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THE DISCIPLINE OF WAITING.

THE disciples of our Lord were placed, during the interval between the Ascension and the Coming of the Spirit, in a most peculiar and trying position. It is doubtful if any persons were ever before placed in exactly such a position, or ever will be again. The Christ, in whom they believed, was gone; the Holy Spirit was not yet come. They were, so to speak, in a spiritual vacuum.

Yet not altogether. They had Jesus' command that they should not depart from Jerusalem; and Jesus' promise, "Ye shall be baptized with the Holy Spirit not many days hence." Their faith in Him as Messiah, which had received a rude shock in His Death, had been reestablished on a firmer foundation by His Resurrection; and this faith was necessarily directed toward the proposition that this Jesus, who had not yet set up His kingdom, would do so at some time in the future. When they asked Him, on the eve of His departure in the Ascension, "Wilt Thou at this time restore the kingdom to Israel?" they received the answer, "It is not for you to know the times or seasons which the Father has set within His own authority; but ye shall receive power after that the Holy Spirit is come upon you." And so, they waited!

But there were involved in this waiting the conditions necessary to complete their preparation for receiving the Spirit. They must trust the Lord; nor ask, "How long, O Lord, how long?" They must keep together in mutual love and a common faith; they must continue instant in prayer; they must fill up the gap in the Apostolate so that when the Great Day should arrive, there would be a complete Twelve for whatever work might be theirs. All this they fulfilled, and their reward was—the Holy Spirit.

In some respects, as noted above, this situation was unique and perhaps never to be repeated; and yet it is not altogether without parallel and it teaches a needed lesson for us all: the Discipline of Waiting. Indeed, though we are now in the situation in which the disciples found themselves after Pentecost, and have the Spirit, yet we look forward to the final consummation of things, the full establishment of the Kingdom, very much as the disciples looked forward to the fulfilment of the Master's promise to them. For our present possession of the Spirit is but "an earnest of our inheritance," and "we who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For in hope were we saved; but hope that is seen is not hope; for who hopeth for that which he seeth? But if we hope for that we see not, then do we with patience wait for it" (Romans 8:23-25). And there is the same great call to the Church as a whole to trust in the as yet unfulfilled promises of her Lord; to practise mutual love and maintain the common faith; and to fill up the ever recurring gaps in her ministry. Nay! The Church of to-day, weak in faith, smitten with worldliness and torn by dissensions which are alike both causes and effects of lack of mutual love, must needs be given more to prayer and somehow get to be "of one accord and in one place" in order that there may be another Pentecost for the extension of the Master's kingdom.

And then, too, there are the periods of waiting scattered all through life in which our hands are tied and there seems little to do except "having done all to stand"; vacuums that there is little to fill with except faith and love and hope; situations in which we know not what we wait for nor just how long we must wait; periods of business depression like the present; times of sickness when the issue is doubtful; old age, when the tasks of life are laid by and the higher summons comes not; and many other such situations. In all these, there is inspiration for us and instruction in that little band gathered together in an upper room.

SOME RECENT WORDS OF OUR BISHOPS.

THIS is the season of Episcopal Admonitions. We have awaited it with interest, for much of the confusion that has seized upon the Church will be arrested if the Bishops continue to speak as wisely of issues growing out of the Canon 19 difficulty as most of them have done.

But Bishops are human, and in rejecting the dogma of Papal Infallibility we do not substitute for it an infallibility of other Bishops. When the convention season is over, we shall seek to sum up what has been written. We desire now only to advert to a few current details of Episcopal wisdom.

We find in the *Churchman* a paper by the Bishop of Albany entitled "The Church and Her Adjectives." After speaking of "High," "Low," and "Broad" Churchmen, the Bishop observes that we have now a new school of "Narrow" Churchmen. Among the characteristics of that school we find some that surprise us. Surely the Bishop does not mean to imply that Churchmen who are careful to discover that Baptism is validly administered are therefore to be esteemed "narrow"! Surely he cannot have intended to intimate that those who would disallow the invitation to unconfirmed persons to receive Holy Communion are therefore narrow! Certainly no priest would or should repel a person who is actually kneeling before the altar rail; but that is wholly different from inviting those whom the Church warns not to approach the altar until they are confirmed or are ready and desirous to be confirmed.

It is seldom just and never wise to differentiate a school of thought to which men of learning may belong by a title that is simply an opprobrious epithet. When we speak of High, Low, Broad, or Catholic Churchmen, we are using terms that each party or school applies to itself; whereas if we introduce the term Narrow Churchmen as descriptive of a school of thought, we are simply "calling names," and it is as easy for one party to do it as for the other. Shall we all begin now to throw stones at one another? The Bishop of Albany has repeatedly pleaded for unity among Christians; has he generally observed that unity was secured by the application of epithets? He has tried to allay current excitement and unrest; does the use of epithets often achieve that result?

There are some principles that must and will be maintained by Churchmen, and scrupulous care for the safeguarding of the sacraments is among these. One may personally be narrow or he may be broad in the way in which he maintains his principles; but the narrowness or the breadth is the characteristic of the individual alone and not of the principles. To maintain principles is not, in itself, "narrow"; but to apply that epithet to a whole class of people who maintain convictions different from one's own is painfully likely to be. There are narrow-minded men in each of our current schools of thought; but it is suggestive of narrowness in one's self to charge that attribute against a whole party, with which one happens to disagree. The Bishop of Albany is not a narrow-minded man; but his recent article applying that epithet to the whole body of men of a distinguished school of thought is not one of the evidences of his breadth. It seems to indicate that he also has been affected by that panic which has spread so widely over the Church and has shown itself generally in the utterance of "things one would rather have left unsaid."

DOES THE religious press deserve the rebuke administered to it by the Bishop of Florida: "We must not be surprised at any statement in the secular or religious press. However laudable the object of the religious press, the editors must live, and in this age of hurry, the public requires excitement"?

His observation is contained in the course of remarks to his diocesan convention concerning the interpretation of Canon 19. Now it will not be expected that we should defend the attitude of other periodicals toward this much discussed measure. Each editor has, obviously, been guided by his own discretion. But THE LIVING CHURCH, at least, has done what it could to allay excitement, and it has done this at the risk of forfeiting that opportunity which the Bishop sums up in the words, "the editors must live." In its attempt to allay excitement and to reassure Churchmen, THE LIVING CHURCH has, since General Convention, been distinctly on the unpopular side. It has been perfectly clear to us that panic has been popular and that we have failed to carry with us an important section of the Church upon which THE LIVING CHURCH is usually able to count for support. We view the panic as, for the most part, artificially manufactured in the interest of a Romeward movement that was well under way before General Convention met, that was

planned in advance and was to be promoted by seizing upon some legislation of General Convention as its nominal cause. It was reported to us before the meeting of General Convention that such a movement was under way and that such a plan for promoting it was contemplated. Others, entirely innocently and in perfect good faith, joined in the hue and cry after General Convention, twisting the words of the amendment into a sense that they obviously were not intended to bear and, indeed, had been framed expressly to exclude; and, to cap the climax, Bishop after Bishop blundered in the exercise of the discretion reposed in him, and the clergy of a number of parishes took advantage of conditions to act on their own responsibility in such wise as to force their Bishops tacitly to assume the blame or, as they might think, to make a bad matter worse by disavowing it. Hence, the panic.

