a disciple.” This implies that he had been baptized upon the occasion of the former visit of St. Paul (Acts xiv. 6-23). St. Paul calls him “his own son,” which implies that St. Paul himself had baptized him. When St. Paul came to Lystra on his second journey he invited St. Timothy to go with him as a companion upon his journeys. St. Timothy agreed. St. Paul accordingly made inquiry concerning him of the disciples both at Lystra and Iconium, and having received a good report, he probably ordained him to the ministry, first circumcising him as a matter of policy because of the Jewish Christians there. Had he not been ordaining him there would have been no occasion for the circumcising of the young man, but it would have been contrary to the received notions of the Jewish Christians to ordain to the priesthood a man who was not even circumcised.

From this time on he was with St. Paul much of the time. The Apostle kept him busy at the work, sometimes leaving him in charge of a newly organized mission for a time, at other times sending for him to come to help him (Acts xvii. 14; xviii. 5; xx. 4). His presence with St. Paul is shown by the salutations of some of his Epistles (I. Thes., Col., Phil., and Philem.). As the last three of these were written while St. Paul was a prisoner at Rome the first time, we infer that St. Timothy came to him there.

It was after this time that St. Paul left him at Ephesus as we are told in I. St. Tim. i. 3, 18. It will be seen that he was left there in a position of authority—to straighten out a tangle. But what was that position of authority? St. Paul commits unto him a charge which had already been placed upon him with a public service. This will appear from I. St. Tim. i. 18; iv. 14; and v. 6 of the lesson. From a comparison of these references it will be seen that both St. Paul and the presbyters laid their hands upon him. It is worthy of notice also that different words are used of St. Paul and of the presbyters: *διὰ* “by,” in the one case, and *μετὰ* “with,” in the other. There is nothing to indicate that these references both refer to the same event, but there can be no doubt that St. Timothy had been ordained to an office.

Nor can there be any doubt that he was in a position quite different from that of the elders who were ordained in every city. St. Paul tells him what are the qualifications needed for those who would occupy the office of an elder or deacon (I. St. Tim. iii. 1-13). Notice that the term “Bishop” at that time was applied to the office of the elder, as well as the more common “presbyter” or “elder.” It was only later that the name of “Bishop” was applied only to the higher office, the term “Apostle” being reserved for those who had received their commission from the Lord Jesus Christ in His own Person. But St. Timothy is not only told the qualifications required, he is told to receive accusations against the elders only under certain conditions, and is told to exercise great care in the selection of those upon whom he is to “lay hands” (I. St. Tim. v. 19-22). Nor is this all, he is told that “the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (II. St. Tim. ii. 2). If there were any doubt as to the work for which he had been sent to Ephesus, it would be set at rest when we

compare the similar commission given to St. Titus at Crete, where the language is too plain to admit of any other interpretation (St. Titus i. 5). St. Timothy was the Bishop of Ephesus.

The letter from which the lesson is taken is the same from which we last week studied what St. Paul had to say of his life when it was nearing its close. It is the last letter written by him, when he was a prisoner under Nero at Rome. From the opening words, St. Paul unconsciously betrays one of the habits of his life. He prays night and day, and he prays for St. Timothy. In writing to him before, he had charged him to teach the disciples “first of all” that prayers and supplications be made for all men (I. St. Tim. ii. 1-8). He practiced what he preached. Not only in the public services, but in our private devotions we should make use of the ministry of intercession. Let the teacher speak plainly and clearly of prayers for others. See that the pupils make use of prayers and that they pray for their friends, for the work of God, and for His workers. St. Paul’s prayers were definite ones.

St. Paul charges St. Timothy to stir up the gift of God which was given him by the laying on of his hands. He charges him to hold fast the form of sound words which he had heard of him. This last would seem to imply a creed, and if not a formal creed such as we know yet it must at least refer to the sound teaching which he had received. The faith is not something which those who teach it have thought out of their own brains. It is something committed to them to hand down. All who have been confirmed may accept the charge as to the stirring up of the gift of God which was given them with the laying on of hands. Let them refer to the Confirmation service to see what that sevenfold gift was. Let them ask if they are being confirmed or strengthened still by that indwelling Power. If not, whose fault is it?

To be ashamed of the Gospel of Jesus Christ meant something very different in that day from what it means to-day. St. Paul was a prisoner at Rome on account of the Gospel. All around him people were being put to death in cruel ways because they were Christians. Nero had set the city of Rome on fire, and then to avert suspicion from himself had accused the Christians of doing so. The Emperor was giving games at night and lighting up the scene with torches of living Christians covered with pitch and then set on fire. When St. Paul invites St. Timothy to be a partaker of the afflictions of the Gospel it meant something definite. He asked St. Timothy to come to him with all speed—to come to the city of Rome where so many were being put to death (II. St. Tim. iv. 11). That St. Timothy came and that he was arrested and put in prison may be inferred from Heb. xiii. 23. Those who suffered and were willing to suffer such things for the sake of the Gospel came to have a true realization of its value. Our loyalty is not tested in the same way, but tests are not wanting. They seem commonplace enough when compared with the sufferings of the early Christians, but the Master can judge of our loyalty by them. What are these tests? Let the pupils suggest ways in which the Master tests us to-day.

THE CHURCH’S WORK among the heathen has lately been brought prominently before our people. The martyrdom of the Rev. C. C. Godden in Melanesia touches us by the pathos of its human incidents, but adds glory to the mission which was baptized in the blood of Bishop Patteson. Mr. Godden was a young Sydney clergyman who had made his mark in the mother city of Australia, but surrendered all his worldly prospects in order that he might join in helping to evangelize the natives of the Pacific, and soon developed into a successful missionary. He made, it seems, a special tour to welcome back one of the Kanakas returned from Queensland under the White Australia policy, and the man, after receiving Mr. Godden’s greetings, treacherously attacked the young clergyman when he had turned to go away at the close of the interview. It is said the murderer had received punishment in Queensland for bad conduct, and had resolved—according to savage traditions—to kill the first white man he met after returning to the islands. The murder is made additionally sad by the fact that the victim had only been married a short time, and his young wife was sharing his work. We rejoice to hear that it has been decided in Sydney to commemorate the martyrdom in the best possible way, *viz.*, by raising a fund of at least £1,000 to provide for the support of a man to carry on Mr. Godden’s work. And it is quite inspiring to know that the man is ready—a young clergyman and a young layman have each expressed willingness to fill the gap made by Mr. Godden’s death. So in what we are perhaps too ready to call “this degenerate age” the truth of the cry of the early Christians is being once again demonstrated—“The blood of the martyrs is the seed of the Church.”
—*Tasmania Church News*

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.

CARE OF WOMEN WORKERS IN THE CHURCH.

To the Editor of *The Living Church*:

FROM your editorial, contained in the issue of your paper, April 20th, in regard to the care of Women Workers when old and infirm, I judge that you do know that the United (Thank) Offering of the Woman's Auxiliary to the Board of Missions is for that purpose, as well as for the training and support of women, in and for, the mission field. The resolution reads:

"Resolved, That the United Offering of 1907 be given to the Board of Missions for Woman's work in the Foreign and Domestic fields, including the training, sending, and support of women workers, also the care of such workers when sick and disabled," etc.

I shall be pardoned, I am sure, in thinking the women may be trusted to care for their own workers. I trust I shall be pardoned in presuming to suggest that in my humble opinion no better or more appropriate object could be found, to which to appropriate the "Men's Thank Offering"—if they have one—than the "Clergy Relief Fund." It may help perhaps to do away with the stigma of neglect, which rests and has rested so long upon the Church in regard to her old and infirm clergy.

ANNA ELLIS PHYSICK.

THE NAME QUESTION.

To the Editor of *The Living Church*:

THE objections to the change of the name of the Church back to its real name are based, so far as my observation goes, on two misconceptions among our brethren—one, that it is a step toward Rome, and the other, the fear that the change would offend a large portion of our members that are not prepared for it. The latter is a very proper feeling whether well founded or not, and it should be so thoroughly discussed as to show all our brethren the desirability, the necessity, and the rightfulness of the change; so as to bring about the "expediency" as soon as possible. The former misconception, while, no doubt, honestly held, is utterly unfounded. If any one of our membership wishes to take a step toward Rome, would he have to work hard and earnestly for 10, 20, 30, 50 years to change the name? He could at any time not only take one step—he could go the whole way without the least effort. If these of our brethren could be made to feel that it was in fact many steps away from Rome rather than toward her, it might be easier to get their support. Is a step toward Catholicity a step toward Romanism? Is it not rather away from it? And is not every step nearer real Catholicity, in fact as well as in name, placing us nearer and nearer thousands and millions of our separated brethren who now think that Catholicity can be found only blotted with Romanism in the Roman Catholic Church? I am Catholic and I am most earnestly for the change of name, but there is no human power or consideration that could make me take one step toward Romanism. I am in hearty sympathy with the Catholic part of that Church, but real Catholicity will always protest against its Romanisms. As Dr. Clendenin says, Shall we inside the Church "believe in the Catholic Church" and out of the Church only believe in the "Episcopal" Church?

Respectfully,

Wilson, N. C., April 19, 1907.

J. E. HALES.

THE CHURCH AND THE PRESS.

To the Editor of *The Living Church*:

MR. JOHNSON'S statement that the "able editors" of the daily papers "are often Jews or unbelievers" reminds me of the constantly repeated assertion of "A. P. A." times, to the effect that a Jesuit sat at the elbow of every editor. That there may be indifference to the Anglican Church in some cases, or ignorance of its historical position in other cases, I do not deny. But the object of the modern journal—leaving out a few "yel-

lows" of the unspeakable Hearst type—is to give the news as accurately as possible, with impartial comment upon such part of it as seems important; and it is absurd to suppose that hostility to such an influential body as the Church—looking at the matter from the lowest point of view—would be allowed to dictate the editorial policy.

The illustration cited by Mr. Johnson from the *New York Times* is one of those slips possible in the best edited papers. A secular journal called attention to the error. And the *Times* itself, if I am not mistaken, took a far juster view of the recent Crapsey case than many religious journals did. Indeed, it is no exaggeration to say that the comment of the secular press throughout the country on this case was, generally speaking, conspicuously intelligent.

That annoying mistakes about the Church are constantly creeping into the news columns, no one knows better than editors themselves. But too much must not be expected of hurried reporters. If it be asked, as it sometimes is, why accounts of Roman Catholic ceremonies are more accurate than those of our own, the answer is that the Roman priest usually takes pains to give the reporter all the information he needs, while the Anglican priest sometimes seems to delight in putting as many obstacles in his way as he can.

The enemies of the Church are not the newspaper men, but those who eat the bread of the Church and deny her doctrines. And I am sorry to say that there are Bishops as well as priests who show more interest in political reforms, "temperance" movements, and wandering Protestant "evangelists" than in the propagation of the Catholic Faith.

EDWARD FULLER.

Providence, R. I., April 22, 1907.

DOES CHRISTIANITY CARRY CLOTHES?

To the Editor of *The Living Church*:

WHEN we would do good, evil is present with us." We have the idea that Christianity carries clothes and that the heathen, when converted to it, must be clothed, although it has been said that the effect on the natives of Tasmania and Samoa is death, because clothes superinduce tuberculosis.

This question I ask of the General Missionary Society of our Church: Could you not convert the heathen of climes where clothes are a superfluity or a positive evil, without them? Could they not be good without them? If you say No, I reply that with them we are not always good morally either. The innocence of our first parents was maintained without raiment and when it was lost not because of the absence of it, they then and there only discovered the pressing need of it.

This letter may appeal to the humorous in you, but the subject of clothes to those interested in keeping converted savages in physical health, is anything but a smile-provoking one.

Religion is spiritual, yet it is astonishing that the greater part of the ceremonies of it is made potential through draperies, amongst civilized peoples. Not all religion but nearly everything in civilization is a super-imposition on human personality of clothes, and things that men in their innocence are happy and healthful without and grow miserably degenerate physically and morally if they have, until they disappear in dust, water, and vapor. I think that the theme suggested will, if discussed, add to the gaiety of the readers of your paper, who for some time past have had a surfeit of onions and lemons.

Yours respectfully,

Newburgh, N. Y.

FRANCIS WASHBURN.

UNITY—NOT YET, BUT SOON.

To the Editor of *The Living Church*:

A READING of the proposal of the Canadian Joint Committee, in connection with your editorial of April 13th, leads to the conclusion that Church Union is like the "change of name," "inexpedient at this time."

All the same, the Canadian Committee's plan does suggest a way toward this desirable end of Church Unity—not yet, but soon.

In the first place, let us discard the idea that union can be attained to-day or to-morrow, or even next year. The next generation? Perhaps. The Protestant sects have been out of the Church for three centuries. Surely a generation is not too long a time for the working out of a Christian scheme to bring them back again.

Before outlining any plan, let us state the conditions that

must exist or be brought about before there can be any union between the Church and the Protestant bodies.

First—There must be harmony in doctrine.

Second—There must be harmony in orders.

At this time, Churchman and Protestant are essentially agreed as to doctrine. Churchman and Protestant do not and will not agree, as yet, on the question of orders.

Your editorial virtually concedes the matter of agreement, we take it, as to sacrament and doctrine. You say:

"We do not forget the admirable paper read by the present Bishop of Montreal before the All-American Conference of Bishops held in Washington a few years ago in which he showed how closely the Official Declarations of the leading Protestant bodies, as to the sacraments and as to the doctrines of the Church, are in accord with those of the Anglican Churches."

But on the question of orders, the Church and the Protestant bodies stand on widely different grounds. The Church takes its stand on the historic priesthood.

The Protestant bodies deny this.

We Churchmen now, and most of us at no other time, will not be willing to surrender our position on the historic priesthood. Then unity will not come until the Protestant bodies conscientiously accept the fact of the historic priesthood.

They won't do it now.

Their preachers and ministers will not submit themselves to what they believe would be "re-ordination."

Because of these opinions, shall we then make no effort to get together? Certainly not. It should be striven for in Christian love all the more.

The Canadian Committee's plan, in brief, offers three things for our dissenting brethren:

First—The Historic Episcopate.

Second—The Historic Priesthood for future ordinations.

Third—Full recognition of the validity of their present "orders."

The report proposes too much.

Complete affiliation now upon the acceptance of an Historic Episcopate and not an Historic Priesthood is out of the question. To the Churchman that would mean the celebration of Holy Communion by a "priestless rite," and it is certain that the "Church is right in holding that only a priest is empowered to consecrate the sacred mysteries."

But the way to Unity in the future, may it not be attained? It seems as if your editorial itself is illuminating. You say: "Methodists, Moravians, Reformed Episcopalians, and some bodies of Lutherans in Europe already have such 'bishops.' Many Presbyterians and Congregationalists would be glad to have them."

It is a reasonable conjecture that if the Bishops of the Church of England had had the godly wisdom to send priests to the Wesley classes, or to ordain superintendents, the Methodists would have listened to Wesley and never would have gone outside of the Church, thus saving millions from the sin of schism.

If it would have been wise to send Bishops and priests to demonstrate to the Wesley Bands, and if now they and others would be glad to have Bishops, would it not be equally Christian to send Bishops to these brethren upon their asking for them? Isn't that "gladness" on their part a hopeful enough sign of spiritual progress to cause us to act promptly. Certainly a generation ago it could not have been said of them, they would be glad to have Bishops.

Suppose the Presbyterians should ask us to consecrate three of their number to the order of Bishops, and we did consecrate them—first to our priesthood and then Bishops—where would be the harm?

Let us consider what would be the station of such Bishops in the Presbyterian Church to which they would return. It might result in an anomalous condition for them for awhile. More than likely the present Presbyterian ministers would not ask for re-ordination; at least, many of them would not. They would go ahead as they are doing now, and as their successors will continue to do, unless we Churchmen do something to give future Presbyterians the historic priesthood.

Invalid sacraments of course. But their state would not be any worse than it is now, and by giving them Bishops, we have paved the way to give them valid sacraments sooner or later. When it shall come will depend upon that Church, and not upon us Churchmen.

Future ministers of that Church will receive ordination at the hands of duly consecrated Bishops. This may be set down as a fact beyond dispute. Thus in another generation

the Presbyterian Church would be equipped with the historic priesthood, derived, as any priesthood must be, through the Historic Episcopate. With the possession of a valid priesthood would come belief in and loyalty to that principle; at least, unbelief would hardly exceed that in our own Church.

When this condition arrives, then the two Churches would be in a position to unite and to be truly one.

Let our Bishops then follow up the Quadrilateral by adding this proposition: A declaration of their willingness to consecrate to the order of Bishops those clergymen recommended to them by such dissenting bodies as now agree with us as to doctrine.

LOUIS D. WALLACE.

Chicago, Ill.

HAS THE MINISTRY OF THE CHURCH NO FRIENDS?