Had the view of the canon which THE LIVING CHURCH has taken from the first prevailed generally in the Church, there would have been no invitations given to sectarian ministers to preach sermons in churches and there would have been no opportunity to use this canon as a club to drive men to Rome. The "excitement" has not been promoted by editors who "must live," but by the Bishop's own colleagues in the ministry, some of them in the episcopate.

Had THE LIVING CHURCH taken, last fall, the extreme view of the canon which some of our best friends urged upon us, the Romeward movement would to-day have been of large magnitude instead of being confined, as practically it appears to be, to the disciples of one man, who apparently was promoting a Romeward movement before the General Convention ever began. Had our Bishops, as a whole, exercised even ordinary prudence with respect to licenses given under the canon—as, indeed, most of them did but some did not—there would have been no opportunity for trouble. The "excitement" has been due to a series of blunders by various classes of well-meaning people, none of whom were editors of religious papers. Indeed we go so far as to prophesy that if, during the next two years, the Bishops exercise their powers under the canon prudently, they will find that in the General Convention of 1910 it will be the body of Catholic Churchmen in both houses who are defending the substance of the canon as against the Broad Church party which will be seeking to have the restrictive amendment repealed. But if we continue to have the succession of "regrettable incidents" by episcopal license or episcopal silence that we have had during the present spring and past winter, it will be useless for anybody to make again the plea, "Trust the Bishops!" until a new generation arises that has forgotten.

Nor can the Bishops escape from this responsibility by pleading that they have simply trusted those of their clergy who have asked for licenses, as the Bishop of Massachusetts pleads in his convention address. The Church has placed this responsibility under the canon upon the Bishop and the Bishop has no right to delegate it to some one else. We feel sympathy with those of the Bishops who have tacitly assumed the blame for occurrences concerning which they were not even consulted, but not for those who directly permitted their clergy to act on their own judgment. In the same address Bishop Lawrence rightly admonishes his clergy that "a minister who hands" the "subject" of religious education of children "wholly over to a layman or woman, however skilled, does not do his duty." Precisely; and equally, a Bishop who hands his responsibility under Canon 19 wholly over to a rector, "however skilled," "does not do his duty." The Bishop cannot hold his clergy to the realization of a sense of their responsibility when he seeks to saddle his own canonical responsibility upon some one else. Nowhere has the exercise of episcopal discretion under Canon 19 seemed so thoroughly to justify the fears of those who interpret the canon as legalizing an "open pulpit" as in the diocese of Massachusetts, and we respectfully decline to hold anybody else than the Bishop responsible for its exercise. Bishop Lawrence has himself shown that the sole material difference between the canon before amendment and the canon after amendment is that the discretion is now vested in the Bishop. The Church will hold the Bishops responsible for what transpires under the canon, and the Church does hold the Bishop of Massachusetts responsible for abuses that have occurred in Massachusetts in defiance of the restrictions contained in the canon. This is no time for mincing words. All these things have aided to produce the "excitement" to which the Bishop of Florida alludes, and THE LIVING CHURCH has been criticised by some of its best friends for not joining in the denunciation of the unhappy canon, where, instead, we hold those responsible who have abused the canon. Of course we are expecting that ultimately

we shall have the Church with us, when the present "excitement" is over. Our appeal is from Churchmen excited to Churchmen sober. Until that time comes we shall continue to be on the unpopular side. But in one thing we are largely agreed: we will not tolerate an "Open Pulpit."

We do not forget that in criticising the "religious press" for a panic that, in fact, has been promoted exclusively by a few of the clergy and made operative by a few of the Bishops, the Bishop of Florida need not be assumed to refer to THE LIVING CHURCH; but though we could have wished that our contemporaries in the religious press could have seen their way to treat the issues that have grown out of the amendment to Canon 19 somewhat differently, yet we are unwilling to allow that any or all of these papers are responsible for the present or recent "excitement"; and particularly that the attitude of any of them has been due to the considerations that "the public requires excitement" and that "editors must live."

IT is a pleasure to learn that the Church Congress had a pleasant and profitable session in Detroit. We are struck with one characteristic of the Congress that, we trust, will never again be violated: The topics were so framed as not to require either side to defend a position antagonistic to the Church. Speakers might, of course, say what they pleased, but nobody was placed where he was forced by the style of the question which he must defend or attack to assume a disloyal attitude. We believe that no small part of the success of the Congress is due to this care in phrasology.

That being secured, we believe thoroughly in the principle of bringing together men of different minds and comparing what they have to say on the same subject. It is significant that stress is increasingly laid on the duty of the Church toward society. If the eighteenth century revival in the Church of England laid stress on the salvation of the individual, and the nineteenth century missionary revival on the salvation of some one else, we are increasingly seeing that the motto of the revival of the twentieth century—if God gives us one—must be the salvation of society.

No part of the Church Congress deliberations is more interesting than those parts treating of topics on that general subject.

HENCE the Pharisee. He stood on the street corners, his head in the air, and a fancy text on his brow, thanking God that he was not as other men, with their every-day morality that forbade the devouring of widows' houses, but failed to pray perpetual prayers for the coming of the kingdom of dreams. Him Jesus despised; him alone of the many types of contemporary folly and sin that could grieve a just and gentle heart; him with his world-scorn to be more sublimely scorned by the world's lowly king. He was foul as an unwashed cup, rotten as the inside of a tomb, viperous with mean deceit, more damnable than the worst vices his pharisaism damned. The sanctimonious hypocrite! Mark him well, workmen of Jerusalem, workmen of America. He is not dead yet. His head is still in the air, his phylactery full of quoted perfectionisms that mock all imperfection, however well-purposed, however close upon fulfilment. He is so taken up with the idea of rights that he ignores all right, so resentful of oppression that his very look oppresses, so busy with his ideals that he is the veriest loafer and deadbeat of ethical reality—this Micawber of the Kingdom of Heaven. He hates the frauds of capital, and, therefore, sanctions fraudulent labor. He abhors the spirit of class, and, consequently, organizes labor into class leagues that would deny outside workers the privilege of free, honest work. He calls property robbery, for which reason he would rob every property-holder of the homestead that holder has bought with his own enterprise, or inherited from the enterprise of his fathers. Society at large, the universal State, is so dear to his schematic world-citizenship that he cannot see the social world in the smaller and nearer circles concentric in his own will, and widening that will through home and shop and school and commonwealth. Too grandiose for household virtue, tool virtue, virtue of diligent self-culture, virtue that reverences civic order, he affects Atlantean power to toss and catch the round world and roll it about his wise head and shoulders. He is like a tree torn up and spreading its roots in air, as if thereby it might become an air-plant, while its branches grow into mire.—From *The Commonwealth of Man*, by the Rev. R. A. Holland, D.D.

THERE IS this difference between health and money; money is the most envied, but the least enjoyed; health is the most enjoyed, but the least envied; and this superiority is still more obvious when we reflect that the poorest man would not part with health for money, but that the rich would gladly part with all their money for health.—Colton.

PROBLEMS BEFORE CANTERBURY CONVOCATION.

A Movement to Stem the Tide of Suicides.

CONVOCATION AND REPRESENTATIVE COUNCIL DISAGREE ON EDUCATION.

Reassuring Action of the Council.

DEATH OF THE DEAN OF PETERBOROUGH,

The Living Church News Bureau,
London, May 12, 1908

CANTERBURY Convocation assembled on Tuesday last at the Church House, Westminster, for the annual May group of sessions, and also sat on the following day. The House of Laymen for the Province did not meet. In the Upper House (the Archbishop presiding), the Bishop of Truro submitted a petition, which had been signed by all the Rural Deans of his diocese, on behalf of their chapters, setting forth that in Cornwall there was an alarming increase in the number of suicides, and that the tone of public opinion in regard to the matter was deplorably low. In the burial of persons who had laid violent hands on themselves the clergy were liable, it said, to be placed in a difficult position, partly on account of the unsatisfactory nature of the verdicts frequently given by juries at coroners' inquests. The petitioners asked for plain and authoritative guidance as to the services to be used in such cases. A copy of the petition was ordered to be sent to the Lower House.

It is, indeed, high time that this matter was brought before the Church in Council. The verdicts given at coroners' inquests on suicides have got to be now of such a nature as to be almost invariably a patent travesty on the real truth of the matter, and a very serious menace to Christian ethics and Church discipline in respect of the terrible sin of taking one's own life.

The President brought forward, in the absence of the Bishop of St. Albans through a nervous breakdown, the question of a Central Board of Missions. It was recommended that, in view of there being a Board of Missions in the Province of Canterbury and one also in the Province of York, founded by Convocation, which sat sometimes independently and sometimes together, they be now amalgamated into one body, constituting one Central Board of Missions for the Church in England as a whole. This was adopted.

The president referred to the Royal Letters of Business and the state of the work of the sub-committees appointed in February of last year. The *interim* report of the committee presided over by the Bishop of Salisbury was a volume of permanent historical interest. The next step to be taken was to await the production of other material than that which was already in their hands. He was anxious that "the public" should not think that the matter was being allowed to slumber, but that they were hard at work, and that time was necessary for research in putting together the material which was necessary. The whole question of the action to be taken remained to be determined.

The Lower House assembled under the presidency of the Prolocutor, the Dean of Windsor. The Archdeacon of Oxford gave notice of motion requesting the Prolocutor to nominate a committee on the relations of the Church in England to the Church in the East. The resolution of the Upper House on the question of a Central Board of Missions, sent to the Lower House for their concurrence, was adopted.

The Dean of Lincoln, in the absence of the Archdeacon of Exeter, presented the report of the Committee on Public Elementary Education, which gave rise to a prolonged and animated discussion. The Dean of Lincoln moved the first resolution declaring it to be the duty of the Church to offer a strenuous opposition to the Government Education Bill "in its present form." Prebendary Talbot, taking higher ground, moved an amendment to the effect that they should have nothing whatever to do with the Bill except to oppose it. The Dean of Canterbury, who has taken such a grand stand in the controversy, supported the amendment. The amendment was carried by a large majority, and thus the resolution in its original form was defeated.

The Dean of Lincoln moved the second resolution of the committee, which now brought the House face to face with the "moral monster" of Undenominationalism. The resolution recommended the establishment in all single school areas of the system known as Cowper-Templeism at the cost of the common rate; whereas Church teaching was only to be allowed by means of facilities, and at the expense of Churchmen.

An amendment designed to insist upon "the principle that

all sections of the community should, as far as possible, be treated on terms of absolute equality as regards the religious teaching" of children, was defeated by a close vote, which was contested, and the various pending resolutions were withdrawn.

THE EDUCATION QUESTION BEFORE THE CHURCH COUNCIL.

On the day following the prorogation of Canterbury Convocation, the Education struggle within the Church was renewed in a wider arena of debate—namely, in the Representative Church Council, which comprises members of the Convocations of Canterbury and York and of the Houses of Laymen for the two Provinces. The Council assembled in the Great Hall of the Church House, the Primate presiding, being accompanied by the Archbishop of York. There was a very large attendance of members, and the public galleries were crowded. The Bishop of Wakefield's amendment to Mr. C. A. Cripps' resolution and the Bishop of Birmingham's amendment to add certain words to the resolution were the two points round which the prolonged and notable debate centered. The view expressed in Mr. Cripps' resolution was to the effect that for any right solution of the education question they must preserve the principle not only of denominational teaching, but of denominational schools. This is in the main the position occupied by the Church side generally. The Bishop of Wakefield moved a long amendment, in terms which sought to substitute the amendment for the resolution. His Lordship's amendment plainly represented the view of that section of the Episcopate led by the Primate, favorable to what is called a "friendly settlement" with Protestant Dissenters. On a division being taken, the Bishop of Wakefield's amendment was lost, the voting in its favor being: Bishops 18, priests 59, and laymen 80, total 157; against—Bishops 6, priests 77, and laymen 103, total 186.

Following the defeat of the "Wakefield" amendment, a number of others were submitted. The Bishop of Birmingham moved to add the following words to the resolution of Mr. Cripps: "It is essential in any just measure to secure absolute equality of treatment for denominational and undenominational teaching, both as regards payment of teachers and liberty of teachers to give the teaching." The House agreed to the "Birmingham" rider, and the resolution was finally passed in the following form:

"That the Government Education Bill of 1908 gives no basis for a solution of the education question, because in many respects it violates the principles of justice and religious equality, and is inconsistent with the rights of parents; consequently it must be met by uncompromising opposition; but the Representative Church Council is anxious to emphasize its readiness to support a just measure to secure in all districts to Nonconformists and others, no less than to Churchmen, such religious teaching as they desire for their children. That in any such just measure it is essential that it should secure, as far as possible, equality of treatment for denominational and undenominational teaching, both as regards payment of teachers and liberty of teachers to give the teaching, and that the ownership of buildings which are held in trust for purposes of education in connection with the Church of England or with any other religious body be not alienated from those in whom it is now vested."