To the Editor of The Living Church:

ONE might be excused for asking himself, after reading your issue of April 27th: "Has the ministry of the Church no friends? Are there none so poor, in charity at least, to do them reverence? What has come to the priesthood of the Church, the great bulwark of organized Christianity, that it has sunk so low as to deserve nothing but contempt?" In your edition quoted, first a layman, then a Bishop, and, quoting him, a priest outrages his own priesthood in attacking that order of the ministry, all laying on its shoulders the fault of unfavorable conditions in the Church.

Now, if Bishop Burgess is correctly quoted by the Rev. Wm. McGarvey, D.D., in these two statements: "that . . . the quality of the ministry was diminishing"; "the calling has lost in dignity, and in these days it is as common to call a minister a hypocrite as it is to apply the epithet liar to a lawyer," then I say to Bishop Burgess, that in publishing such statements of extremely doubtful correctness he is contributing an entirely gratuitous share in lowering the dignity of the calling which he represents.

Anyone who is familiar with the life of the Church knows that it is quite the fashion to lay the blame for the failures and the unfavorable conditions in the Church on the shoulders of the priesthood. The laity blame the ministry for all the troubles and failures in parochial life, in the majority of cases absurdly unjust; the Bishops blame the priest for failure to "make it go," when the real reason for the failure is simply and solely the fact that there is not enough of the spirit of religion to make it go; priests are unjust in their estimate of their brother clergy, often seeming to forget the obligations of a common priesthood in so doing. If all other forces are combined to lower the value and dignity of the priesthood, this very fact ought to make that order more insistent for its honor.

Mr. Butler of Pennsylvania infers that men do not go to church because the preaching is poor; whereas anyone who is familiar with actual and practical conditions knows that if men don't go to church it is for the same reason that others do not go to horse races—from an entire lack of interest in the matter. I would say to the Rev. Wm. McGarvey, D.D., that when he concludes that young men do not enter the ministry because the ministry has lost in dignity, that he is grossly incorrect in his conclusion; that he is making an unwarranted assumption that the sacred nature of his own calling should rebuke him for.

If there is stagnation in the spiritual life of the Church; if there is little or no gain in adding souls to the Kingdom; if there are few looking to holy orders, why blind the eyes to the real issue in all this serious and unhappy condition of affairs? Anyone who declares that these conditions are so because of anything like poor preaching or loss of dignity in the priesthood, is deliberately dwelling upon surface conditions which, themselves, are caused by the vital evil at the heart and core: and that evil is lack of faith and vital religion on the part of the people of this Protestant Episcopal Church.

If it is true that there is a loss in respect for the ministry, this very fact is a proof of the lack of vital religion on the part of the people. Will anyone say that the Roman Catholic ministry is in any way superior, in intellect or in personal worth, to the ministry of this Church? And yet there is no ministry more respected. And the reason for it lies not in commanding genius, giant intellect, magnificent physique of those priests, but in the pious faith of the people, which faith bids them respect the priesthood as the ambassadors of Jesus Christ. Respect for the ministry has always been an evidence of the presence of real faith in the hearts of the people; witness

the early days of New England. And the converse is certainly true, that carping criticism, sneering belittlement, expressions of contempt and lack of confidence are the surest signs of the presence of the evil of the lack of vital religion. If God does remove the candlestick of this American Church, it will not be because the priesthood has not labored and prayed and suffered, in the main silently and uncomplainingly, but because the people have lost their faith.

Let me add that such unjust and unwarranted attacks on the priesthood do far more to injure the cause of religion than the alleged abortive attempts of a number of incompetent clergy to further it. Moreover, such veiled screeds are a positive evil in that they justify the laity in their neglect of religion on such shabby and unworthy pretexts. If you want to arouse the Church to face the conditions which confront her, then point her to the real thing, and don't dance before her eyes a chimera of the imagination: let us arouse her by all means, but arouse her to the real evil to which she should be aroused, by awaking her to her lack of real faith and vital religion.

FRANKLIN C. SMITH.

A LAYMAN'S IMPRESSION OF SERMONS.

To the Editor of The Living Church:

AS a subscriber of THE LIVING CHURCH for some years, I have been much interested in a discussion on the subject of what sermons priests should preach to their people. The answer is already given in your columns—that they ought to preach Jesus Christ, the one oblation, once offered for the sins of the whole world.

It is an old subject, very, very old, but always fresh and pure and comforting and reviving. The priest in the pulpit has no means of knowing whether or not his words find lodgment in the hearts of his hearers, but it is, I conceive, for him to faithfully preach the gospel, and leave the results to the Father Almighty, and if he be faithful, earnest, sincere, a man of prayer who loves his fellow men, it must needs follow that what he says is not lost, but will find a place in more than one receptive heart.

Will you permit me to make brief reference to some sermons, heard long ago, the recollection of which is like a sweet incense? I cannot give a full account of these sermons, nor yet remember the texts, but I do know the sermons came to those who heard them as a blessing.

One was a sermon by Bishop Paret, of Maryland, on the miracle of the loaves and fishes, where the men sat down in companies on the grass of the hill-side. It was preached in Christ Church, St. Paul, long ago.

Another was a sermon by Bishop Weller, on John the Baptist, also preached in Christ Church, a sermon that made our hearts burn within us, and our eyes to fill with tears.

Still another was a sermon by the Rev. Mr. Easton, of Omaha, preached in St. John's Church, St. Paul, on the sower, an old theme but so handled as to be remarkable.

Still another sermon was by Archdeacon Webber, preached in Christ Church, St. Paul, a sermon in which he began by speaking of the wonderful nature of the olive tree.

I cannot remember every passage in these discourses, nor even the sequential line of thought, but, sometimes, it happens that these sermons by faithful priests begin to glow in my memory, and from that glow and fire sweet incense rises. I feel quite sure if the priest loves the blessed Lord in meekness, and loves his fellow men, that his preaching will not be far amiss.

And one word more, if you please. I believe most heartily that the priest who is continually scolding his congregation is committing a serious fault. Perhaps it has happened before now that more than one parish has been scolded to death.

Let him take some one Sunday—Stir-up Sunday would answer very well and do his scolding at one fell swoop.

St. Paul, Minn.

JOSEPH M. HAWKS.

A QUESTION TO DEAN MATTHEWS.

To the Editor of The Living Church:

THE story told by Dean Matthews, at the New Orleans Church Congress, of the Methodist minister who wished to exchange pulpits with the rector of the parish in the same town and of the latter's proposition that he would gladly do so if the Methodist minister would undertake to use the Prayer Book and wear cassock, surplice, and stole, raises an interesting question. Suppose the minister had agreed to these conditions? Was the rector's proposition merely a subterfuge or, if the minister had

agreed, would he really have allowed him to enter his chancel and wear the vestments of the priesthood? It is hard to understand how the priest in question could have foreseen the minister's refusal. I am quite confident that if I made a similar proposal to the Methodist minister in this town he would agree to the terms. In that case I should have the alternative either of flatly disobeying Canon 19 of the General Canons or of receding from my proposition at considerable cost of my dignity and consistency. Did Dean Matthews tell this story seriously, and if so, did he mean to approve of the procedure of this priest?

WESLEY W. BARNES,

Hartington, Neb.

Rector Grace Church.

SUFFRAGAN BISHOPS FOR THE COLORED PEOPLE OPPOSED.

To the Editor of The Living Church:

LATELY, I have been asked by several Churchmen, of influence and standing, why is there such strenuous objection, by very many of the colored clergy, towards Suffragan Bishops? There are many and good reasons against the measure. We think it would fail to realize local self-government and the administration of our own affairs by ourselves. We desire local self-control. Our past failures are due, more than to any other one thing, to the fact that we have been dependent upon those who do not touch our real life, to take the initiative. As we understand the matter, a Suffragan Bishop would, in reality, be a "Suffering" Bishop. May be I can illustrate my meaning by recalling a system which was a part of Southern administration and discipline in the days before the Civil War. The "overseer" system included not simply a "poor" white man as general "overseer," but under him were a number of "sub-overseers," who were colored men. No class of colored men were more generally hated and despised, by the masses of the negroes, than these "sub-overseers." They were ordinarily styled as "white folks' niggers." They were regarded as spies, as detectives. These "sub-overseers" were but the hands and agents of the white people in realizing their policies.

Sure enough, this is a pretty bad picture, but there is not the least doubt in the world that the masses of the colored race, without the Church, will look upon a Suffragan Bishop in such a light. The very idea of a system of administration looks towards the masses of the race without the Church. We want to do something which will commend our Church to the thoughtful among the negro race, for we want to bring them in touch with the Church.

Instead, then, of the Suffragan idea being a help, it would be decidedly a hindrance. The finger of contempt and scorn would be freely pointed at negro Churchmen as a set of paupers ruled by a third-class negro priest who had been elevated to the episcopate because he could be depended upon to go against his race, and realize the policies of the people who have already politically disfranchised us. And thus the Suffragan Bishop would prove a genuine candidate for martyrdom. It is all right to be a martyr when it comes in due process for the truth's sake, but to go seeking for it is not a very pleasant and engaging work.

We ask for Missionary Bishops because the system puts us upon our honor, and will invite the full output of all our resources. By such a system we are trusted; by the other, I care not what may be said in its favor, we are distrusted, and no man is going to do his best when he is secretly distrusted. Not only should we have Missionary Bishops with both responsibility and authority, under the General Convention, but such Bishops should, practically, be named by the colored clergy immediately affected. And if we have Missionary Bishops, and disregard this precaution, we shall certainly get men who have neither the respect or confidence of the men with whom they must be associated. We have made this terrible blunder more than once in the selection of colored Archdeacons. In fact, we can not comprehend, under present conditions, how any colored man who is really worthy of the office, would dare undertake its burdens and responsibilities if he had the least doubt that he did not enjoy the love and esteem of those who are to be associated with him in making the work a success.

Just how easy it is for good-meaning whites to go astray in endeavoring to select leaders for another race is aptly illustrated in an incident which occurred not long since, in a certain locality. It seems as if the Governor of a certain state had just visited a negro meeting; there was one certain colored man who had busied himself very much in conversing with the Governor,

and seemed to have made quite an impression upon his Excellency. In taking leave of the crowd, the Governor gave them some good advice, and concluded with the admonition that they follow this particular man who had made such a good impression upon the Governor. The Governor left, and while he was in the buggy being driven to the station, he inquired of the negro driver why it was that his remark to the people about following that particular colored brother had been so depressingly received. Instantly the driver remarked: "Well boss, that man has only been out of jail for about two weeks."

Baltimore, Md., April 26, 1907. GEORGE F. BRAGG, JR.

NOT A GRADUATE OF THE W. T. S.

To the Editor of *The Living Church*:

PROFESSOR SHAILER MATHEWS reports that Mr. W. H. Mears came to the University of Chicago from the Western Theological Seminary. The reader would perhaps infer that he had graduated from this seminary. The fact is that he was with us but a few months—in our preparatory department of the year 1896-7.

Western Theol. Semy., April 26, 1907. FRANCIS J. HALL.

THE CHURCH CONGRESS REPORT.

To the Editor of *The Living Church*:

IHAVE just finished reading the report of the Church Congress lately held in our city as the same appeared in your columns.

Permit me to congratulate you upon both the accuracy and impartiality of that report and upon your business ability in getting it before the public so soon after the Congress.

I have no doubt you feel proud, and justly so, for as far as I have been able to make comparison, your report was infinitely better than any that has appeared in other Church papers. May you always do as well!

Respectfully,
New Orleans, La., April 27, 1907. L. J. CARTER.

To the Editor of *The Living Church*:

IWAS surprised to read in your last edition, in a communication from the Rev. Mr. Carson of Monroe, that the word "Mass" was "the repudiated terminology of an alien communion." The word was used by one of the speakers at the Church Congress lately held in this city, and it occurred in the very excellent and impartial report of the Congress from your New Orleans correspondent, as the same appeared in your columns.

Exceptions were taken to the use of the word by two of the local clergy.

What connection existed between the topic under consideration, "What Shall the Preacher Preach?" and the remarks to which attention has been drawn, would take more than the ingenuity of the proverbial "Philadelphia lawyer" to discover. There was about the same connection between their remarks and the subject as there was in the lecture of a certain speaker who, in talking upon the subject of "The Heavenly Bodies," suddenly branched off into the declaration, "I didn't have any corn bread for breakfast this morning." The gentlemen may not have been wrathful, but they seemed so—perhaps Mr. Carson's theory of "brain storms" is applicable.

I am writing for information, however, not for criticism.

The Rev. Mr. Carson refers to the word "Mass" as "the repudiated terminology of an alien communion."

Now, the church I used to attend in Philadelphia, one of the largest by the way, used this word "Mass," and still uses it. I have heard it used by Bishops in reference to the Holy Communion. There are brain storms somewhere, evidently.

Will Mr. Carson tell us when and at which Council the Church of England repudiated the word "Mass"?

Will he tell us, when and at which General Convention that

"Worst named Church, say what you may,
The P. E. C. of the U. S. A.,"

ever repudiated the word?

A Bishop of the Church of England who, to say the least, is as good an authority as the rector of Grace Church, Monroe, says: "The English Church has always been a self-governing concern, and there has been no interruption with her "Mass"—a good old English word which there is no harm in using" (From the address of the Bishop of Stepney, November 1896).

As I remember the matter, Dr. van Allen spoke of "attending Mass at Christ Church," and the Dean declared that "the Mass had not been celebrated at the Cathedral, in fact, was never celebrated there."

Either the one or the other spoke the truth, or, perhaps, Mr. Carson's "brain storm" theory is again applicable to either one or the other. The laity are beginning to ask, Do these Protestant ministers (?) or Catholic priests (?) know what they themselves are, ecclesiastically, and what their own Church is and holds?

Either the word is legitimate or it is illegitimate.

The Rev. Vernon Staley, a priest of the Church of England, and the author of several noted works, says: "The Sacrifice of the Mass, or Eucharistic Sacrifice, understood in its ancient and catholic sense, the English Church has never disowned."

It is true the word "Mass" is not in general use in either the English Church or the P. E. C. of the U. S. A., but that it has been repudiated, is another matter. The word "Mass" is not found in the Prayer Book at the head of the office nor, for that matter, is the word "Eucharist," but one cannot argue from that fact that either word has been repudiated.

The Prayer Book is not a dictionary to contain every legitimate title, nor does it contain all the details of worship.

Until the Church of England or the P. E. C. of the U. S. A. shall authoritatively repudiate the word "Mass," which Mr. Carson, however, tells us, without mentioning when and by which authoritative legislative body, has been done, I am of the opinion that one is at perfect liberty to speak of the service instituted by the Lord as the "Lord's Supper," the "Mass," the "Eucharist," the "Holy Communion," etc., etc.

As a matter of fact, the word "Mass" is used in some of our most influential churches in this country. It is found in books recommended by some of our most honored Bishops. If it has been repudiated by the Church as the terminology of an alien communion, I have been wrongly instructed, and many of our Bishops and priests are afflicted with Mr. Carson's "brain storm" theory.

The Sacrament of the Altar (another legitimate expression, by the way), as I have been taught, may be referred to by different titles. It strikes me the cause of Unity, for which the Lord prayed so earnestly, would be furthered if all would emphasize causes for union rather than disunion. A step in this direction would be to make it clear that when the Greek priest and the Roman priest and the English priest and the priest of the P. E. C. of the U. S. A. "show forth the Lord's death at the altar," they are doing one and all the same thing, whether they call the act the "Lord's Supper," the "Mass," the "Eucharist," the "Holy Communion," or any other title which has not been authoritatively repudiated by the Catholic Church.

Yours sincerely,
New Orleans, April 28th. AMSTEAD A. A. KEMP.

To the Editor of *The Living Church*:

THE correspondent who reported the proceedings of the Church Congress for THE LIVING CHURCH, in the issue of April 20th, has done a very grave injustice to two presbyters of the Church in his account of the voluntary speeches made by the Rev. Dr. Warner and the Rev. Dr. Wells of New Orleans, in the session of Friday morning, April 12th.

Your correspondent says that these Broad Churchmen showed "intense littleness," that they caused the only jar to the harmony of the Church Congress, that they objected to the use of the words "priest," "altar," "sacrifice," and "mass," that they were "wrathful," that they made various and sundry statements of a very astonishing sort; and intimates that they were guilty of discourtesy toward Bishop Osborne and Dr. van Allen, who were guests of the Congress, in that they objected to certain statements made by Bishop Osborne and Dr. van Allen.