The Licensing question was next dealt with, on a resolution moved by the Bishop of London asking the Council to agree with the Government Licensing Bill as to its main outlines. On a division the "London" resolution was defeated by 94 to 48 votes. The voting was as follows: For—Bishops, 11; priests, 15; laymen, 22. Against—Bishops, 5; priests, 22; laymen, 67.

Very unfortunately Lord Hugh Cecil's motion on the Marriage Law of the Church and Prebendary Ingram's resolution in reference to divorce were not reached for discussion.

A REASSURING DECISION.

The notable action of the Representative Church Council on the Education question is distinctly reassuring and enheartening to the defenders of the Church's rights in this controversy. In throwing over the Primate and his supporters in their policy of "compromise," the Church in her most representative body has declared with no uncertain voice that she will not have Cowper-Templeism as the favorite "religion" of the State in education at any price.

DEATH OF THE DEAN OF PETERBOROUGH.

The Dean of Peterborough passed away on Sunday in his 76th year. He was an Evangelical of the scholarly sort. Dean Barlow was best known during the Islington period of his career: first, as president of the Church Missionary College at Islington, and, afterwards, as the vicar of Islington and chairman of the annual Islington Clerical meeting. R. I. P.!

J. G. HALL.

MUSICAL FESTIVALS IN CHICAGO.

Suburban Choirs Will Join for Ascension Day Festival at Oak Park.

SPECIAL SERVICE OF AMERICAN GUILD OF ORGANISTS.

The Living Church News Bureau
Chicago, May 22, 1908

FOR the evening of Ascension day there is scheduled at Grace Church, Oak Park, an elaborate choir festival, to be participated in by eight suburban choirs, numbering in all some 250 choristers. Besides the parish choir of Grace Church, the choirs from the parishes or missions in Hinsdale, Riverside, La Grange, Maywood, Glen Ellyn, Wheaton, and Aurora will be present. The sermon will be by the Rev. T. B. Foster of Emmanuel Church, La Grange. Ascension Day will be observed throughout the diocese by special services, notably at the Church of the Ascension, where there is always one of the great services of the year on that day.

Among the most brilliant musical services held in Chicago during the winter and spring have been the three public services of the Western Chapter of the American Guild of Organists, the new organization among some forty of Chicago's leading organists, formed on June 19th, 1907. The American Guild of Organists was incorporated in 1896, and our Western Branch or Chapter thus waited about ten years before it took actual shape and began its work. Earlier in the year, there were largely attended public services arranged by our chapter of this guild at Grace Church, Chicago, for the south side, and at St. James' for the north side. On the evening of Thursday, May 21st, the service for the west side was held at the Church of the Epiphany, the sermon being by the rector, the Rev. Dr. John Henry Hopkins. The parish choir sang four numbers, including Naylor's anthem, "Behold, God is Great"; Stanford's *B flat Magnificat*; Gaul's "They That Sow in Tears"; and "Thine is the Kingdom," from *The Holy City*, besides the usual hymns and parts of the choral service. Besides the playing by the parish organist and choirmaster, Mr. Francis Hemington, who took the service, there were organ numbers from Mr. Walter Keller, Miss Grace McMurray, and Mr. Curtis Barry. Mr. Keller's number was the Finale from Piutti's *G minor Organ Sonata*. Miss McMurray's number was the very difficult *Phantasie on Ein Feste Burg*, by Max Reger. If any mention is to be specially made concerning an evening of such high class work throughout, it should emphasize Miss McMurray's masterly performance of this heavy *Phantasie*, and Mr. Hemington's remarkable accompanying of the choir. The attendance was large, and included members and friends of the guild from all parts of the city, and from all kinds of congregations. The declaration of the Religious Principles of the American Guild of Organists was read as part of the service, and it is so admirable in every way that we print it here in full:

"For the greater glory of God, and for the good of His Holy Church in this land, we, being severally members of the American Guild of Organists, do declare our mind and intention in the things following:

"We believe that the Office of Music in Christian Worship is a Sacred Oblation before the Most High.

"We believe that they who are set as choirmasters and as organists in the House of God ought themselves to be persons of devout conduct, teaching the ways of earnestness in the choirs committed to their charge.

"We believe that the unity of purpose and fellowship of life between ministers and choirs should be everywhere established and maintained.

"We believe that at all times and in all places it is meet, right and our bounden duty to work and to pray for the advancement of Christian Worship in the holy gifts of strength and nobleness; to the end that the Church may be purged of her blemishes, that the minds of men may be instructed, that the honor of God's house may be guarded in our time and in the time to come.

"Wherefore we do give ourselves with reverence and humility to those endeavors, offering up our works and our persons in the Name of Him without whom nothing is strong, nothing is holy.—Amen."

The officers of our Western Chapter are as follows: Dean, Mr. Harrison M. Wild, organist and choirmaster of Grace Church, Chicago; Sub-Dean, Mr. Arthur Dunham; Secretary, Mr. William E. Zench; Treasurer, Miss Tina Mae Haines; Chaplain, the Rev. Z. B. T. Phillips, rector of Trinity Church, Chicago. Executive Committee, Mr. Clarence Dickinson, organist and choirmaster of St. James', Chicago; Dr. Peter C. Lutkin of Evanston, and Mr. Eric Delmarter, and the above officers. Great interest has been already aroused by these splendid services, and the series of next year will be anticipated with

much eagerness by a large circle of those who love and appreciate the best Church and organ music.

At St. Bartholomew's Church (the Rev. W. Trowbridge, rector), the South Side Sunday School Institute held its annual meeting on the evening of Wednesday, May 20th, and the Rev. H. J. Spencer of St. Margaret's, Windsor Park, was elected president for the new year, the secretary and treasurer being Mr. Frederick Teller of Christ Church, Woodlawn. The address of the evening was on "The Teacher's Enthusiasm," and was given by the Rev. Dr. J. H. Hopkins.

On Thursday, June 4th, there will be at 8 A. M., in St. Mary's mission house, adjoining the Cathedral, at 215 Washington Boulevard, a corporate Communion for the members of the Chicago branch of the Society for the Home Study of Holy Scripture. All students belonging to this society, and all graduates, are invited to this celebration, and to the breakfast in the mission house, which will follow the service.