In the first place, Bishop Osborne and Dr. van Allen were not guests of the Congress, but speakers in its discussions, and hence, of course, liable to opposition in any position they might hold. Again, your correspondent errs in saying that the only jar to the harmony of the Church Congress was caused at this time by the speeches of the two New Orleans clergymen. The real disturbance to the harmony of the proceedings occurred on the first night of the Congress, when the Bishop of Springfield, in a voluntary speech upon the topic, "The Attitude of Our Church Toward Protestant Christianity," remarked that "Protestantism is sunken in ignorance," and proceeded to support this assertion by relating two or three anecdotes, the purport

of which was to show that Protestant ministers are densely ignorant of the Scriptures. This was before an audience composed almost entirely of Protestants, most of them members of the Protestant Episcopal Church, but many of other communions. Bishop Osborne had also enunciated the idea that a place of worship could only be called a "meeting-house," unless it possessed the altar and the sacrificing priest, which alone could constitute it a church; while Dr. van Allen in the same discussion had claimed that a "mass" had been celebrated that morning in Christ Church Cathedral. It was not only this misrepresentation of the doctrine as this Church hath received the same that aroused the opposition of Dr. Wells and Dr. Warner, but also the extremely bad taste of the slighting remarks about Protestants—several who heard them were constrained to call them insulting. There were many others who shared this indignation, and who rejoiced when Dr. Wells and Dr. Warner took occasion, at a later date, to repudiate the unwarranted assertions made on the first night concerning the doctrine of the Church, and endeavored to make such amends as were possible for a discourteous, if episcopal, utterance.

Dr. Wells, in his address, did declare that the "mass" had not been celebrated in Christ Church Cathedral on Wednesday morning. Being Dean of the Cathedral, he was in a position to know. He also declared, that in the sense of the word "altar" given to it by Bishop Osborne and Dr. van Allen, there was no altar in Christ Church Cathedral. In support of this he called to witness the Book of Common Prayer of the Protestant Episcopal Church of the United States of America, wherein the word "altar" is used in only one office, and that an office but seldom used, and composed at a later date than the office of the Holy Communion.

Dr. Warner addressed the audience as "Fellow Protestants"—a title which few of the members of the Protestant Episcopal Church present would have cared to disclaim. His eulogy of Dr. Palmer, a Presbyterian minister—in which every person present knowing of the man and his work did heartily concur—was called forth by the attack on Protestants which had been made in a previous session. Although every word of his eulogy was true, yet this well-deserved tribute would very likely not have been paid, if previous speakers had not gone out of their way to stigmatize the Protestant world as "sunken in ignorance."

Dr. Warner did not contend "that the attitude of the present age toward child labor was not the result of Christianity, as Dr. van Allen had asserted, but would have taken place whether the event which happened centuries ago in the stable of Bethlehem had occurred or not." Dr. Warner did deny Dr. van Allen's assertion that all our interest in the question of child labor was due to the fact that Jesus Christ once lay as a babe in the arms of the "Blessed Mary, ever Virgin, Mother of God." Dr. van Allen was understood to mean that we care for children, not at all because they are helpless, but because Christ was a child. This was what Dr. Warner denied. He did not deny that the inspiration of love for children came from Christ and the Christian spirit. He said that we would love children even if Christ had never been a babe in His mother's arms—if, for instance, his meaning was, He had come to earth as a full-grown man.

Dr. Wells and Dr. Warner did not repudiate the title "Catholic." Dr. Warner, in his speech, claimed the right, as a member of the Holy Catholic Church, to call himself a "Protestant." They did not repudiate the title "priest," but only that false meaning of the word, and also that false meaning of the word "altar," which had been applied to them by other speakers. Dr. Wells did repudiate the word "mass." Both speakers felt constrained to speak as they did, no doubt, by the desire to prevent a misrepresentation of the teachings of the Church from going forth uncontradicted. There were many present, who would have ignorantly concluded that the extreme representatives of a small faction were speaking for the Church. They felt obliged to speak out, in the interest of Catholic truth and Christian courtesy.

Your correspondent has misapplied his terms, when he asserts in his headlines that these "Broad Churchmen showed intense littleness." The Broad Churchmen were not the ones who displayed pettiness—and narrowness.

Houma, La. GARDINER L. TUCKER.

[This phase of the Church Congress discussion, in these columns is closed.—EDITOR L. C.]

WHEN the world would bewilder thy mind, look up to the eternal Heavens where the stars never stray.—*Ruckert.*

INDIRECT HELPERS.

By C. H. WETHERBE.

IT is a significant fact that all through the history of God's people the cause of divine truth has been indirectly helped, to a very large extent, by the conduct of the opposers of that truth. Throughout Old Testament times, the activities of false prophets were occasions for the true ones more earnestly to present to the people the great messages which God had given to them. Had it not been for the work of the false ones, there would not have been the increased zeal of the true prophets in heralding the Word of God to their hearers. Attacks upon God's authority led the loyal ones to defend that authority with an emphasis which was greater and more effective than was ordinarily the case.

Note the fact that very much of the Old Testament would not have been written, had it not been for the conduct of the enemies of truth and righteousness. As it now is, we have accounts of the opposition of those enemies, and also the special messages from God which were adapted to counteract that opposition. And also observe how God's kingdom was aided in Daniel's day by the things which he suffered from the foes of God and of himself. They occasioned the display of a heroism by Daniel in behalf of the truth which, had it not been for virulent antagonism, he would not have exhibited. Out of all those mighty struggles against the designs of evil men, there came increased power and skill which enabled Daniel and his Hebrew brethren greatly to further the progress of God's cause among a people who had been groping in darkness. Thus those foes were indirect helpers of the truth.

It was so in New Testament days. Christ's cause was helped, far more than it was hindered, by the assaults of open foes, and the perfidy of many professed friends. Much that is contained in the Epistles would not have found place in them if it had not been for the activities of direct foes and false brethren.

In our own day we often deplore the lapse of those clergymen who were once outwardly orthodox, but who are now attacking the truth; and yet they are giving special occasion for the lovers of truth to defend it with unwonted ardor. The true ones are bringing to the front those fundamental truths which they had allowed to remain in the background, or had only faintly presented to their people. When a prominent clergyman deserts the Church's standard, and preaches heresy, he gives special occasion for the loyal ones to emphasize anew the primal doctrine of the Incarnation of Christ. It is then that the true ones reaffirm the divine inspiration of the Bible.

But woe be unto the man who gives such occasions for the advancement of God's Kingdom!

A LAYMAN'S LAMENT.

CHRIST CHURCH PRIORY HANTS,

COMMENCED ABOUT THE YEAR 1100, BY BISHOP FLAMBARD. MUTILATED AND DISFIGURED IN THE TIME OF CROMWELL.

A MEDITATION ON PSALM CXXXVII, BY R. V.

BY the waters of the Avon and the Stour, we sat and wept when we thought of the glorious past of this beautiful building, of the loving care, time, and money spent by our forefathers, "they dream't not of earthly homes who thus could build," and so these churches became the strongholds of liberty and reminders to the people of their rights as freemen, and the people in return could never do enough—not a year passed without the parish accounts shewing gifts of articles of dress, lamps, candlesticks, money, and wax by the poorest, and thus it happened that the churches everywhere were furnished with a splendor beyond all conception.

Their festivities, their holidays, all that was joyous and gay in their lives, all that was beautiful and ennobling, was centered round their churches.

And, the scene changes. That monster of iniquity, Henry VIII., known as the Author of the Great Pillage, seized the endowments; and Cromwell the Usurper, followed it up by mutilating and disfiguring the fabrics with axes and hammers—and so we, the descendants, weeping on the banks of the Stour and Avon, hang our harps on the trees that are thereon.

How can we sing Evensong in such a dilapidated and disfigured building?—and the cry goes up everywhere from us all. Let us restore this beautiful church to its ancient splendor, replace the broken altars, the defaced reredos, and the carvings everywhere disfigured and destroyed.

29 Knole Road, Bournemouth, Easter 1907.

LITERARY

RELIGIOUS.

The Religious Conception of the World. An Essay in Constructive Philosophy. By Arthur Kenyon Rogers, Ph.D. Professor of Philosophy in Butler College. New York: The Macmillan Company. 1907. Price, \$1.50 net.

This book is a defense of the theistic view of the world on purely philosophical grounds, in conformity with the principles of what Professor Howison has called "Personal Idealism." The plan is to discuss first the foundations and validity of knowledge in general, to justify a general religious conception of things, and to apply these principles to the problems of the existence and nature of God, of His relations to nature and to man, and more specifically of freedom, evil, and immortality. Our belief in the reality of the external world and of other minds is justified not by intellectual considerations alone, but because it alone meets the demands of our whole nature—practical and emotional as well as intellectual. The author thus accepts a broader pragmatism which is free from the oneness that usually characterizes that doctrine, recognizing its truth but transcending its limitations. All Christian thought rests upon the principle that if the requirements of faith demand a particular interpretation of the universe, one must hold to that interpretation even at the cost of apparent logical inconsistency, though always in the hope of further intellectual enlightenment. Belief in the rationality of the universe, like belief in its ethical value, is of course a postulate, but no less a *necessary* postulate without which life itself would lose all meaning. Reason aims to make *all* experience consistent, "to attain to a way of thinking which shall satisfy us as complete human beings, in all the richness of our activities and aspirations"—but there is no royal and infallible road to absolute *intellectual* satisfaction.

The religious attitude, the author avers, involves a belief in a mysterious power with whom we may have practical relations. God stands for the conservation of values in the universe at large, and religion for our confidence in the existence of permanent spiritual values in life. The teaching of the Christian religion the author sums up in the rather too familiar phrase, "the fatherhood of God and the brotherhood of man"—which is certainly fundamental Christian teaching, but entirely neglects the ground on which alone that teaching stands.

The metaphysical theory which Professors Howison and Rogers represent is the view (1) that personality is the most significant thing which experience reveals, and (2) that reality is essentially multi-personal. God is not the source of all reality, and finite persons the reflections of His Eternal Essence; but He is one only, albeit the greatest, of an infinite number of eternally real individuals. This is the claim of rationalistic pluralism as against the pragmatic pluralism of Professor James on the one hand and the rationalistic monism of Professor Royce on the other. Christianity, however, is essentially monistic in its belief in the sole ultimate reality of God, but at the same time pluralistic in its belief in the derived, but nevertheless complete, reality of finite selves. The Christian view of the world, in other words, is that of Unity-in-plurality, but the Unity always primary and the plurality secondary. "Personal Idealism," on the contrary, views the world as a Plurality-in-harmony, which is a very different thing. God is "the inner reality of what we call the world of nature," as our souls are the "inner reality" of our bodies; but God is not the Creator of nature or of my soul or body (except perhaps as we may also say that we are creators of God!) Such is the perfect interaction of selves in the universe that "none is afore or after other" (not the author's quotation)—God, man, or nature—but all are eternally real together and interdependent.

Such a theory may be defended as Theism, but is the author justified in claiming that he does not "depart very far from the presuppositions which underlie the ordinary Christian consciousness"? Not that Professor Rogers has really said anything which is totally irreconcilable with Christian doctrine, but to undertake the reconciliation would be to transform many of the details of his system. So, in his view God is not infinite or absolute, but it is nevertheless possible in conformity with his principles, as he himself starts to show, to apply the attribute "infinite" to God "*in a sense*."

The chapter on Freedom is the best in the book, and its arguments are by no means nullified if we accept a monistic rather than a pluralistic metaphysics; but the chapter on Evil is very unsatisfactory. True, as he insists, it is not our business to speculate about what might have been, but it is the place of the philosopher to try to justify the ways of God in the creation of fallible beings. It would have been well had the author introduced some of his remarks about the importance of freewill (as he understands it) into the arguments of this chapter. The concluding chapter, on Immortality, is also of great value, and the *raison d'être* of the book as a whole is justified many times over. The subject of the inquiry is surely of the highest importance, and the treatment throughout worthy of careful thought.

J. S. MOORE.

At the Master's Side. Studies in Discipleship. By Anthony Deane, Vicar of Holy Trinity, Malvern. New York: E. P. Dutton & Co.

It is hardly possible that any reader of this precious little volume will fail to acknowledge that the vicar of Malvern's pious aspiration to "help in any degree those who are seeking for light" has been richly and amply successful. The light which streams from the Person of the Master fills these pages with a clear and vivid illumination. By those of the brethren of the Malvern parson who seek, in contention, in denunciation, in loudly thumping the "drum ecclesiastick," to repel false doctrine and to disperse the eclipse of faith, its message deserves to be seriously pondered.

"Eclipses come, and also pass;

Let us not dream like savage men,

With shouts and cries and sounding brass,

To scare that shadow off again."

Here is set forth, as applied to the conditions of our day, as simply and genuinely as it could have been told in the "upper chambers" or from the altars of the Catacombs, the lesson of the Discipleship, the claim of the Divine Person upon each human personality.

"We have found Him," is the confident word which is communicated from such an one as this writer to his readers—the Way, the Truth, and the Life; winning them, if it may be, to that discipleship which precedes understanding, so that it may come to pass that "His disciples believed on Him," as of old. From this belief comes obedience, the discovery that He whom we desire to serve has founded a Kingdom, the Church of the baptized, and that in this Kingdom He has established channels of divine grace. Knowing that God can transcend His own ordinances, we may regard those who are without in perfect charity, as being with us if they are not against us.

For most Churchmen, and for more than we are apt to think, their duty is fulfilled if they try to walk worthy of their Master, justifying the grace of His sacraments and fulfilling His word by endeavoring to follow His example. To railing accusations, disputations, and condemnations they will lend a deaf ear. Many in private station may eventurn away altogether from the perplexities and anxieties of the day, the assaults on the Creeds and the Canon, the apparent defections in high places, while they seem to hear the Master say: "What is that to thee? Follow thou Me."

It is well that the winning and gentle message of the author comes from Mother England, the mother of Herbert and Hooker, of Ken, of Atterbury and of Wilson, and from the heart of the Motherland, the fair valley of Severn, embraced by the beautiful Malvern Hills.

Although there be some of the "new school" who choose to balk at all which is called Anglican, there must be still multitudes to whom its devout, charitable, and reverent spirit remains the ideal of true Churchmanship and Christianity. ERVING WINSLOW.

FOR MANY years Mr. Anthony Bathe's *A Lent with Jesus* has been used with profit by large numbers of Churchmen. The same author has now issued a companion volume of uniform size, with white cover, entitled *Eastertide with Jesus*. It consists of brief and simple meditations for every day, extending from Easter Day until the conclusion of Whitsun-week. Unhappily, Church people are very derelict in the use of such literature as this, and we cannot look for any large number of readers of it. Yet Churchmen are not wise to put all devotional thoughts by with the dawn of the Easter sun, and many would be helped by reading these daily meditations. [Longmans, Green & Co., New York.]

A REALLY useful book to those who are charged with the guidance of children's reading is *Fingerposts to Children's Reading*, by Walter Taylor Field. (A. C. McClurg & Co., Chicago.) An intelligent knowledge of literature for children and adults as well, is shown, and there are useful lists of books for children's reading, classified according to various topics. It is fair to say that children would have to be remarkable prodigies at the ages to which many of these books are assigned were they able to read them appreciatively, and it seems likely that the author is better acquainted with children's books than with children. At any rate it will generally be safe to add two years or more to the age of the child before he will be able to use the books assigned to any age.

The chapter on Sunday School libraries contains some excellent material, but when the author excludes, as he rightly does, the old-time pietistic children's books of a half century ago, and then the miscellaneous trash that succeeded these, partly as an evidence of repulsion from the earlier books, he fails to observe that there is to some small extent a literature for Sunday School libraries, such as some of the later publications of the S. P. C. K., and a few of like character, that weave a religious strain into a really readable story. Particularly is this true of some of the historical stories, as those of Dr. Neale. The modern story books which this author would assign to Sunday School libraries are excellent, but they have no religious character, and it must also be said that for the most part they are expensive.

The suggestions of helpful books for teachers and other adults are excellent. The book does not proceed from a Churchly point of view, and no suggestions relative to study of Churchmanship will therefore be looked for.

Church Kalendar.



- 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.

KALENDAR OF COMING EVENTS.

- May 7—Dioc. Conv., Pennsylvania.
 8—Dioc. Conv., Florida, Mississippi.
 11—State Conv., B. S. A., at Grand Rapids, Mich.
 11-12—Inter-Dioc. Conv., B. S. A., of Delaware, New Jersey, Central Pa., Harrisburg, and Pennsylvania, at Philadelphia.
 14—Dioc. Conv., Dallas, Harrisburg, Kansas City, Long Island, South Carolina.
 15—Dioc. Conv., Alabama, Arkansas, Georgia, Kentucky, Los Angeles, Maine, Nebraska, North Carolina, Pittsburgh, Southern Ohio, Texas, Virginia, Washington, Kansas.
 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. OCTAVIUS EDGELOW has resigned the rectorship of Christ Church, Crosswell, Mich., and accepted a call to the rectorship of St. Stephen's Church, Detroit. He will assume charge June 1st.

THE Rev. QUINCY EWING, rector of Christ Church, Napoleonville, La., will deliver the commencement address at Atlanta University, Atlanta, Ga., on Thursday, May 30th.

THE Rev. THOMAS E. GREEN, D.D., closing his Lyceum season at Richmond, Va., sails on May 4th for Europe. He will return for the Chautauqua season in July and August.

THE Rev. CHARLES E. JACKSON of Newark, N. J., has been given a call to St. Paul's Church, Newton Highlands, Mass., succeeding the Rev. C. G. Twombly, who resigned after Easter to go to Lancaster, Pa.

AFTER May 1st, the address of the Rev. GEORGE W. KNAPP, rector of St. Alban's Church, Chicago, will be 718 E. 45th St., Chicago.

ANNOUNCEMENT is made that the Rev. JOHN D. LA MOTHE, assistant rector at the Church of the Epiphany, Washington, has accepted a call to the rectorship of St. Paul's Church, Washington, D. C.

THE Rev. A. M. LEWIS, Powelton, W. Va., has declined a call from the missionary district of Boise.

THE Rev. P. N. McDONALD, rector of the Kanawha missions, W. Va., has declined a call to be the assistant to the Rev. W. E. Gardner, Quincy, Mass.

THE Rev. CHARLES W. NAUMANN has resigned the rectorship of St. James' Church, Piqua, Ohio, to become assistant at St. James' Church, Brooklyn, N. Y.

THE Rev. FRANK H. STEDMAN, curate at St. James', New London, Conn., has accepted St. Peter's, Delaware, Ohio. He will assume his new duties about July 1st.

THE Rev. WILLIAM LADD TORBENCE, rector of Grace Church, Ravenna, Ohio, has resigned to accept an appointment as priest in charge of St. Phillip's mission, Detroit, Mich.

ORDINATION.

PRIEST.

WESTERN MICHIGAN.—The Rev. T. DEWITT TANNER, deacon in charge of St. James' Church, Albion, was on Thursday, April 25th, being St. Mark's day, advanced to the order of priesthood in St. Mark's pro-Cathedral, Grand Rapids. Both of the Bishops of the diocese were present and both took part in the service. The sermon was preached by the Bishop Coadjutor, Rt. Rev. J. N. McCormick, D.D., and the candidate was presented by the Rev. Wm. Galpin, rector of St. Paul's Church, Muskegon. Acting as chaplain to the Bishop Coadjutor was the Rev. Charles Donahue, rector of St. Paul's Church, Grand Rapids. Other clergy present in the chancel were Rev. M. W. Warlow, Rev. F. R. Godolphin, and Rev. F. T. Russell of Grand Rapids, Rev. J. N. Rippey of Elkhart, Ind., and Rev. J. A. Baynton of Belding, Mich.

The Rev. Mr. Tanner has for several years been in charge of St. James', Albion, as lay reader and deacon, pursuing his study for holy orders, first while working as a mechanic, and during the past two years giving his whole time to his studies and the active charge of the parish. He now will have full charge of the growing work at Albion, where the Church is having, under Mr. Tanner's ministrations, much leaving influence among the students at the large Methodist college here located.

DIED.

AIKEN.—Died in Pensacola, Fla., April 27, 1907, Captain I. M. AIKEN, for many years a faithful communicant of Christ Church.

ELSEFFER.—Entered into eternal rest, on April 20, 1907, at her home in Red Hook, N. Y., HARRIET E. MESICK, wife of Jacob W. ELSEFFER.

SPALDING.—Entered into rest, on April 28, 1907, at the home of her brother-in-law, Dr. J. Howell Billingslea, in Westminster, Md., MARY SPALDING.

"Christ's faithful soldier and servant unto her life's end."

WHEELER.—Passed away in the early morning of April 11th, at El Paso, Tex., GOLD HIBBARD WHEELER, eldest son of John B. and Helen A. Wheeler, aged 33 years.

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.

WANTED—By young Churchwoman, position as companion or governess for summer months. Highest references. Address: L., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, CHURCHMAN, thoroughly capable musician of recognized ability and experience, desires immediate position. Fine player, first-class trainer of boys and mixed chorus. Rectallist. European trained, College graduate; former pupil of the late Sir John Stainer, Mus.Doc., Oxon. Recommended by Bishops, clergy, and eminent musicians. Address: "CHOIR," care LIVING CHURCH, Milwaukee.

A YOUNG WOMAN OF CULTURE, education, and executive ability, experienced traveller, will act as courier-companion to ladies, or chaperone young girls desiring European travel. References exchanged. Address: Z, LIVING CHURCH, Milwaukee.

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

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

A MIDDLE-AGED LADY desires a position as companion to an elderly or middle-aged lady. References exchanged. COMPANION, 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.

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

POSITIONS OFFERED.

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

WANTED—Refined, capable woman to assist in the care of two children, aged respectively eighteen months and five years, in city of the Middle West. References exchanged. Address: X, LIVING CHURCH, Milwaukee.

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.

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

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

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

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

EPISCOPAL and other churches looking for organists of excellent character and fine ability can readily find them (American and English) by writing to the JOHN E. WEBSTER Co., Choir Exchange, 136 Fifth Avenue, New York.

PARISH AND CHURCH.

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

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

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

CHURCH EMBROIDERY.

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

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

THE CHURCH AT WORK

TOO LATE TO BE CALLED NEWS;

CORRESPONDENTS missing accounts in these columns of Holy Week and Easter services, are reminded that it is too late to print such matter as "news." A great many such accounts reached us this week, and only some special ones are mentioned, while all others were designated as too late for insertion.

BISHOP JOSCELYNE RETURNS THIS WEEK.

PREACHING at Trinity Church, Boston, recently, Bishop Joscelyne paid an Englishman's tribute to the memory of Bishop Phillips Brooks, so long associated with that pulpit; and then went on to describe one or two touching incidents connected with the Kingston earthquake. The Bishop's mission to this country, in aid of the Jamaican Church, includes only one more Sunday, at Grace Church, New York (May 5th), and then he is due to sail, at the close of that week, back to Kingston, to face the great task of Church rebuilding there.

DEATH OF THE REV. E. E. BELLINGER.

THE REV. EDWARD E. BELLINGER, rector emeritus of St. Jude's Church, Walterboro, S. C., died at his home in Walterboro, April 17th. He was the oldest clergyman of the Church in the diocese, having been in the ministry for 55 years. Ten years ago, he was forced to give up active work on account of having lost his sight and being almost totally deaf. The funeral services were held April 19th, in St. Jude's Church, by the Rev. T. P. Baker, rector, and the interment was in Live Oak Cemetery.

SUNDAY SCHOOL ADVANCE IN ATLANTA.

THE SUNDAY SCHOOL INSTITUTE of Atlanta, Ga., and neighboring towns, with the Clericus of Atlanta, arranged with the Rev. Alford A. Butler, D.D., of the Joint Commission on Sunday School work, to conduct an Institute and Teacher Training Class in that city immediately after Easter.

The sessions of the institute were devoted to "The Duty of Pastors and Teachers to Understand the Child," "The Basis of a Successful Sunday School," "A Conference with Superintendents," and the "Question Box." In spite of a rainy day the attendance was good, and an interest was created which continued throughout the two weeks' session. The first week in teacher training was devoted to instruction on Child Nature, as the foundation for Sunday School organization, discipline, devotion, and instruction. The daily lecture of an hour, was followed by the answering of written and oral questions, which were numerous.

The second week was given to such special subjects as: "How to Tell a Story," "How to Teach Adolescents," "The Importance of Method in Teaching," "The Art of Securing Attention," etc. The interest of the teachers was indicated by the increased number and thoughtfulness of the questions, Dr. Butler's lecture hour frequently running into two hours of question and conference.

In the autumn the Clericus expects to form a faculty for courses of lectures on the Old and New Testaments, Prayer Book, Creed, etc. Meanwhile study classes for teachers have already been organized in the city parishes, and books selected. The Bishop has announced his willingness to give a diploma to such teachers as pass a satisfactory examination.

IMPROVEMENTS AT ST. PAUL'S CHURCH, FREMONT, OHIO.

THE SANCTUARY of St. Paul's Church, Fremont, Ohio, which has been under construction for the past three months, is now almost completed and is one of the most beautiful in the diocese. The design was made by Mr. Chas. R. Lamb, of the firm of J. & R. Lamb, New York. The altar itself, surmounting a flight of three marble steps, is of Carara marble. The mensa, a rarely fine piece of



ST. PAUL'S, FREMONT, OHIO.

this Italian marble, is supported by four columns of Algerian onyx with carved capitals, which divide the face of the altar into three panels of the Carara marble, enriched by gold mosaic. The center panel contains the Chi Rho. The left panel contains the letter Alpha, and the right the letter Omega. The right end of the altar bears this inscription:

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
JAMES W. WILSON, M.D.,
Senior Warden of this Parish
for over 50 years
1816-1904
and his wife
NANCY JUSTICE WILSON
a faithful communicant of this
Parish for 59 years
1821-1904
This Altar and Reredos are
erected by their daughters
and their son
1907

Above the altar at the back rise the tabernacle, the re-table, and the reredos. The tabernacle, which is also the throne of the cross, is of white marble, its door bearing in gold mosaic the Sacred Monogram I.H.S. The re-table of white marble holds the brass seven-branch candlesticks, and the two Eucharistic lights. These brasses with the brass altar desk and red leather Altar Service book are the gifts of Mrs. Sarah Rice.

The reredos is truly magnificent, being constructed of white marble, onyx, and Caen stone. The central panel, surmounted by a fleur-de-lis in stone, contains the Jerusalem or Crusader's Cross. This is made up of five crosses, four in gold mosaic and the large center one in onyx.

The triangular window above the reredos displays a dove, symbol of the Holy Ghost; a font, symbol of regeneration, and a chalice, emblem of faith.

The windows on the sides, the gifts of Mr. and Mrs. E. Stanley Thomas, in memory of their two sons, contain fields of lilies, emblems of purity.

The sanctuary floor and rail are of fine

white green-veined marble, the supporting columns of the latter being heavily inlaid with gold mosaic. Above the rail at the right is a brass tablet mounted on marble, bearing this inscription:

IN MEMORIAM
JOHN B. RICE, M.D.
1832-1893

This Sanctuary Rail and Floor are
given by his wife
A. D. 1907.

A marble credence is also to be placed in the sanctuary by Mrs. Rice. Work is in progress on the choir part of the chancel, when the entire floor and steps will be put down in white marble. A marble pulpit will soon be placed in the church in memory of Maria Harmon Haynes, wife of the Hon. Wm. E. Hayes, to be erected by her husband and family. This will complete one of the handsomest chancels in the diocese.

CHURCHMEN'S CLUB BANQUET.

THE CHURCHMAN'S CLUB of Memphis, Tenn., had their regular meeting on the 17th of April in Calvary parish house. There was a large and enthusiastic gathering to hear Bishop Gailor address the club upon "Some Problems of American Life." Father Hughson was unable to come. Prof. McNeill, the new superintendent of the city schools, also spoke and secured the attention of all. The full programme was very attractive and the speakers were specially forceful and eloquent. This club is serving to bring all the Churchmen of the city together.

FACTS ABOUT ST. STEPHEN'S COLLEGE.

IN A RECENT letter to the *Churchman*, written by the Rev. W. Allen Johnson, it seems to be proven, that in the correct sense of that term, Bishop Seymour was not the founder of St. Stephen's College, but John Bard of Annandale, N. Y., grandson of Dr. Samuel Bard, the eminent physician and philanthropist, founder of the New York Hospital, and physician to Washington, while in that city.

The diocesan convention of New York, in 1859, passed the following resolution, among others:

"Resolved, That this convention hereby tender the thanks of the Church to John Bard of Annandale, for his generous establishment and endowment of a training school for the benefit of the diocese."

A college charter was procured by the late Mr. Pruyn in 1860.

A FAITHFUL SACRISTAN.

THE REV. DR. RITCHIE pays the following tribute to one of his lay helpers: On April 15th: God was pleased to take out of this world the soul of Arthur Stothard, for many years the honored lay sacristan of St. Ignatius' Church, New York. Mr. Stothard came to work under Dr. Ewer at the time of the organization of St. Ignatius' parish in 1871, and has served uninterruptedly in the choir first, and afterwards in the sanctuary ever since that time. Regular as the rising of the sun was his attendance at the daily Mass, to serve at the altar, nor was any hour too early for him. On the Easter Day just passed, he was at his place in the sanctuary for the five-o'clock Mass, though he was then 71 years of age. He served his last Mass on the very day of his death; then two hours later he passed away, in a moment, of heart failure.

I never knew him to hesitate an instant about anything he was asked to do, no matter

how hard it might be; nor to complain of weariness over his work. If a body awaiting burial was to be kept in the church over night, Mr. Stothard offered, as a matter of course, to remain there all night with it. When there was thought to be danger of thieves entering the church by night, Mr. Stothard offered himself as watchman, and made his bed in the sacred precincts. For many years he assisted the clergy as a lay reader; he was till the day of his death scribe of the Men's Guild, and for thirteen years was business agent of the *Catholic Champion*. Of him may well be spoken the words of the Apostle in Romans xii. 11: "Not slothful in business, fervent in spirit, serving the Lord."

May he rest in peace, and light perpetual shine upon him.

A NOTABLE CONFIRMATION CLASS.

ON THE Third Sunday after Easter, the Bishop of the diocese visited Christ Church, Canon City, Colo. (the Rev. Edgar A. Sherrod, rector), and confirmed a class of forty-eight, forty-five of whom were adults. A news note to the *Denver Republican* says: "The class was notable not only for its size, but in the character of its members, among whom were many of the wealthiest and most influential people of Canon City."

Within the last three months twenty-nine have received Holy Baptism. Two handsome Eucharistic lights and a sterling silver bread box, the gifts of St. Mary's Guild, were used for the first time on Easter Day.

GIFTS TO ST. JAMES, ROCHESTER.

THE NEW monastery porch of Medina sand-stone across the entire front of the recently constructed St. James' Church, Rochester, N. Y. (Rev. Francis C. Woodard, rector), makes it one of the most beautiful houses of worship in that city. There has just been placed in this church a chancel window, memorial to Isabella Watson Hollister, erected by her husband and sister. This is said to be one of the finest in execution in the diocese. It consists of three panels; the centre panel depicts the angel "having a golden censer"; on one side of this is the Christ Child in the arms of the Virgin Mother, with St. Joseph standing by; on the other is the Good Samaritan group. Its rich and soft coloring make this window a work of art of highest excellence. The features and lineaments of the figures are most life-like and to an unusual degree artistically correct. Other memorials placed in St. James' Church are a side window given by Mrs. J. H. Hathaway and Mrs. Geo. Clark in memory of Sadie Hathaway: a pair of beautiful altar vases given by Mrs. J. W. Spence and Mrs. Lyman Odell in memory of their mother; a magnificently bound lectern Bible, given by Miss Myra Galusha; choir stalls, the gift of the parish branch of the Daughters of the King; and choir vestments, the gift of St. James' Guild.

HISTORICAL SERMONS IN OHIO.

BISHOP LEONARD has addressed a letter to the clergy of the diocese in which he requests that written sermons be delivered in every church and mission on the Sunday after Ascension, May 12th, "giving an historical account of the beginnings of English Christianity in this country at old Jamestown, Virginia." He requests that special attention be given to the following points:

"First. The fact that the English Bible, which all religious denominations rejoice in, came to this country through the Mother Church of England.

"Second. That our spiritual progenitors were not Puritans or Pilgrims of New England, who came to Massachusetts some thirteen years later, but that the Episcopal Church is the mother of us all in this land.

"Third. That our Church is the only

Communion that has not separated from the body Catholic. Rome separated from the Church of England in Queen Elizabeth's time and set up a new departure. The other religious bodies from time to time abandoned the Mother Church and did the same thing. This Church has never separated, but has remained in its integrity from the beginning.

"Fourth. That we have preserved without alteration or mutilation the Creeds, the Bible, the Sacraments, and the Apostolic Succession through the episcopate; and these are essential items that ought to be brought before our thoroughly interested people.

"The time has come when all members of our Church and the community at large, should not only know of the historic facts, but should also rejoice before God because of the precious privileges that we have received from the Mother Church. We should become stronger Churchmen and more vigorous Christians because of our inheritance, and also because of our blessed opportunities."

A special collect has been set forth for use that day.

The Bishop also requests that the national anthem, "The Star Spangled Banner," and Hymn No. 196 be sung, and that the flag of our country and the British flag be displayed within the church.

BLESSING OF A PARISH HOUSE.

THE TWENTIETH anniversary of the rectorate of the Rev. Charles Tileston Whittemore of All Saints', Dorchester, Mass., was most graciously marked. Mrs. Oliver W. Peabody, a loyal parishioner, presented to the parish on that day, a munificent gift; a parish house complete in all its appointments.

A bronze tablet inserted in the outer wall, reads as follows:

This Parish House
of All Saints' Church, Dorchester,
is built by
MARY LOTHROP PEABODY,
in grateful recognition of the faithful
and devoted labors of
THE REV. CHARLES TILESTON WHITTEMORE,
During the twenty years of his rectorate.
1887-1907.

Evensong was said in the church at four o'clock, a number of visiting clergy and friends making part of the large congregation.

After the benediction, the Bishop, with the rector and choir with cross and banner, proceeded from the church, through the corridor to the main entrance of the parish house, while the congregation followed to the other entrances.