The spring meeting of the Northeastern Deanery was held at Emmanuel Church, La Grange, on Wednesday, May 20th. There were about 30 of the clergy present. A motion was carried at the business meeting, that the diocesan convention be asked to enact that the treasurer of the diocese should pay the travelling expenses of the clergy attending the convention. The Rev. E. J. Randall, as our member of the Board of Directors of the Anti-Saloon League of Illinois, reported on the recent victories of the League. The income and expenses are about \$60,000 a year. It is one of the best organized works of its kind in the country. The influence with the State Legislature is increasing. Out of 102 counties in Illinois, 36 are now "dry." Out of 1,300 townships voting on Local Option in the recent election, 1,060 went "dry."

Miss Mary McDowell of the University of Chicago Settlement then addressed the deanery on "Girl Clerks in Chicago Department Stores."

At the afternoon session a valuable paper from the pen of the Rev. Dr. Herman Page was read, in the absence of the writer, by the Rev. T. B. Foster. Though undenominationalism is the increasing tendency of the times, three-fourths of American colleges are still under religious control and most hospitals are under Christian auspices. The Church activity in Social Settlements is remarkable, as was shown by statistics of church goers presented by Dr. Page.

The Rev. Dr. Hall also addressed the deanery, pointing out that the worship of God was always a primary element of human righteousness, in bygone ages, and that the consciousness of this should be restored to modern life. It was not a largely attended meeting, but it was one of the most instructive and helpful meetings held by the Chicago deanery for many a long day.

TERTIUS.

CHURCH NOTES FROM NEW YORK.

THE formal handing of the keys to the new rector of Trinity Church was supplemented by the holding of a special service on Tuesday, May 26, when Bishop Greer officiated. Dr. Manning will be instituted in the rectorship by the Bishop Coadjutor on June 4th.

GENERAL SEMINARY COMMENCEMENT.

The programme for Commencement week at the General Theological Seminary has just been issued. Bishop Francis of Indianapolis will preach the Baccalaureate sermon in the chapel on Monday evening at eight. The Alumni holds its annual meeting on Tuesday morning. At 12 o'clock, the Necrologist's report, and an essay ("The Burden of Canonical Examinations," by Prof. Hayes) will be read in the chapel, reunion and banquet same evening. The Commencement exercises will be held in the chapel of the Good Shepherd on Wednesday morning at 11 o'clock.

ST. STEPHEN'S COLLEGE.

The friends of St. Stephen's College, Annandale, are awaiting with interest the soon expected decision of the trustees of the Cathedral of St. John the Divine, regarding the request of the College trustees for permission to erect new buildings in the Cathedral close. It is probable that it will be known then whether or not the Rev. Edgar Cope, rector of St. Simeon's, Philadelphia, will accept his election as warden.

PERSEVERANCE will overcome all difficulties which at first appear insuperable; and it is amazing to consider how great and numerous obstacles may be removed by continual attention to any particular point.—J. Addison.

CONSECRATION OF DR. REESE.

THE consecration of the Rev. Frederick Focke Reese, D.D., as fourth Bishop of Georgia was held in Christ Church, Savannah, on Wednesday, May 20th. The arrangement of the services was highly commendable for simplicity and dignity, and especially for avoiding the undue prolonging of the chief service by a large number of communicants. There had been an early celebration of the Holy Communion in Christ Church, and also, with special intention, at St. Paul's, so that at the consecration service itself the only communicants were the Bishops, a few of the clergy, and the family and close personal friends of Dr. Reese. The only parts of the service which were sung were the *Kyrie*, *Gloria*, *Veni Creator*, Eucharistic Hymn, and *Gloria in Excelsis*. The whole service occupied scarcely two hours.

Admission to the church was necessarily regulated by cards, and the whole congregation was seated and the church filled well before the appointed hour.

Promptly at 11 o'clock the procession, led by the choir, emerged from the crypt of the church, passed to the western entrance and so on to the chancel, singing as a processional the missionary hymn, "O Sion, haste, thy mission high fulfilling." Morning Prayer having been said at an earlier hour, the Bishop of Atlanta, presiding, proceeded at once to the Eucharistic Office, himself being the celebrant, with the Bishops of Mississippi and Florida as epistoler and gospeller; the Very Rev. the Dean of Atlanta as chaplain to the Presiding Bishop, serving him in the Eucharist. The Bishop-elect, vested in purple cassock and rochet, with his attendant priests, the Rev. Charles H. Strong, D.D., and the Ven. Watson D. Winn, was seated before the choir entrance. Other officiants were as follows: co-consecrators by commission, the Bishops above named; preacher, the Bishop of Tennessee; presenters, the Bishop of Cuba and the Bishop Coadjutor of Southern Virginia. The certificate of election was read by the Rev. Charles T. Wright, rector of Albany; the certificates of ordination to the diaconate and priesthood, by the Ven. D. W. Winn, Archdeacon of Brunswick; the testimonial of the convention of the diocese, by the Rev. S. J. French, secretary of the diocese; the consent of the Standing Committee, by Major E. S. Elliott, secretary of the Standing Committee of Georgia; the consent of the Bishops, by the Bishop Coadjutor of Southern Virginia, and the commission to consecrate, by the Bishop of Florida. After the presentation of the Bishop-elect and his promise of conformity, the Litany was said by the Bishop of Cuba. All the Bishops united in the laying on of hands. At the close of the service *Nunc Dimittis* was sung while the celebrant performed the ablutions, and the procession left the church in reverse order, returning to the crypt, when the newly-made Bishop was presented with his ring and received the salutations of the Bishops and of his clergy. All of the clergy of the diocese, with one exception, were present, and numbers from the neighboring dioceses of Atlanta, Florida, and South Carolina.

We have reserved until the last for special mention, the able and timely sermon of the Bishop of Tennessee.

THE SERMON.

The Bishop of Tennessee was preacher, taking for his text: "And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."—St. Matt. 28: 18, 19, 20 (R. V.).

Christianity, he said, came into the world, not as new religion in competition with other religions, but as a Revelation. It does not forget nor deny the truth in the old religions. It gladly accepts it. To all the philosophy of the ages, to the visions of the poets and the inspiration of the wise, it declares a consummation and satisfaction in the perfect truth, saying—the truth of the world is the eternal Word of God, who manifested Himself in the lofty conjectures, aspirations and hopes of the nations, but has revealed Himself to us in these last days.

As Christians, who know Him whom we believe, we are persuaded that Christianity is not the preferable or the most probable religion, but that it is the *absolute revelation* of religious truth and duty to mankind. Essentially, therefore, and primarily, the Church of Jesus Christ is a teaching Body, with a defined deposit of truth, as St. Paul calls it, committed to it, to teach and to defend. The Christian faith is not an unknown quantity, and the Creed rings as clear and true to-day as it did in the times of Irenæus or Augustine.