The first room blessed was the beautiful Sunday School room, which will hold four hundred children, and which the donor gives in tender memory of an only daughter, Aurelia White Peabody. A tablet in the wall records the loving remembrance, and reads as follows:

This room is dedicated to the memory of
AMELIA WHITE PEABODY,
Born October 21, 1864. Died August 31, 1866.

✠

And a little child shall lead them.

The ceiling of this room is worthy of notice, being singularly fine; it is ceiled in oak with open beams.

The middle floor of the parish house is devoted to the work of the women and girls; the needs of the Woman's Auxiliary, and the Girls' Friendly, and other organizations being amply provided for. A large kitchen adds to the efficiency.

The lower floor is devoted to the needs of the men and boys. It holds an attractive club room, gymnasium, and shower baths.

The house is built of grey brick and stone, the upper portion being of oak beams and cement.

Added to this splendid gift, is the transforming of the old Sunday School room

(which was entirely outgrown, making larger accommodations imperative) into a choir room which now fitly accommodates the choir of forty members; while the old choir room has been changed into a large sacristy and study for the rector. After the blessing of the parish house, and the impressive words said by the Bishop, tea was served.

TEACHER TRAINING AND S. S. ORGANIZATION IN MICHIGAN.

THE SUCCESS of the plan undertaken by the Sunday School Commission of the diocese of Michigan in the way of providing the schools with efficient grading and instruction, under a competent Field Secretary has been beyond expectation. The Commission, under the leadership of the Rev. John Mockridge, chairman, and Mr. George Swift, secretary, secured from the diocesan convention a grant of money sufficient for the engagement of the Rev. Wm. Walter Smith, M.A., M.D., General Secretary of the New York Diocesan Sunday School Commission and of the Sunday School Federation of the Church, to act as Field Secretary for the diocese for the month of April.

During that time four Teacher-Training Classes have been held, two in Detroit and one each in Bay City and in Port Huron. In Detroit, over 300 teachers have been in attendance, the actual number present on one day in the middle of the course of eight lessons being 230. This is the largest number of teachers ever attending a set course of training for the Sunday School, recorded in any similar attempt in the Church in America. On Sunday, April 7th, a mass meeting of almost one thousand clergy, officers, and teachers was held in St. John's Church, Detroit, with a vested choir of seventy men, in spite of a stormy day. From five to seven addresses have been given by Dr. Smith every Sunday, and from two to eight lectures a day. Detroit has been swept through every section of the city, informal suppers being arranged with the teachers and clergy of almost every parish, when local grading, etc., could be discussed. Outside of Detroit, Birmingham, Pontiac, Ypsilanti, Jackson, Ann Arbor, Mt. Clemens, Bay City, Saginaw, Port Huron, and Windsor (Ont., Canada) have been fully reached.

In all, 78 addresses, sermons, and lectures were delivered by Dr. Smith during the month, with over 7,000 counted attendances. About 400 teachers have been under training. Special conferences on grading, plans for new Sunday School buildings, alteration of old buildings, etc., have been held to the number of about sixty. All the principal cities and churches of the diocese have been reached and the schools are, almost without exception, organized and subject-graded.

Outside the immediate effect upon the Church has been the interest shown by the public school teachers and the normal students and by teachers from Presbyterian, Congregational, Baptist, and even Hebrew schools who have attended the classes in large numbers, manifesting pronounced enthusiasm. It is felt that the experiment even for so short a time has proved the value of the field secretaryship, and may possibly open the way shortly to the employment of a permanent official for the diocese.

BISHOP PINKHAM COLLEGE, CALGARY.

THE Bishop of Calgary, in the Province of Alberta, Canada, has received from Mr. E. H. Riley, M.L.A., the offer of a free site for a divinity college, which the Bishop desires to establish as soon as possible in Calgary, together with a cheque for \$500, being the first half of a donation of \$1,000; the remaining \$500 to be paid as soon as active building operations are commenced. Mr. Riley desires the site to be selected by a com-

mittee to be appointed for the purpose, the Bishop being a member, and he makes the proviso that the institution be named "The Bishop Pinkham College." Mr Riley's generous gift was a complete surprise to the Bishop, who hopes that many surprises of a like character may be in store for him during this, the twentieth year of his consecration and the thirty-ninth of his service in western Canada.

Last January Mr. Riley gave a generous donation to the fund for providing clergymen to minister among new settlers in the diocese, and he and his brothers undertook, if agreeable to the Bishop, to pay off the balance due on St. Barnabas' Church, Hillhurst, as a memorial to their mother, whose death occurred shortly before.

FIRE IN REV. G. W. HINKLE'S RESIDENCE.

FIRE shortly after 8:00 o'clock Saturday night, April 20th, damaged the E. M. Voorhees residence, Waterloo, Ia., to the extent of several thousand dollars. About 6:00 o'clock a fire was started in a grate in rooms on the upper floor occupied by the Rev. G. W. Hinkle. The fire evidently burned through the grate into the joists below within a short time, for members of the household smelled smoke for a couple of hours before the fire was actually discovered.

At about 8:00 o'clock, the Rev. Mr. Hinkle, who was entertaining Bishop Mann of North Dakota, opened a closet door and then a great gust of smoke filled the room, almost suffocating the inmates. An alarm of fire was rung in by telephone and the east side department was at the scene in a moment. The chemical only was used and the men made short work of the blaze. The carpet, a part of the marble fire-place, and the floor were the only things damaged, and this was necessary to get at the seat of the fire.

MEETING OF THE TOLEDO CONVOCA-TION.

THE TOLEDO CONVOCA-TION (Rev. L. E. Daniels, Dean) held its spring session in Christ Church, Lima, Ohio (Rev. E. H. Maloney, rector), on Tuesday and Wednesday, April 22nd and 23d. Nearly all the clergy were present, besides several from other convocations. On the Monday evening previous, the Rev. Dr. C. T. Brady preached on the "Proofs of Our Lord's Resurrection."

The Rev. A. M. Slayton of Sandusky, read the proposed blank for parochial reports to be presented to the next convention. It is a great improvement and led to much discussion.

The Rev. J. H. Young, of Tiffin, read a very compact and comprehensive review of "The Liberty of Prophesying."

The address of the Dean *Ad Clerum* was a searching heart-to-heart talk, which would serve admirably for a quiet day service for the clergy anywhere.

Mr. G. W. Beatty, Sunday School treasurer of Trinity, Toledo, read and talked very entertainingly on business methods in Sunday School and was nominated to be the convocation's representative on the board of diocesan missions. The convocation also nominated for the same board the Rev. E. H. Maloney.

An able plea for graded Sunday Schools was made, by the Rev. A. M. Slayton. The Rev. T. G. C. McCalla, who is to build a \$10,000 church in Bellefontaine, opened energetically a discussion, on the "Paucity of Candidates for Holy Orders." It proved to be the burning question and was discussed with great earnestness. The paper read by the Rev. J. C. Ferrier, on the "Standard vs. the Popular Theology" used, urged more thorough teaching on account of the low average. The "Vulgarization of Religion" was the theme of the Rev. C. H. Maloney, a scathing rebuke of the methods of many to win people

to the Church at the expense of all dignity and reverence.

At the closing service a goodly congregation listened to fervent addresses from the Ven. A. A. Abbott, Archdeacon, and the Rev. Alsop Leffingwell, general missionary of the Men's Thank Offering and diocesan missions.

INTER-DIOCESAN CONVENTION OF A. S. A.

AN INTER-DIOCESAN Convention of the Chapters of the Brotherhood of St. Andrew in the dioceses of Delaware, New Jersey, Central Pennsylvania, Harrisburg, and Pennsylvania will be held in Philadelphia on Saturday and Sunday, May 11th and 12th, 1907.

The programme consists of the usual services, the charge to be given by the Bishop of Delaware. The Rev. F. H. Sill, O.H.C., will preside over the Junior Conference and Mr. Mahlon Kline over the Senior Conference. Mr. G. Frank Shelby, District Secretary of New York, and Mr. Robert H. Gardiner, President of the General Council, will make addresses. The corporate communion will be at eight o'clock Sunday morning in St. Stephen's Church. The Bishop's sermon will be at 11 o'clock at the Church of the Holy Trinity, by the rector, the Rev. Dr. Tomkins. At four o'clock there will be a mass meeting for men at the Garrick Theater and the speaker will be Bishop Courtney of New York, and at the same hour there will be a mass meeting for boys in St. Matthew's Church to be addressed by Mr. Franklin Spencer Edmonds and the Rev. F. H. Sill. The closing services will be eight o'clock at St. Stephen's Church, the address will be by Mr. John W. Wood.

CONVOCA-TION OF THE NORTHERN DEANERY OF KANSAS CITY.

THE SPRING SESSION of the Northern Convocation of the diocese of Kansas City was held at St. Mary's Church, Savannah, Mo., on the 15th and 16th of April under the presidency of the Rev. Edward Henry Eckel as dean. The number of clergy in the deanery at the present time is small, but all were in attendance except one; and large congregations were present at the public services, including townspeople of other congregations. The Rev. B. J. Baxter of Maryville preached an admirable evidential sermon on the testimony of contemporaneous friends and foes to the facts of Christ's resurrection. At the Eucharist on Tuesday morning the Rev. R. B. Evatt of Brookfield preached on the continuity of the Church of God from patriarchal times to the present as the mediating instrumentality of redemption. Addresses were made at a missionary service in the evening on "The Mission of the Church," the Rev. E. H. Eckel of St. Joseph speaking on "Preaching the Word of Life," and the Rev. A. W. Farnum of St. Joseph speaking on "Ministering the Sacraments of Grace." At the literary session two excellent papers were read: "The Theology of Robert Browning's Poetry," by the Rev. R. B. Evatt, and a review of Dr. Allen's *Freedom in the Church*, by the Rev. E. W. Flower of St. Joseph. Both papers were followed by discussion. It was decided to introduce a question-box with public answers, and also to have the reports of missionary work and part of the literary exercises hereafter at a public service.

200th ANNIVERSARY OF STRATFORD CHURCH.

THE parochial commemoration of the organization of Christ Church in Stratford, Conn., the first parish of the Church of England in Connecticut, was held April 25th. The diocesan commemoration will be held at the time of the annual convention of the diocese in June, the exercises now having more of local interest and color. The evening pre-

vious Bishop Brewster held a visitation of the parish, preaching to a congregation which completely filled the large church, and confirming a class in which there were forty members.

Thursday morning at 10:30 o'clock there was a celebration of the Holy Communion, with some 150 communicants, preceded by the benediction of a new altar, placed in the church as a memorial of the Rev. Daniel C. Weston, D.D., rector from 1863 to 1873. The Bishop was assisted in the service by the Rev. N. Ellsworth Cornwall, rector of the parish, the Rev. Dr. Edward Guilbert of Southport, and the Rev. Dr. Samuel Hart of Middletown; and in the administration by the Rev. Arthur Sloan of New York and the Rev. C. L. Pardee of Orange, N. J. A number of other clergymen were in the congregation, which also included laymen from other parts of the diocese.

The rector read a carefully prepared sketch of the history of the parish in anti-revolutionary days and until the time of the consecration of Bishop Seabury in 1784. He read of adherents of the Church of England in Stratford between 1660 and 1690, and of a petition for a clergyman and to the newly organized Society for the Propagation of the Gospel in 1702.

The Rev. Dr. Hart spoke on Dr. Johnson as a Priest and Divine. A special feature of the afternoon was the unveiling of a bronze tablet placed on the walls of the chancel to the memory of the Rev. Dr. Johnson.

LEGACIES TO CHURCH INSTITU-TIONS.

AMONG Church institutions receiving legacies from the estate of the late Edmund T. Dobbins are Christ Church Hospital, Philadelphia, \$10,000; House of Rest, Germantown, \$5,000; Grace Church, Pemberton, N. J., \$5,000; Home for Aged Women of the Church of St. Luke and the Epiphany, Philadelphia, \$1,000. Besides the above amounts \$100,000 additional was distributed among different local hospitals and charities.

DEATH OF REV. DR. FULTON.

THE REV. JOHN FULTON, D.D., LL.D., Professor of Canon Law at the Philadelphia Divinity School and editor of the *Church Standard*, died at the University Hospital after a severe six weeks' illness on Wednesday, April 24th. Dr. Fulton was 72 years of age, having been born in Glasgow, Scotland, April 2nd, 1834. He attended the University of Aberdeen. Later, coming to this country, he went to New Orleans, where he was assistant to the Rev. Dr. Polk, afterward Bishop of Louisiana. He held rectorships in Columbus, Ga., Mobile, Indianapolis, Milwaukee, St. Louis, and New York, having been ordained by Bishop Polk in May, 1857. In 1891 he was on the editorial staff of *The Churchman* in New York, coming to Philadelphia in 1892 to accept the editorship of *The Church Standard*, which he held at the time of his death, and in which capacity he maintained a national reputation for his fearless and able editorials. Dr. Fulton was one of the leading theologians of the Church, and an authority on all matters pertaining to Canon Law. He was the author of several important books—two of which, the *Index Canonum* and *Chalcedonian Decrees*, have an international reputation. For a number of years he has ably served the diocese of Pennsylvania as one of the four clerical deputies to the General Convention. He is survived by a widow and daughter.

The Burial Office was rendered in St. Philip's Church, Friday morning, April 26th, the rector, the Rev. C. W. Bispham, officiating, assisted by Bishop Whitaker, Bishop Coadjutor Mackay-Smith, Rev. Dr. Duhring, Rev. Dr. Haughton, Rev. Dean Groton, and Rev. J. H. Caley. A great number of the local

clergy were present in the church. Interment was made in Greenwood Cemetery, New York City.

CHURCH CLUB OF CENTRAL PENNSYLVANIA.

THE ELEVENTH DINNER of the Church Club of Central Pennsylvania was given on the evening of St. Mark's day (April 25th) in the spacious auditorium of the Guild House of the Pro-Cathedral, South Bethlehem. While the Club has been in existence since 1902, hitherto its membership has included what is now the diocese of Harrisburg. This was really the first meeting of the Club under the new conditions, formal separation having been accomplished last November in Scranton. Prior to the banquet, the annual meeting was held, at which 25 new members were elected, some important changes in the constitution adopted, and the following officers elected for the ensuing year: President, Major Everett Warren, St. Luke's, Scranton; Vice-Presidents, Guy Farquhar of Pottsville, Henry A. Fuller, St. Stephen's, Wilkes-Barre, Warren A. Wilbur of South Bethlehem, and Rufus J. Foster, of Scranton; Secretary-Treasurer, Oscar C. Foster of West Pittston. Upon adjournment of the meeting, the members and guests, headed by Major Warren and Bishop Talbot, marched to the banquet hall, nearly seventy persons being seated at the tables placed in the form of a hollow square and beautifully decorated. After an elaborate menu had been fully discussed, Major Warren rapped for order and in a few felicitous phrases outlined the procedure of the rest of the evening, speaking most seriously and earnestly of what the Church Club *might be*, and then introduced Judge Fuller of Wilkes-Barre as "Ruler of the Feast." The Judge proved an ideal toastmaster. Witty, earnest, and thoughtful, he not only gracefully introduced the various speakers, but he kept the entire programme up to a high and purposeful level. The speakers and their topics were: The Rev. G. H. Sterling, D.D., rector of the Pro-Cathedral, "Welcome"; Clinton R. Woodruff, Esq., Philadelphia, "Men and the Church"; Prof. John I. Stewart of Lehigh University, "The Social Opportunity of the Church"; Burton Mansfield, Esq., New Haven, Conn., "Our Duties as Christian Men"; Bishop Talbot (who received an oration upon rising), "The Function of the Church Club." All the speeches of the evening were of a very high order and were marked by an earnestness and godly seriousness, which one happily characterized as "the encouraging feature of our Church in the twentieth century"; and which led Bishop Talbot to say: "I am strongly tempted to form a guild of lay preachers in this diocese, seeing we have so many laymen who can *talk well upon religious themes.*" A most enjoyable and profitable evening was brought to a close at a late hour by the singing of the Doxology and the Benediction given by the Rev. Dr. Israel of St. Luke's, Scranton. With a rapidly increasing membership and such evident enthusiasm, incalculable benefit ought to accrue to the diocese from its Church Club.

BISHOP JOSCELYNE IN PHILADELPHIA.

THE Bishop Coadjutor of Jamaica spent some days last week at Philadelphia, and on Saturday afternoon last took Bishop Whitaker's place in addressing a great Children's Missionary service at Holy Trinity Church in that city. The Bishop described Church life in Jamaica and dwelt on one or two incidents in the recent earthquake.

Last Sunday the Bishop was due to preach at Holy Trinity again, and it is expected that Philadelphia Churchmen will help very considerably in the great task of rebuilding the devastated churches in Kingston and other parts of the Island. Next Sunday marks the

close of Bishop Joscelyne's visit to this country, when he preaches at Grace Church, New York, and he is reported to have said that he will carry away "delightful recollections" of American hospitality and American Church life to his tropical home. His address till May 10th is 2 and 3 Bible House, New York.

A NEW CHAPEL FOR THE ISLE OF PINES.

THERE are five places on the Isle of Pines where services are held regularly once every month: Columbia, where we have a small chapel; Santa Rosalia, where we have another chapel; Santa Fe, where we have the use of the Methodist chapel; Nueva Gerona, where we have the use of the Baptist chapel; and McKinley, where there is no chapel of any sort, and where the services must be held in the hotel.

McKinley is a new settlement in the northwestern part of the island, about nine miles from Nueva Gerona. Most of the people are Presbyterians, with only four communicants of the Church. And yet at the monthly visits of the Archdeacon of Havana, there is always a congregation of from sixty to seventy-five persons.

At the last visit of the Bishop to the Isle of Pines, he was so impressed by the conditions here, and the evident interest of the people, that he made a proposition to them.

It having been estimated that the materials for a small chapel would cost about \$500, the Bishop offered to furnish this amount, in case the people would take the matter in hand and build the chapel with their own efforts. At the last visit of the Archdeacon, a meeting of the congregation was held, after the regular service, at which about sixty of the leading people were present, for the purpose of considering this offer of the Bishop. The Hon. Erastus W. Knight, ex-Mayor of Buffalo, presided. The Archdeacon presented the Bishop's proposition. After a few remarks, all favorable to its acceptance, the offer was accepted without a dissenting voice. Then by a rising vote it was

Resolved, That we, each and every one, agree to contribute all in our power, of labor and means, toward the immediate erection of this building."

A lot, in the best location, on the plaza of the city plot, has been granted free of all encumbrance, for the chapel, which, with the building, will be deeded to the Bishop. A building committee was appointed, and the work will begin as soon as the plans can be prepared. The meeting was most enthusiastic, and absolutely unanimous.

At present there are no buildings on the city plot, owing to the fact that the port here has not been opened, and so the chapel will be the very first building to be erected in the city of McKinley, a very remarkable fact. The settlement of McKinley is now entirely a farming district, lying about six miles north and south, and, with East McKinley, about four miles east and west. To the north, there is a fine port on the Nueva River, which will be opened in the course of time. All the land in McKinley proper, has been sold; most of it is already occupied, and mainly by people of position from the States. It is one of the most prosperous colonies on the island.

DEATH OF WILLIAM PLATT PEPPER.

AFTER an illness of many weeks, William Platt Pepper, the oldest member of the famous Philadelphia family of that name, passed to his rest on Saturday morning, April 27th, at the age of 70 years. He was a graduate of the University of Pennsylvania, from which he received two degrees. In 1871 he, with others, formed the Art Club, which a few years later resulted in the foundation of the Pennsylvania Museum and School of Indus-

trial Art, and has always maintained a keen interest in the welfare and workings of the institution, and it was mainly through his personal influence that Congress in 1878 passed the act admitting free of duty works of art to be exhibited in museums throughout this country. He was also deeply interested in the Free Library system of Philadelphia, and was an active member of the Board of Managers. As a trustee of the Henry Seybest Fund for the care of indigent children; one of the originators and directors of the charity ball; for more than thirty years a member of the Board of Managers of the Episcopal Hospital, one of the founders and a member of the Board of Council of the Free and Open Church Association, Mr. Pepper manifested his popularity and usefulness and his place in the above varied works and interests will be hard to fill. He was ever an enthusiastic, active, and loyal Churchman, formerly connected with St. Mark's Church, 16th and Locust Streets, but of late years a vestryman and member of the Church of the Ascension, Broad and South, Rev. G. Woolsey Hodge, rector, from which church the burial took place on Monday, April 29th, at 3 P. M. May his soul rest in peace!

PRESENTATION OF SUNDAY SCHOOL LENTEN OFFERINGS.

ON SATURDAY, April 27th, the annual presentation of the Sunday School Lenten Offerings of the diocese of Pennsylvania were made at a special service held in Holy Trinity Church, Philadelphia (Rev. Floyd W. Tomkins, D.D., rector), at 3 P. M.

The amount presented was \$32,000, with many schools to be still heard from. Addresses were made by Bishop Coadjutor Mackay-Smith, Bishop Coadjutor Joscelyne, of the diocese of Jamaica, Rev. Dr. H. L. Duhring, and the Rev. Dr. Tomkins. There was a very large attendance of teachers, scholars, and others interested in Sunday School work.

LEGACIES TO CONNECTICUT PARISHES.

MR. HENRY J. HENDEY, long senior warden of Trinity Church, Torrington, who died not many months ago, left, by will, a legacy of \$2,500 for the endowment fund of the parish.

Grace Church, Saybrook, receives a bequest of \$3,000 from the late Daniel C. Spencer, many years the devoted senior warden.

CONFERENCE OF THE CLERGY OF WASHINGTON.

THERE was a large attendance of the clergy at a special conference called by the Bishop at the episcopal residence on Thursday, the 25th, to consider the question, what part can the clergy play in the improvement of social and moral conditions in Washington. The principal speaker was Hon. J. B. Reynolds, who has been making a thorough investigation of the question for the President on the legislative side.

It was brought out in the discussion that in Washington we are placed in the peculiar position of being unable to influence legislation in any effective way. The commissioners of the District are appointees of the President absolutely and even they can only recommend legislation or discourage it. So, in regard to Sunday Observance, Divorce Legislation, Liquor Traffic, and the like, the people must wait for Congress to move; and beyond petitions and committees can do little to mould the laws by which we are governed. It is interesting to note that our "Sunday" laws date back to the old Maryland statutes and provide a fine of so much tobacco for its infringement. It is needless to state these penalties are not enforced. The Church has succeeded in keeping the present divorce laws

upon the statute books, but it was only by constant vigilance and unwearied effort.

It was recommended that committees be formed in each parish to consider the social questions in that community and to band together all those who were working for this great and worthy cause.

DEDICATION OF THE LANE-JOHNSTON MEMORIAL.

THE ATTENTION of Churchmen journeying through Washington toward or from Jamestown on Ascension day, is called to the great service of dedication of the Lane-Johnston Memorial Building of the Cathedral Choir School for boys, which will be held at the Cathedral Close, corner Massachusetts and Wisconsin Avenues, at 3:30 P. M. on that day. The visiting clergy are requested to send their names to the Rev. G. F. Dudley, 1324 Monroe Street, N. W., who will be glad to arrange for vesting them and giving them a place in the procession.

The United States Marine Band will furnish the music, together with the combined choirs of boys and men in the diocese. The addresses will be given by the Bishop and others. The daily papers will give all information as to means of access, etc.

The school is not to be confined to choir work merely, but will provide the highest type of preparatory education.

RE-OPENING OF ST. PAUL'S, NEW HAVEN.

ST. PAUL'S, New Haven, Conn., was re-opened by the Bishop of the diocese, on Tuesday, April 23d, after extensive improvements. Many of the clergy were in attendance. It was a matter of great regret that Bishop Lines of Newark, many years rector of St. Paul's, was unable to be present on account of illness. The rector, the Rev. J. DeWolf Perry, Jr., said:

"Seventy-seven years ago this week the founders of our parish met to consecrate St. Paul's Church. To-day we meet to consecrate the offerings given by their children to glorify and render yet more worthy of its purpose the gift to Almighty God.

"The gifts, certain of which are silent memorials, have been made with long and loving thought both of those in remembrance of whom they have been made and of the countless others by whom they will be seen and loved."

The altar is in memory of Daniel Goffe and Mary Hunt Phipps, by their daughter.

The reredos, paneling and triumphal arch in memory of Mr. and Mrs. Henry Hotchkiss, Elizabeth Susan Hotchkiss, and Martha Prescott Hotchkiss, by Miss Susan V. Hotchkiss.

Rose window and wall arch a silent memorial, by Henry F. English.

Communion rail in memory of John Clark Hollister and Sarah Shipman Hollister.

The colored miniature upon the altar given by Miss Edith Dean Weir.

The baptistery ewer in memory of Samuel Eben Barney and Eunice Whittlesley Barney by their daughters.

The font canopy in memory of Mrs. Elizabeth Hunt Mansfield, by Mr. Burton Mansfield.

In the evening, a musical service was held, with a chorus of sixty voices. An address was made by the Rev. Harry P. Nichols, D.D., of Holy Trinity, New York, formerly of Trinity, New Haven.

The Bishop of the diocese also spoke, in words of congratulation, and of the great possibilities for the future. Sullivan's Festival *Te Deum* was then rendered by the full choir.

On Wednesday morning, the Forbes Memorial Chapel of the Epiphany (within the parish), was consecrated by the Bishop.

The erection of the chapel, was made pos-

sible by the munificent legacy of Mrs. Betsey Forbes Bradley.

After the service in the church was concluded, the congregation followed the Bishop and clergy into the parish house, where there was rendered a brief office of dedication.

In the afternoon, an organ recital was given by Prof. Jepson, of Yale University.

The Chapel of the Epiphany is under the care of the Rev. Franklin Knight, as vicar. The building is of East Haven stone, and will seat about 300 people.

DEATH OF THE REV. DR. WILLIAM WILBERFORCE LORD.

We reprint from the *Freeman's Journal*, Cooperstown, N. Y., a portion of a very appreciative tribute by the Rev. Ralph Birdsall, on the death of the Rev. Dr. Lord:

"In the death of the Rev. William Wilberforce Lord, D.D., Cooperstown and the wider world record the passing of a picturesque and notable figure. For Dr. Lord was a scholar, a poet, and a priest.

"Dr. Lord was a descendant of the Lords of Lyme, Conn., the first of whom was one of the primary patentees of that State. He was born in Madison County, N. Y., in 1819. He was educated at Western New York University (now defunct) and was graduated from the Princeton Theological Seminary in the year 1845. He was appointed to Princeton's first fellowship, and while he was Boudinot fellow the degree of Doctor of Divinity was conferred on him by the University of Alabama. Dr. Lord was also, for a time, a tutor at Amherst. In his early youth he was a Presbyterian, and it was while studying for the Presbyterian ministry at Princeton that he was drawn toward the Church.

"Before the Civil War, Dr. Lord was a foremost leader of the educational movement in the South. He selected the site for the University of the South.

"As a poet, Dr. Lord has accomplished some things which the present generation has forgotten but which the coming age will remember. One bit of his poetic writing has been graven upon stone and is imperishable. It is the inscription, familiar to residents of Cooperstown, upon the mound that marks the grave, in Fernleigh-over, of many an unknown Indian brave. This inscription is incomparable poetry. Its simple pathos grips the heart of the most casual tourist. Nothing can detract from the poetic fame of the man who wrote the words:

"WHITE MAN, GREETING!

WE, NEAR WHOSE BONES YOU STAND
WERE IROQUOIS. THE WIDE LAND
WHICH NOW IS YOURS WAS OURS.
FRIENDLY HANDS HAVE GIVEN BACK
TO US ENOUGH FOR A TOMB."

"The poet Wordsworth, who had highly praised the work of Dr. Lord, expressed great regret that he should enter the sacred ministry and abandon literature. But such was Dr. Lord's determination, and in 1850 he was ordained a priest. He worked for a time in Charleston, S. C., becoming a chaplain in the Confederate Army at the outbreak of the Civil War. He was in Vicksburg during the siege, acting as rector of Christ Church in that city as well as chaplain in the army. At the close of the war he became rector of St. Paul's Church in Charleston. He founded the Church of the Holy Trinity in Vicksburg. Jefferson Davis was his warm friend and distinguished parishioner.

"Dr. Lord attained eminence as a preacher and in 1876 received simultaneous calls from a large parish in Washington, D. C., and from Christ Church, Cooperstown. The strain of literary controversy, the struggles of the Civil War, his brave service in the South during epidemics of yellow fever, now gave Dr. Lord a longing for a more quiet life. He chose Cooperstown, that he might pass the remainder of his days in peace.

DIOCESAN CONVENTION DAUGHTERS OF THE KING.

THE DAUGHTERS OF THE KING of the diocese of Washington, held their annual convention on Wednesday and Thursday of last week. The service, usually held in the evening after adjournment, was this year changed to the evening before, Wednesday, and was held in St. Paul's Church (Rev. Dr. Alfred Harding, rector). Addresses were delivered by the rector and by the Rev. W. G. Davenport of Anacostia parish.

On Thursday morning, a quiet hour preparatory to the service of Holy Communion was conducted by the Rev. F. B. Howden, rector of St. John's Church, Georgetown, where the sessions of the convention were held. The Rev. Mr. Howden was also celebrant at the Holy Eucharist. The convention was presided over by Mrs. A. A. Birney, who for several years has been the honored president of the Order. Over forty delegates represented twenty-two chapters, and the attendance, in addition, of members reached one hundred and thirty, one chapter having twenty-four members answer to roll call. In the main the officers were re-elected; and the routine business was well conducted.

Mrs. L. K. Roome read a splendid paper on the subject, "A Daughter of the King"; and the "Question Box" was opened by Mrs. G. C. F. Bratenahl. The Junior Chapters were granted the privilege of having a separate organization under an advisory board elected by the convention.

ALBANY.

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

A Double Anniversary Week.

ON APRIL 21st the Mary Warren Guild of the Church of the Holy Cross, Troy, celebrated its twenty-second anniversary, and on the Thursday following was the sixty-third anniversary of the laying of the corner-stone of the Holy Cross Church. The Guild day commemorated the birth of Mrs. Mary Warren, for whom the Mary Warren Free Institute, incorporated in 1846, was named. By request of the guild, the rector, the Rev. E. W. Babcock, preached a sermon at the second morning service to mark the occasion.

ARKANSAS.

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

Spring Session of the Theological School—Vacancies Filled in the Diocese—Missions Held.

THE SPRING SESSION of the Arkansas Theological School was held in St. John's parish house, Fort Smith, from April 15th to 26th. Five candidates for holy orders and two deacons were in attendance. Lectures were delivered daily by the Bishop of the diocese, the Dean of the School, the Very Rev. W. B. McPherson, and others. A Students' Association was organized, with the Rev. F. N. Cullen, Little Rock, as president, and Mr. J. H. Boosey, Searcy, as secretary and treasurer. The session was a most profitable one for all concerned and much enthusiasm for the work was manifested.

THE BISHOP of the diocese has been very busy with his annual visitations since his return from the East. More candidates for Confirmation are being presented this year than any time before.

SEVERAL vacancies have been filled. The Rev. W. F. Dickinson, M.D., formerly of Clayton, Del., has become rector of St. James' Church, Eureka Springs, and missionary in charge of St. John's mission, Harrison. The Rev. Geo. A. Symington, deacon, late of Denver, Colo., has been placed in charge of the missions at Dardanelle, Russellville, Morrilton, and Conway, with headquarters at Dardanelle. The parishes at Forrest City and Marianna still remain vacant. A clergyman

is also needed for the Monticello missionary district. Grace mission, Siloam Springs; St. Stephen's mission, Winslow; and the Helen Dunlap Memorial School have been placed by the Bishop under the care of the Rev. T. D. Windiate, rector of St. Paul's Church, Fayetteville.

THE BISHOP has purchased the study hall formerly belonging to the Normal School at Mount Nebo, near Dardanelle, with a large plot of land adjoining it. Mount Nebo is a favorite summer resort of the Little Rock people, and it is contemplated to convert the hall into a summer chapel.

ARCHDEACON LLOYD conducted another mission at Warren and Endora, two growing towns in the southwestern part of the state. At both places the people were very enthusiastic, and it is expected to begin with the building of churches soon. In Warren, Dr. Lloyd raised, with the assistance of a ladies' guild of twenty members, a building fund of nearly \$2,000. The church is to cost \$3,000, the Bishop supplying the remaining amount from the Arkansas Mission Church Building Fund. Steps have also been taken to build a rectory at Lake Village and a mission was organized at McGehee, a prospering railroad town with a bright future.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Notes from the Diocese.

AT CALVARY CHURCH, Brooklyn (Rev. Jno. Williams), last Friday evening, the choir of the Church of the Heavenly Rest, Manhattan, consisting of forty men and boys, sang the new sacred cantata, "Victory Divine," by J. Christopher Marks.

THE ANNUAL service of the Girls' Friendly Society was held in St. Luke's Church, Clinton Avenue, the Third Sunday after Easter, Bishop Burgess presiding. The sermon was preached by the Rev. D. Stuart Hamilton of Paterson, N. J.

THE FIRST anniversary of the Rev. G. T. Dowling of St. James', was duly observed last Sunday. There was a specially prepared programme of music and a sermon suited to the occasion. The Rev. Chas. W. Naumann, rector of St. James' Church, Piqua, Ohio, assisted in the services and preached in the evening. He has under consideration a call to the curacy of St. James'.

THE MEN'S LEAGUE of St. Peter's, State Street (Rev. Lindsey Parker), held their closing meeting for the season on Monday evening, 22nd inst. Judge W. B. Green addressed the League on the subject of American Humor.