This is not to deny development or to disallow progress. The Church in one aspect is a regulated and disciplined army to champion

and defend the truth; and in another aspect it is a living brotherhood, growing day by day in wisdom and power to interpret the truth in life. It may be said, as it has been said in nearly every century, "we want freedom of thought, and the Creed limits freedom of thought." This old objection, which has so often been answered, is based on a misconception of what freedom of thought means, and assumes the impossible, viz., that true or fruitful thinking can exist without a Creed. As Herbert Spencer says in his *First Principles*, "All philosophy sets out by assuming certain conceptions as true provisionally" (p. 137).

The Christian Revelation came into the world as the final and ultimate solution of the problem of religion; and the statement of the content of that Revelation handed on in the fundamental Creed of the Church—not claiming to be a perfect intellectual expression of the truth, but only the most adequate and complete that human language can furnish—is to-day a safe and rational starting point for thought on religious subjects. You may reject it, if you please, and attempt to be a freethinker; but you will fail. You may not be a Christian, but neither will you be a freethinker. You will wake up some day and, if you are honest, you will admit that you have given up Jesus Christ only to transfer your allegiance to some other master—to some philosophical, or scientific, or theological dogmatizer, who, by written or spoken word, has convinced you that you are free when you are merely echoing his opinions.

The Revelation of Christ began with authority. It came to men not only to persuade, but to warn, to rebuke, to command allegiance; and that objective, divine, and supernatural element in it can never be ignored or denied without destroying its integrity and power. This is true of both factors in the Revelation, viz., the Person of Christ and the Bible.

The most glowing and poetic descriptions of Jesus, as the perfect type of manhood, are denials of the Incarnation, if they fail to accord to Him the unique distinction of being the true and only Son of God. The most beautiful apostrophes to the Scriptures of the Old and New Testament—even though they praise them as the masterpieces of the World's literatures—are but empty rhetoric, if they do not concede to them a divine and supra-human origin and value. By the same analogy we hold that the finest gifts of oratory and the most winning charm of personal manner and moral earnestness, do not confer the authority to exercise the office of the Christian Ministry, nor take the place of that commission in the Ordinal—"Be thou a faithful dispenser of the Word of God and of the Sacraments." According to the Book of Common Prayer there is a definite authority conferred by ordination "to preach the Word of God" and "to minister the Holy Sacraments"; and the Ordinal makes no distinction between these ministries. After all is said, it is this note of authority which constitutes the claim of the ministry and its justification—as it is the appeal and justification of the Church itself.

And the Bishop represents the missionary motive and activity of the Church. The very word "Christian" implies missions; for Christ is God, and God so loved the world—the whole world—that He gave His Only-Begotten Son. And the elementary and essential motive of the missionary is, that he has a message to deliver and a truth to teach. The slightest hesitation or uncertainty in the delivery of the message, and the slightest indefiniteness and vagueness in the truth he has to teach, makes his appeal ineffectual, if not absurd.

It would seem to the practical common sense of men a useless, if not a presumptuous, intrusion for a Christian missionary to invite the people of so-called heathen lands to membership in a Church which tolerates the tacit and virtual, if not explicit, denial of articles of faith which it formally professes; and the disparagement of the importance of rites and ceremonies, like Confirmation and Ordination, which its solemn religious offices provide for as permanent and essential.

There is a third, and most important, region for a Bishop's work and influence. He has to stand for, and to instruct his people in, the moral law. And here, as in matters of doctrine, he cannot speak with authority where the Church has not spoken. He stands pledged for the defense of the moral ideal: "Thou shalt love the Lord thy God with all thy heart and all thy soul, and all thy mind; and thy neighbor as thyself," realized, once for all, in Jesus, our Lord—the perfect manifestation in human nature of the moral life. It is in the interpretation and application of this great law of Christian ethics that a Bishop will have to meet and deal with the problems of human government and society.

My dear brother, I have tried to describe one very important aspect of the obligation which you are to assume to-day. It appeals to the very finest quality of our manhood, the quality of loyalty, of fidelity to trust. You are to be a leader, but also a defender. The Church looks to you to see to it, as far you are able, that the very principles of her life are not dissolved into sentiment; and, at the same time, that mere opinions shall not be elevated to the dignity of principles. Limited, indeed, is the body of law and dogma, upon which the Church insists; for her mission to the world is to be broad, and of her we may say with the Psalmist—"Thou hast set my feet in a large room." All the more reason, then, why that definite truth for which she stands should be earnestly and jealously defended and maintained.

COMMENCEMENT AT NASHOTAH.

THE commencement exercises of Nashotah House were held on Thursday, May 21st, which proved to be a perfect summer day. A large crowd of people from Milwaukee and surrounding towns attended the exercises.

When the impressive procession of students and clergy had entered the chapel, the Bidding Prayer was said by the Bishop of Milwaukee. Then followed the presentation of diplomas to the six graduates: Herbert George Purchase, Frederick Dunton Butler, Frederick Gustav Deis, Forest Bowley Johnston, Normine Harrington Kaltenbach, and Charles Winthrop Peabody. These have already been ordained to the diaconate. Mr. Purchase will take up graduate work at the General Seminary; Mr. Butler will have charge of the church at Waukesha; Mr. Deis, at Waupaca; Mr. Johnston, at Hartland; Mr. Kaltenbach goes to the diocese of Pittsburgh; and Mr. Peabody will go as a missionary to Skaguay, Alaska. There were also in the class three special students who did not receive diplomas: the Rev. George Schroeder, who has charge of St. Paul's mission, Milwaukee; the Rev. W. F. Phillips, who serves the mission in



THE ALTAR
CHAPEL OF ST. MARY THE VIRGIN, NASHOTAH HOUSE.

Burlington, Wis.; and the Rev. A. W. Bell, who has charge of St. Mark's, South Milwaukee.

Bishop Webb then dedicated the renovated chapel to St. Mary the Virgin. He used the following prayer:

"Dedicate, we beseech Thee, this church erected for Thy sacred mysteries and beautiful with peculiar splendor in honor of St. Mary the Virgin. Be pleased to receive all who come to worship Thee in this place, and because of Thy great name and mighty hand and stretched out arm, vouchsafe to hear, protect, and save Thy servants calling upon Thee in this habitation, that they may evermore rejoice in Thy true religion, and remain steadfast in the true Catholic faith."