DR. F. L. GAMAGE, for many years principal of St. Paul's School, Garden City, has tendered his resignation and will, it is said, open and conduct a school in the Berkshire Hills, Mass., similar to that of St. Paul's, and that a number of the faculty and students will go to the new school. Between the ex-headmaster and the Cathedral authorities there has not been a good understanding for some time past. It is understood that the Bishop favored advertising the religious benefits of the school and the fact of its being connected with the diocese of Long Island, and that the athletic end should be kept in the background. This, Dr. Gamage refused to do, with the result that differences arose.

AT THE MISSION Church of the Transfiguration, Freeport, new pews and chancel furniture have just been placed in position. The office of benediction was said last Sunday evening. The Ven. Henry B. Bryan, Archdeacon of Nassau, preached an eloquent sermon.

THE MEN'S CLUB of the Church of the Ascension, Rockville Center (Rev. G. W. Mc-

Mullin), held a smoker in the parish hall on Monday evening last. The attendance of club members and invited guests was very large.

MASSACHUSETTS.

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

Gift to St. Ann's, Dorchester—Marriage of a priest—Off for Naples—Other Notes.

A GIFT, in the possession of which the parishioners of St. Ann's Church, Dorchester, find much pleasure, is a substantial rool screen, the gift of the senior warden, Mr. John W. Farrar, in memory of his father, who was a vestryman of the parish more than two decades ago. The Rev. Walter C. Clapp of Bontoc, P. I., recently gave a most instructive lecture at this parish, illustrated by eighty views of his work in Luzon. Fr. Clapp works among the Igorrotes, who never had been reached by Christianity under Spanish rule. His account of the influence of the Church among them, and their ready acceptance of the Catholic faith was encouraging as well as interesting.

THE REV. HARRY EUGENE PIKE, curate of St. Mary's at Tuxedo, N. Y., was married on April 24th to Miss Clara G. Hunt, at All Saints' Church, Ashmont, the ceremony being performed by the rector, the Rev. Charles T. Whittemore. The bride was given in marriage by her brother, the Rev. Arthur Prince Hunt of the General Theological Seminary. The Rev. Mr. Pike and Mrs. Pike will be at home at Tuxedo after July 1st.

ONE OF THE late staff of clergy at St. Stephen's Church, Boston, the Rev. Thatcher R. Kimball, with Mrs. Kimball, was given a reception in the parish rooms on the evening of April 24th. The Rev. and Mrs. Kimball are sailing from New York for Naples on May 2nd, and after a few weeks in the latter Italian city, they will go to Oxford, England, where Mr. Kimball will pursue a course of studies in theology.

THE REV. GEORGE W. SHINN, for many years rector of Grace Church, Newton, and who resigned about a year ago, has lately placed a memorial altar and reredos in St. Paul's Church, Lock Haven, Pa., in memory of his wife, who died a couple of years ago. Dr. Shinn was rector of the Lock Haven parish from 1867 to 1870.

BISHOP GRAFTON of Fond du Lac has been proposed for membership in the Massachusetts Society of Colonial Wars, of which his nephew, Mr. Joseph Grafton Minot, is Governor.

MINNESOTA.

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

Memorial Windows at Litchfield—Annual Meeting of the Little Helpers.

EMMANUEL CHURCH Litchfield (Rev. L. Gullander, priest in charge), had its interior decorated recently. Two new stained glass windows have been given by Mrs. Suttergren in memory of Bishop Gilbert, and also a font by Mrs. Virren. These memorials were blessed by Bishop Edsell at his recent visitation.

THE ANNUAL meeting of the secretaries of the Little Helpers of the diocese was held at St. Mark's, Minneapolis, on Saturday, April 27th. Receipts of over \$200 was reported, which was divided amongst foreign, domestic, and diocesan missions. The Bishop of the diocese was present at the meeting.

MISSISSIPPI.

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

Diocesan Notes.

THE SUBSCRIPTIONS to date to the fund to build a diocesan school for girls, amount to \$41,248.75. An effort is being made to bring this amount to \$50,000 by the time of meeting of the diocesan Convention.

A NEW FEATURE of the diocesan Council this year will be Sewanee night, the night of the 8th. An address to the Convention will be made by Vice-Chancellor B. L. Wiggins, D.C.L., of the University of the South.

THE *Church News*, the diocesan paper, which has been edited for the past two years by the Rev. C. W. Hinton and published at Vicksburg, will, beginning with the June issue, be published at Meridian, by the Rev. W. M. Green.

ON A RECENT visitation to the mission of the Holy Cross, Mayersville, the Bishop confirmed an old negro servant of the Farrish family, who was more than ninety years of age and had nursed three generations in the family of Mrs. Farrish. She had been a slave previous to the war, then had remained with them as a servant and is now in her old age provided by them with a comfortable home for life. Another faithful old negro, for many years sexton of Christ Church, Vicksburg, was buried from the chapel of the church on April 14th.

ON EASTER DAY, the Church of the Redeemer, Biloxi, was the recipient of a silver communion service, comprising flagon, chalice, paten and spoon. It was the gift of Mrs. A. J. D. Hayes, Colorado Springs, Colo., in memory of her father, Jefferson Davis, her mother, sisters, and other deceased members of the family.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

New Church Opened.

THE NEW Church of the Transfiguration, West Derry, was opened for worship on Easter Day. The cost of the building was about \$2,800.

OHIO.

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

Annual Meeting of the W. A.—Gift to Trinity Cathedral—New Organizations.

THE ANNUAL meeting of the Woman's Auxiliary in the diocese of Ohio will be held in Trinity Cathedral chapel, Cleveland, on Whitsun Tuesday, May 21st.

MR. HERMON C. LEONARD of Portland, Oregon, has presented \$5,000 to the authorities of Trinity Cathedral, Cleveland, for the erection of canopies over the twelve clergy stalls which are to be occupied by the Cathedral chapter. The work is to be a memorial to Miss Louise D. and Mr. William B. Leonard of Brooklyn, N. Y., sister and brother of the donor.

AT ST. PAUL'S CHURCH, Cleveland, a guild composed of young women, both married and single, is being formed, with an initial membership of thirty. The organization will be known as "The Daughters of the Church."

THE WOMEN of St. Paul's Church, Cleveland (Rev. Walter R. Breed, D.D., rector), will make their thank offering at the service on Ascension day.

ST. PAUL'S CHURCH, Norwalk (the Rev. Arthur Dumper, rector), contemplate the erection of a \$30,000 church on the site of the present edifice. It is expected to begin work on it this year.

PENNSYLVANIA.

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

Interesting Notes from the Diocese.

THE BUILDING known as the Bishop Stevens Memorial Library at the Philadelphia Divinity School, 50th Street and Woodland Avenue is about completed and will be dedicated with special services on the 5th of June. The building is 67 feet in length by 35 feet in width and 33 feet high. It is constructed of white stone and is in the Gothic

style of architecture. Friends of the late Rt. Rev. Wm. Bacon Stevens, D.D., formerly Bishop of the diocese, provided funds for the building, which meets a long-felt want at the school. The library will be extensive and embrace a large and valuable collection of books.

AT THE annual banquet of the Sons of St. George, held at the society's club house, 19th and Arch Streets, on Tuesday evening, April 23d, quite a number of local and prominent laymen and clergy of the Church were present, among them the chaplains of the order in Philadelphia, namely, the Rev. L. N. Caley, rector of the Church of the Nativity, and the Rev. H. Richard Harris, D.D., rector of Grace Church. Philadelphia is a great centre for English Churchmen.

THE THIRD annual service of the Woman's Auxiliary of the diocese of Pennsylvania for the presentation of the United Offerings of the diocese, will be held in Holy Trinity Church, 19th and Walnut Streets, Friday, May 3d, at 10:30 A. M.

A CHOIR composed of the students of the Philadelphia Divinity School and a number of the clergy of the diocese, under the direction of the Rev. J. C. Ayer, Jr., Professor of Ecclesiastical History at the Divinity School, has been formed and will render the musical part of the service at the opening of the annual diocesan Convention in the Church of St. Luke and the Epiphany on Tuesday, May 7th.

ON SATURDAY, April 20th, Mrs. Emily S., wife of the Rev. Frank S. Ballentine, rector of St. James', Perkiomen, entered into rest. The burial office was said on the following Wednesday, the interment being in St. James' cemetery.

OWING to the deaths and removals of all persons with Church affiliations, Ascension chapel, Newportville, Bucks County, has been closed and the property will be sold and the money turned over for other needed missionary work in the Convocation of Germantown, which has the oversight and care of that field.

WORK is about to be started upon the extensive improvements at Grace Church, Mt. Airy (Rev. Simeon C. Hill, rector). The enlarged chancel will be 35x25 feet, and a new organ chamber. The chancel will have an open timber roof of oak, the floor tiled, and the steps of marble. The present parish building will also be enlarged by an annex 36 feet square, of two stories and a basement.

THROUGH the kindness of parishioners, Mr. and Mrs. Isaac Schlichter, the Church of the Good Shepherd (Rev. John A. Goodfellow, rector) will be benefited by the purchase, and, in time, acquire the property adjoining the church, 18x160 feet in extent. The Easter offering at this church amounted to \$80.

THE PHILADELPHIA Order of the Sons and Daughters of St. George attended service on Sunday night last at Holy Trinity Memorial chapel, the sermon, fitting to the occasion, being preached by the vicar, Rev. R. Marshall Harrison, D.D.

THE ANNUAL diocesan service of the Girls' Friendly Society was held on Thursday evening, May 2nd, in Holy Trinity Church, the sermon being preached by the Rev. W. T. Manning, D.D., of St. Agnes' chapel, New York.

THE TRINITY ordinations of the diocese will be held June 9th, at St. Philip's Church, and the rector, Rev. C. W. Bispham, has been requested by the Bishop of the diocese to be the preacher.

THE LAST of the series of sermons preached in various churches in Philadelphia under the auspices of the Christian Social Union will be delivered by the Rev. G. Woolsey Hodge of the Church of the Ascension,

at St. Luke's Church, Germantown, Sunday morning, May 12th. The subject will be "Christian Socialism."

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

B. S. A. Assembly Meeting—Closing of the Mission Study Class.

A VERY INTERESTING meeting of the Pittsburgh Assembly of the Brotherhood of St. Andrew took place on Wednesday evening, April 24th, at Calvary Church. The subject chosen for consideration was "The Possibilities of Juvenile Court for Brotherhood Work." There were three speakers, the Hon. James R. Macfarlane, presiding judge of the Juvenile Court; A. M. Lee, Esq., attorney of the Juvenile Court; and Mr. H. D. W. English, member of the Council of the Brotherhood from this diocese.

THE CLOSING meeting of the Missions' Study Class connected with the Pittsburgh Branch of the Woman's Auxiliary was held on St. Mark's day, at St. Stephen's Church, Wilkensburg. A short business session was held in the morning, by the officers and other members of the executive committee, and a committee was appointed to map out a course of study for the ensuing year, to report to the Auxiliary later on. Luncheon was served by the ladies of the congregation in the parish house; and at half-past two there was a large and enthusiastic meeting, at which the president, Miss E. S. Wade presided, and papers were read by Mrs. D. L. Ferris of Calvary parish, and Mrs. C. A. Bragdon, on "Japan, as It Is and Is to Be."

SALINA.

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

Convocation to be Held at Minneapolis—The Cathedral Not Yet Completed.

THE FIFTH annual Convocation of the district of Salina will be held June 4-6, in St. Peter's Church, Minneapolis, Kansas. It had been planned to hold this convocation in the new Cathedral in Salina, but this was given up because it was found that the furnishings of the Cathedral would not be delivered before hot weather. The Bishop then appointed Minneapolis as the meeting place, in response to requests made some time ago. In connection with the Convocation an M. T. O. lecture on the History of the American Church, illustrated with stereopticon slides, will be given by Dean Masker, who will repeat it later in other places of the district.

THE FUND to erect memorials in the Cathedral to Bishop Vail and Bishop Thomas, now amounts to about \$200, of which \$100 is from Mrs. M. F. De Forrest of Atchison. It is proposed to make the pulpit a memorial to Bishop Vail and the lectern to Bishop Thomas.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Corner-Stone Laid at Provo.

ON THE 14th ult., the corner-stone of the new church at Provo, Utah, was laid by the rector, the Rev. George Townshend.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Columbia Convocation.

THE SPRING meeting of the Columbia Convocation was held in Grace Church, Camden (Rev. W. B. Gordon, rector), April 15-19, with eleven of the clergy in attendance. The subjects discussed were: "A Crying Need of the Times—A Thorough Ethical Revival"; "The Place of Prayer in a Reign of Law," and "Church Work in the Diocese—It's Hindrances: How It may be more Effectively Accomplished." A children's service was held during the session of the Convocation,

and also a missionary service, at which latter addresses were made on General and Diocesan Missions. Before the adjournment of the Convocation, resolutions were adopted on the death of the Rev. John Johnson, D.D., late rector emeritus of St. Philip's, Charleston.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Meeting of the Columbus Convocation.

AT THE annual meeting of the Columbus Convocation, held in St. Luke's, Marietta (the Rev. George Davidson, rector), on the 18th ult., a paper was read by the Rev. John Hewitt on "Is the Formation of a New Diocese Within the Bounds of the Diocese of Southern Ohio Desirable and Feasible at this Time?" There was considerable discussion on the question and the subject was referred to a committee of three, and also that the paper read by Mr. Hewitt be printed in pamphlet form and distributed. There was a missionary meeting at the closing service in the evening, which was addressed by the Bishop of the diocese and others.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
B. D. TUCKER, D.D., Bp. Coadj.

Consecration of Bruton Church.

THE RT. REV. ALFRED MAGILL RANDOLPH, D.D., Bishop of the diocese, has appointed Sunday, May 12th, at 11 o'clock A. M., as the time for the consecration of Bruton parish church, Williamsburg.

SPOKANE.

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

New Altar for St. Michael's, North Yakima—Church at Prosser to be Consecrated.

A BEAUTIFUL altar of quartered oak hand carved and wax finished, was given to St. Michael's Church, North Yakima (Rev. Maurice J. Bywater, rector) by the Guild of St. Agnes. The altar was dedicated together with a handsome credence, finished in similar style and workmanship at the 6:30 A. M. celebration on Easter Day.

THE NEW church at Prosser, at the lower end of the great Yakima Valley, will be consecrated on the Fourth Sunday after Easter by the Bishop. The work has been carried on here as an unorganized mission for more than twenty years. Under the care of the rector of North Yakima (Rev. Maurice J. Bywater) and with the assistance of \$400 from the Church Building Fund of New York and \$100 from Bishop Wells, the people of Prosser have been moved to do splendidly themselves. The church is a pure Gothic, 44 feet by 22 feet. The tower and belfry are hexagonal, surmounted by a fine Latin cross.

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The church will seat 180 people. The land was given to the church by Col. Wm. Prosser, now of Seattle, after whom the town of Prosser was named, and it has increased in value since then more than a hundred times. The possession of the land by the church made the building of a church possible at this time, and Prosser is one of the most strategic points under the Government irrigation scheme. The rector and vestry of North Yakima have given the old altar and hangings to the new church at Prosser.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Decline a Call—Rector Instituted.

THE REV. WM. JOHNSON of Trinity Church, Clarksville, who received a call to a church in Chicago, has decided to remain, and the vestry have approved by raising his salary.

THE BISHOP instituted the Rev. W. C. Whittaker as rector of St. John's Church, Knoxville, on the 21st ult.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Interesting Items.

THE REV. J. G. EWENS, rector of Holy Trinity Church, Manistee, has returned to his parish after several weeks' absence in Ireland, where he has been to receive an inheritance which recently has come to him.

THE PARISH HOUSE which for several weeks has been under way for St. Paul's Church, St. Joseph, is now nearing completion and will soon be ready for occupancy. This edifice marks a distinct advance in the progress of the Church at St. Joseph, which since last October has been in the care of the Rev. L. R. Vercoe.

SUFFICIENT funds are now subscribed to justify the vestry of Grace Church, Grand Rapids, in beginning the work of the large parish house which has long been needed at this part of the city. It is hoped to break ground early in May for this structure, which will cost about \$20,000 or more, with additional expense for its furnishings.

AT THE recent semi-annual meeting at Sturgis, which was the first clerical gathering at this place, the clergy found that what was a feeble mission a few years ago is now possessed of a beautiful church, parish house, and rectory worth about \$20,000 and all paid for except \$7,000, which is being rapidly provided for. St. John's Church at this point has been fostered to this healthy and promising growth, with about ninety communicants, through the earnest efforts of the Rev. J. H. McKenzie, Ph.D., rector of Howe School at Lima, six miles distant, who each Sunday drives to and from Sturgis to provide the Church people with services.