The interior of the chapel has been completely rebuilt, the work having been most efficiently done by the Fond du Lac Church Furnishing Co. The improvements have cost about \$14,000, which amount was given for this purpose by the late Mrs. Mary Stilson of Philadelphia, an aunt of the Rev. S. W. Fay, until recently Professor of Dogmatics. The improvements include altar and ornaments, pulpit, lectern, rood screen and images, choir screen and stalls, ceiling, windows, and organ. The woodwork is of a Wisconsin red oak, stained a dark brown, and the carved work is of exceptional beauty and in perfect taste. On either side of the Calvary group on the rood

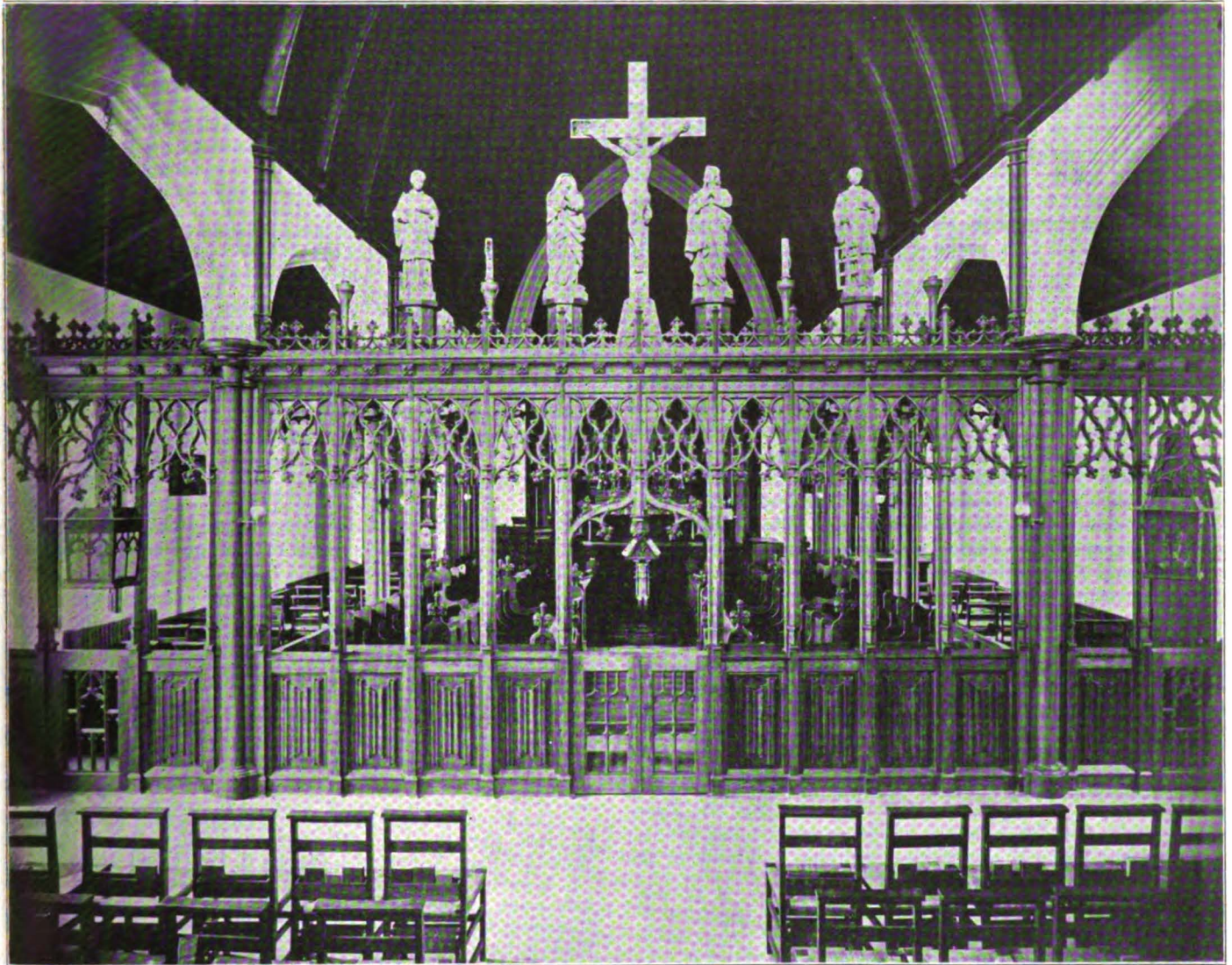
screen are figures in oak of St. Laurence and St. Stephen. Each of these figures is four feet high. On the reredos are seven smaller images, each three feet high. In the centre is the Virgin and Child; on the Epistle side St. Sebastian, St. Thomas Aquinas, and St. Anselm; and on the Gospel side, St. Alphege, St. Dunstan, and St. Francis of Assisi. All the images are left in the natural color of the wood and show up very effectively against the dark brown background of the stained oak woodwork. It would be hard to find in this country a more beautiful college chapel interior.

Besides these improvements, there has just been built a sacristy and a power house, the center of a new system for light, heat, and water. It also contains shower baths. This building has been made possible through the generosity of the late Miss Jane Hutchinson of Philadelphia, who was also an aunt of the Rev. S. W. Fay.

The dedication of the chapel was followed by the Eucharist,

could undergo development. The text was all written by our Lord; all that came after, through the work of the Spirit, was commentary. The Holy Spirit was not the Revealer, as Manning called Him. The Church, because inhabited by the Spirit, was infallible; the voice of the whole Church was the voice of God. In our Lord's promises, the infallibility of the Church was never dissociated from the whole Body, and lodged in one individual. What the whole Church taught was the truth; separate Churches might have erred, but never the whole Church. The Vatican Council said the Pope was infallible without the Church. That was not a development, but a contradiction. It meant that if the Pope was on one side and the Church on the other, then the Church has erred. The infallibility of the Pope would make general councils superfluous. The Church could not err, because she was the Body of Christ, and she needed no one man to speak for her.

In regard to Canon 19, he declared that he was willing to say in all candor that it had done the Church great damage, and that it should certainly not have passed; and he would do all in his power to undo it. Still he thought a great noise had been made over very



THE CHOIR—CHAPEL OF ST. MARY THE VIRGIN, NASHOTAH HOUSE.

at which the celebrant was the Very Rev. Dr. Barry, Dean of Nashotah House. The musical service was Eyre in E flat, and was rendered very commendably and in a thoroughly devotional spirit by the choir of the students.

The sermon was preached by the Right Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac. After some words of hearty appreciation of the bounty of Mrs. Stilson and Miss Hutchinson, he went on to speak of the work of the Holy Ghost, basing his words on St. John 16:7, 8, 11, and 12. He dwelt on the twofold work of the Spirit: the moral work, to convince the world of sin, righteousness, and judgment; and the dogmatic work, to make Christ known and to lead the Church into all truth. He closed with an impressive appeal for sanctity in the priesthood.