THE STATE convention of the Brotherhood of St. Andrew will be held on May 11th and 12th at St. Mark's Pro-Cathedral, Grand Rapids. According to the provisional programme the address of welcome will be given by Bishop Gillespie, to be followed by the business session at 10 A. M. the first day. In the afternoon addresses are to be given by Mr. Hubert Carlton, General Secretary, Mr. F. W. Cowley of Detroit, and Mr. H. P. Wilson of Grand Rapids. Later in the day there will be a conference on the Junior Department, with Dr. W. Horatio Browne of Detroit, acting as chairman. In the evening a service preparatory to the corporate celebration of the Holy Communion will be held, when the sermon will be preached by the Rev. F. R. Godolphin, rector of Grace Church, Grand Rapids. On Sunday the anniversary sermon to the Brotherhood will be preached by the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette, at the morning service in St. Mark's. Conference

on spiritual topics will be held in the afternoon, and in the evening a mass meeting of all the parishes in Grand Rapids will be held with addresses by Bishop McCormick, Mr. Hubert Carlton, and others. The prospects are that a large number of delegates will be present from all over the state.

WESTERN NEW YORK.

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

New Organ for St. John's, Wellsville—Mission at Bolivar—Archdeaconry Meeting.

A NEW ORGAN has been installed in St. John's Church, Wellsville (Rev. F. W. Beecher, rector), and opened on Sunday, April 14th, by Prof. Theodore Stearns.

A MISSION giving promise of success was organized by Archdeacon Ayres at Bolivar, April 12th. It is hoped to have regular services supplied from Olean. Four children were baptized at the inaugural service.

THE ANNUAL meeting of the Archdeaconry of Buffalo was held in St. Paul's parish house, Buffalo, Wednesday, April 24th, the business session being preceded by a celebration of the Holy Eucharist in the church at 9:30 A. M., the Bishop being celebrant, assisted by the Rev. J. A. Register, D.D., rector of the parish, and Archdeacon Ayres. The treasurer's report showed a balance in hand of \$1,718.17, and the report of the Archdeacon shows a continued but quiet growth in the missions under his supervision, and 56 baptisms and 28 persons confirmed at stations where there is no minister in charge. The Laymen's League continues to do efficient work, but calls for more men to act as lay-readers. The following officers of the Archdeaconry were elected for the ensuing year: Rev. N. W. Stanton, Secretary; Mr. W. H. D. Barr, treasurer; and the following to compose the missionary board: Rev. Messrs. G. B. Richards, C. J. Davis, G. Sherman Burrows, and Messrs. H. A. Yates, H. C. Hodges, and E. H. Boynton. It was expressed as the sense of the Archdeaconry that all moneys raised through the M. T. O. should be devoted to the fund for general missions.

WEST VIRGINIA.

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

Church Property Sold.

THE CHURCH of the Ascension, Hinton, has been sold, together with its rectory, for a business block. The vestry has an option on a really more desirable property in the residential district, upon which it is the intention to erect a new church.

CANADA.

News from the Diocese.

Diocese of Ontario.

LARGE congregations were present in St. Paul's Church, Kingston, when the new rector, the Rev. W. E. Fitzgerald, began his work in the parish, April 7th. Great regret was expressed by the members of his former parish at Leeds, on his departure from them.—A BEAUTIFUL pair of brass altar vases has been presented to St. James' Church, Tweed, by the Sunday School members.

Diocese of Toronto.

AT THE ordination in the Church of the Redeemer, Toronto, April 14th, three deacons and two priests received Holy Orders. Bishop Reeve, of Mackenzie River, performed the service for Archbishop Sweatman. A large number of the city clergy were present. A very large and beautiful stained-glass window is about to be placed in St. Paul's Church.—A LEGACY of \$1,000 has been received by St. Peter's Church, Toronto, a bequest from the late Mrs. Migeley.—ST. ANDREW'S mission, Chester, will celebrate the first opening of the work there, June 11th.—

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THE annual Sunday School convention for the rural deanery of East York, will be held at Markham, May 29th.

Diocese of Huron.

THE enlargement of Christ Church, Chatham, will shortly have to be taken up; the congregation is growing too large for the building.—THE silver pocket Communion service, which belonged to the first Bishop of Huron, has been bequeathed to the diocese for the personal use of the present Bishop and his successors.

Diocese of Rupert's Land.

THE question of having a new building for St. John's Cathedral, Winnipeg, or enlarging the present one, is engaging the attention of the congregation, this spring.—THE site of Holy Trinity Church, Winnipeg, will have to be moved ere long. This step is necessitated by the rapid growth of the city. The Ven. Archdeacon Fortin has been rector of this church for many years.—THE need for increased accommodation in both St. John's College and School, Winnipeg, is keenly felt, consequent upon the extraordinary increase in the population. A large amount has been already subscribed for the purpose, and the whole of the gifts are to be presented in St. Paul's Cathedral, London, at the Pan-Anglican Conference next year.—THE committee and representatives of the Church Army in Winnipeg, are finding a great deal to do among the incoming immigrants.

Diocese of Algoma.

THE finances of St. James' Church, Gravenhurst, are in a most favorable condition. Although this is the first year the parish has been a self-supporting one, the outside claims have been all met with a larger amount than was asked for.—THE adjourned meeting of the vestry of All Saints', Burke's Falls, was held April 15th. The reports were most encouraging.

Diocese of Niagara.

TRINITY CHURCH, Chippewa, is to have a vested choir.—THE Inter-diocesan Sunday School examinations are undertaken by the diocese this year.

Diocese of Ottawa.

IT HAS BEEN decided to enlarge St. Matthew's Church, Ottawa, and an active canvass is going on in the parish to obtain subscriptions for the purpose.—A BEAUTIFUL set of brass offertory plates and an alms dish were presented to St. Paul's Church, Hazeldean, at Easter.

Diocese of Montreal.

ST. GEORGE'S DAY was marked in the Church of St. John the Evangelist, Montreal,

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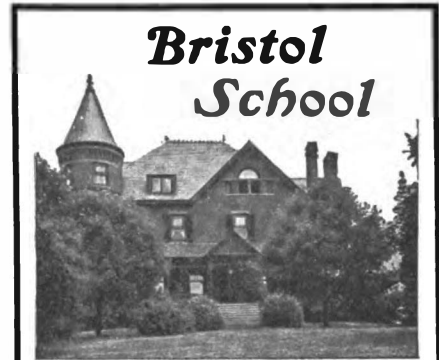
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by an early celebration of Holy Communion. The sermon for St. George's Society was given in St. George's Church, April 21st, by the Rev. H. P. Plumptre. The pulpit was embellished with flags and ensigns, and the members of the Society occupied the front pews, wearing red roses in their coats as did the clergy and choir.—At the adjourned meeting of the vestry of St. James the Apostle, April 22nd, a large donation was reported, Mr. John Gault having agreed to make his gift of \$10,000 to the church a year sooner than promised.

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.]

A large number of the representative organists of the East were recently invited to inspect the new organ in the Park Church, Elmira, New York, built by Mr. Robert Hope-Jones. A special car was provided for the party, and conveyed them from New York to Elmira and back. Those of our readers who keep in touch with modern organ building are doubtless aware that some of the most remarkable advances made during the past ten years or so have resulted from the scientific discoveries of Mr. Hope-Jones. His achievements in England are widely known, and two of his instruments on the other side of the water, one at Worcester and the other at Edinburgh, are considered to rank among the finest organs in the world. Now that he has succeeded in establishing a factory in this country under his own exclusive direction, it is hoped that we shall soon have some specimens of his skill that will compare with his English productions.

The new Park Church organ is one of the first to be turned out of the Elmira factory, and if ever an organ was subjected to a severe examination at the hands of numerous professional organists, this one was, on the occasion of the visit above mentioned.

Space is wanting for a full description of this extraordinary instrument. One of the most astonishing peculiarities of it is the wealth of tone that comes from a comparatively small number of stops! There are but twenty-four registers in the entire organ, but we have heard far less volume of tone come from organs of more than double the size. In this respect the instrument resembles the Montclair (N. J.) organ built by Mr. Hope-Jones about two years ago.

In the Elmira organ there are some strikingly unique features.

The builder has abolished the old plan of making a complete organ out of a group of separate instruments (great organ, swell organ, choir organ, pedal organ, etc.). He "unifies" the organ, or in other words, does away with the old departmental lines and treats the whole instrument as a single unit. All stops can be drawn on any of the key-boards or on the pedals at any pitch (16 ft., 8 ft., or 4 ft.).

He places all the string toned stops in one of his triangular cement swell boxes, all the reeds in another, and the flutes and diapasons in another.

With an organ arranged in this way, a wealth of musical effects not dreamed of before can be produced, readily and naturally. Not only can any stop in the organ be combined with any other stop (from any of the key-boards and at any pitch) but the organist can swell or reduce the power of his string, reed, or flute tones without affecting any of the others—or if he desires, he can swell or reduce all the tones sounding on any of his key-boards simultaneously.

Refinement and dignity of tone are obtained through the use of heavy pressures of wind. Contrary to the usual practice, the wind is allowed perfect freedom of access

through the feet of the pipes. Regulating is done at the flues, and in case of the reeds at the tongues.

All his pipes are made of greater size in the middle than at the ends. The lips of his flute pipes are leathered, but in no case is leather used for reed stops.

Mixtures are but little employed, but his Celestes and even Vox Humanas are so voiced that they are available for combinational purposes, and are, in fact, almost essential in building up the tonal scheme of the organ.

The form of pedal board attached to the organ under examination was not approved of, but in all other respects, the organists present showed much enthusiasm in their appreciation of the effects obtained, and most of them expressed their belief that an entire revolution in the church organ of the future had been effected.

A contrivance that was much admired in this Elmira organ consists of a little ivory key tablet (or rather tablets, for there is one provided for each keyboard), which operates what is called the "suitable bass." This is an exceedingly clever arrangement which adjusts, at a mere touch, the pedal bass to suit the requirements of any combination of stops. For example, if the player suddenly changes from *fortissimo* to *piano*, and desires a suitable pedal stop, all he has to do is to touch this key tablet and the matter is arranged for him. In ordinary organs this problem of "suitable bass" is more or less of a nuisance. When the full organ is employed, and various pedal stops drawn, a change to a *pianissimo* with pedal accompaniment requires not only a shutting off of many pedal stops, but accurate judgment which must be also instantaneous. A mechanical adjunct that not only regulates the mechanism of "reducing" the pedal registers, but also does the *thinking* for the player, is indeed valuable.

As far as we know there is as yet no Hope-Jones organ in New York City. But the new instrument now being built at Elmira for St. James' Church, Madison Avenue, will positively settle the question as to whether this distinguished English scientist can overcome obstacles that completely defeat the average builder. If the St. James' organ is a success, it will mark a triumph of a peculiar kind. Some years ago when the writer was called to take charge of St. James' choir, he was told that the Roosevelt organ, which had been designed expressly for the inadequate organ chamber, was a "wonderful exemplification of the art of organ building." This instrument was constructed during the preposterous furor over the "Great Garden City Cathedral Organ." A greater fiasco in point of tonal weakness and uselessness in accompanying a choir cannot be imagined—with the exception of the Garden City organ itself.

In trying to vanquish the difficulties brought about by the incredible stupidity of church architects, and the shortsightedness of "building committees," organ manufacturers meet with problems that belong properly to the impossible class. If Mr. Hope-Jones succeeds eminently where Mr. Roosevelt failed so signally, it will be a scientific achievement of the most extraordinary kind. As a "test case" the new St. James' organ will be watched with keen interest.

"THOU ART WITH ME"; I know Thee now, Lord, and because Thou art with me now I will trust Thee to supply all my need in the future. I will trust Thee through Death, through Judgment, and through Eternity.—*Canon Body.*

So WE COMMEND ourselves, our souls and bodies, into our Father's keeping. As we have walked with Jesus in this world, so do we believe that we shall walk with Him in the calm rest of Paradise.—*Rev. C. C. Bell.*

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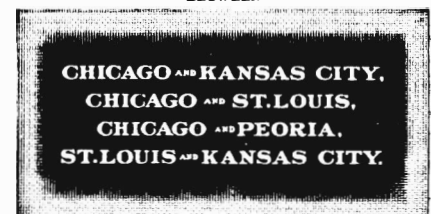
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The Magazines

BLACKWOOD'S *Edinburgh Magazine* for April has the continuation of the "Daft Days," a very good article on "Viterbo: the City of Popes and Conclaves," a scathing article on "The Yellow Press," by Charles Whibley, a bitter review of Thomas Wright's *Life of Walter Pater*, and the usual other matter.

THE FIRST number of *The Magazine of Christian Art* is at hand, dated for April and it is in every way worthy of its subject. A frontispiece in triptych of three pages is a reproduction of the Triptych by George H. Hallowell in All Saints' Church, Dorchester, Mass., the subject being the Epiphany.

The first paper is on the "Significance of Christian Art," written by Mr. R. C. Sturgis, whose intelligent treatment of the subject would be understood as a matter of course,

but who succeeds in being not only intelligent but also very interesting. The Bishop of Fond du Lac writes on the "Ministry of Art," and discriminates between designs that are meaningless and those that are symbolic.

In the editorial pages it is somewhat disconcerting to learn in connection with architectural failures of a number of Roman Cathedrals in America that "they have failed no more signally than has the Episcopal Church in its cathedrals in Albany, New York, Garden City, and Cleveland." One even becomes thankful that he is a layman in art, since thereby he is saved from the necessity of condemning pretty much all that has thus far been laboriously accomplished in this country. It is quite true, however, whether that statement is an exaggeration or not, that only by means of thoroughly educating a new generation in liturgical as well as in architectural lore shall we be able to have really satisfactory and dignified churches. We quite agree with the editor also in his condemnation of that part of the American tariff law which demands duty on art importations into this

country. That is a sore spot to all Art who covet for our country higher standards in art. The editor might have shown that a law which permits the importation of a book when 25 years old or more might have extended the same prerogative to that of art of past centuries.

There are other very valuable papers forgetting an "Iconography" of the saint January by the Rev. P. H. Ditchfield, and the sumptuous illustrations printed on fine heavy paper are works of art. The magazine is edited by Ralph Adams Cram and is published monthly by the John C. Win Co., 1006 Arch Street, Philadelphia, at \$3 per year.

IN *Scribner's Magazine* for April, the first paper is on the subject of "The Cathedra St. John the Divine, New York," and is written by C. Grant LaFarge. Perhaps it is strange that Mr. LaFarge has not discovered with the editor of *The Magazine of Christian Art*, that the architecture of that edifice is a signal failure. All of which shows sim-

HIGH CLASS DRUGGISTS AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or official names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—"Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

There are critics and critics and some more critics. Mr. LaFarge's paper is a part of the work that is now under way in New York and of the plans for the new Cathedral in New York and certain European Cathedrals. The illustration of the completed Cathedral in color. The statues, which have been rather widely advertised of late as alleged atrocities are not treated to any considerable extent in this paper.

The issue contains also the usual varieties of serious and other papers, with the hand-drawn illustrations which are always found in the paper's. There is an appreciative poem titled "Longfellow," by Dr. Henry Van Dyke.

THE EASTER NUMBER of the *Spirit of Missions* shows, as do all the issues of that excellent magazine, the more popular phases of mission work. Alaska, Nevada, Mexico, Kentucky, China, The Philippines, the Oneida Indians, California, Cuba, etc., are respectively described in incidents and with many illustrations. The issue is up to its usual high standard.

SECULAR PAPER'S REVIEW.*

The *Los Angeles Times* says of Col. Turpin's book: "In view of modern doubts of the truth of Christian revelation that have been through scientific research and historicism, an adherent of the English school has compiled from various sources a volume of argument touching on the points attacked by the critics. This volume, published in 1905, has been repeatedly reissued and the seventh edition is now on the press."

It deals with the problem of creation, God's work as shown in the design of the universe; with freedom of the individual responsibility as bearing upon the world; with revelation, the authenticity of the Bible, the significance of miracles, etc. The book covers over 500 pages. A great deal of space is given to discussion of the order of the world in the light of scientific facts, to the cause and reason of miracles, to the character of God as attested by his creation and his work, to internal and external evidences of the truth of the Bible, to the character of Christ, His resurrection as the most important miracle; and to the validity of certain doctrinal positions. The viewpoint will be recognized as orthodox, and the book will be welcomed by evangelical churches. It has been reviewed by the organs of the Church of England and by a large number of other religious periodicals. It has sold excellently in the British Isles and the British provinces, and is becoming known in this country. The seventh thousand has been reached in the fifth edition.

* *The Truth of Christianity*. Compiled from Various Sources by Lieut.-Col. W. H. Turpin, D.S.O.H., Royal Engineers. Wells, Gardner, Darton & Co., Ltd., London, England. The Young Churchman Company, Milwaukee, Wis. Price, 55 cents postpaid.

"FEAR THOU NOT, for I am with thee." Now is the time to make firm that Companionship, to be still and know that He is God, to find the Guiding Hand in all its strength and security amid the death and life of each day's hopes and fears. And then, when we enter the shadow, still it will be, "With God—onward!"

Have I learnt to find Him in the quiet hours of the day? Have I felt His Hand in weakness and doubt? Have I found Him near me in prayer and Eucharist?

If so, I need not look forward. He is leading me on, step by step, and day by day. He is habituating me, little by little, to utter trust in Him. There is grace given me to live well;—when I need it, there will be grace given me to die well. "For Thou art with me."—*Canon Newdell*.

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