Two parts of the sermon were of special interest owing to the present conditions in the Church: one dealt with the Roman doctrine of development and the other with Canon 19.

He said the true doctrine of development was that the foundation principles of our religion were all hid down in the teaching of Christ; and it was merely the Church's understanding of them that

little. He remembered that some who had lately abandoned our communion, when they were still with us, disapproved of some of the recent papal utterances in regard to the Scriptures; but that they comforted themselves by saying that those utterances were not *ex cathedra* (whatever that meant; he had never found anyone who knew). Then he would say that if Canon 19 was as bad as these men said it was, and really did overthrow the Constitution and the Ordinal, then Canon 19 was not *ex cathedra*: for it would be unconstitutional, as no General Convention could change the Ordinal.

Wednesday afternoon and evening the trustees held their annual meeting. The following members were present:

Bishop Webb of Milwaukee, Bishop White of Michigan City, Bishop Weller of Fond du Lac, Rev. B. Talbot Rogers, D.D., of Fond du Lac, Rev. Arthur Piper, D.D., of Racine, Rev. Dr. McKenzie of Lima, Ind., Rev. E. A. Larrabee of Chicago, Rev. N. W. Heerman of Sycamore, Ill., and Rev. Canon C. B. B. Wright, Ph.D., of Milwaukee.

Bishop McCormick of Western Michigan was elected a member, and the Rev. J. F. Kiebf of Green Bay was chosen as alumni trustee. The vacancy on the faculty made by the resignation of the Rev. S. W. Fay was not filled. Dean Barry will take up his work for the present.

The Diocesan Conventions.

REPORTS of Conventions in eighteen dioceses are included in this issue. In all of these the reports submitted as to current work appear to show good progress and reasonably satisfactory condition. In MARYLAND it was determined that a Bishop Coadjutor should be elected next autumn by reason of the age and infirmity of the Bishop, and in VIRGINIA that a Coadjutor should be chosen if the Bishops and Standing Committees shall give canonical consent, by reason of the extent of diocesan work. The Bishop of WEST TEXAS announced his determination to resign his jurisdiction at the next meeting of the House of Bishops, but was requested not to do so by the Convention. Steps were taken toward the establishment of a Cathedral for the dioceses of NEWARK and RHODE ISLAND and progress made in the establishment of a Cathedral in MASSACHUSETTS. In the diocese of IOWA it was determined to make a vigorous attempt to add \$50,000 to the endowment of the diocese with the understanding that either the diocese should be divided or a Coadjutor provided, if the fund should be raised. ALABAMA took preliminary steps looking toward possible division of the diocese in 1910. In a number of the dioceses there was action in regard to various social problems, and in LONG ISLAND a request for the support of the Church was received from the Federation of Labor. EAST CAROLINA asked to have its missionary apportionment increased. CENTRAL PENNSYLVANIA took preliminary steps to have the diocesan name changed to Bethlehem, the concurrence of next year's Convention being required to complete the action.

FLORIDA.

THERE was nothing done beyond the ordinary routine work of the Council. The committee on Christian Education drew the attention of the Council to the manner in which the public schools in some of the smaller towns are being exploited and controlled by various religious bodies, and suggested that the chancellor of the diocese be asked to advise what steps should be taken by the diocese to protect the rights of Church children in such places, which was ordered done. Motions to amend the canons (1) to change the method of electing deputies to the General Convention, and (2) to extend to women the privilege of voting in the election of vestrymen were rejected.

The Council opened with the Holy Communion in St. John's Church, Tallahassee, Wednesday, May 13th, the Bishop preaching the sermon. He read his address after the opening of the business session. He commended the Department Missionary Council plan and asked for the election of deputies to the Fourth Department Council to meet November 4th in Jackson, Miss.

The elections resulted as heretofore with the Rev. L. Fitz-James Hindry in place of the late Dr. Carter on the Standing Committee.

The regular missionary service was held in St. John's Church on Wednesday evening, the preacher being the Rev. C. M. Niles, D.D. On Thursday evening a missionary service was held in St. Michael and All Angels' (colored) church, when addresses were made by the Rev. W. J. Moody and the Rev. P. W. Cassey.

ARKANSAS.

THE Council which met in St. John's Church, Fort Smith, on Wednesday, May 13th, naturally reflected the interest and pleasure taken in the pending celebration of the tenth anniversary of the Bishop's consecration. The Rev. Dr. Lockwood of Helena was made chairman of a committee whose duty is to arrange for an appropriate observance of the anniversary, which will occur on St. John Baptist's day, June 24, 1908. Instead of marking the occasion by the presentation of a pastoral staff, a mitre, or other venerable and ornamental appendages of the episcopal office, as has been suggested, the Bishop modestly asks that his people make him "the happiest Bishop in all the world" by assuring him \$5,000 a year for another ten years for the purpose of lengthening the cords and strengthening the stakes of the Church in this growing diocese.

At the opening celebration of the Holy Communion the Bishop was assisted by the Rev. W. B. McPherson, rector of the parish and dean of the Arkansas Theological School, located at Fort Smith. There are now fifteen students connected with this institution, six of whom were ordained to the diaconate at the Council; and one graduate, the Rev. Wm. E. Williamson of Monticello was advanced to the priesthood. The newly ordered deacons are: Charles L. W. Reese, Jonesboro; John Harvey Boosey, Searcy; Howard Cady, Little Rock; Joseph Kuehnle, Texarkana; W. A. Nichols, Winslow; Nicholas Rightor, Helena. These men will continue the good work

they have been doing in their respective spheres while pursuing their studies for the higher orders.

The Rev. Gilbert A. Ottmann of Newport was made secretary-registrar in place of the Rev. J. H. Judaschke, Ph.D., who has gone to Europe in quest of health.

THE BISHOP'S ADDRESS.

Touching the need of increased episcopal supervision, the Bishop said: "Either division of the diocese or the election of a Coadjutor Bishop might bring us some relief, but the way which unreservedly commends itself to me is the election and consecration of three Suffragan Bishops. The Suffragan Episcopate, under various names, is an institution which has existed in nearly all branches of the Catholic Church, almost from the beginning. And I hope the next General Convention will make it a possibility in the American Church."

Concerning matters of marriage and divorce and social purity, he said: "My experience forces upon me the conviction that our Divorce canon is not a wise piece of legislation. In my judgment it is a very dangerous thing for a Church to be righteous above the country. Indeed I question the moral right of a Church to enact and enforce laws which require either more or less of its membership than the laws of the country require of its citizenship. The ten Commandments were divided into two tables: the first, comprising four commandments, contained regulations which belonged to the spiritual realm, and the second table, composed of the last six, appertain to the civil realm. The seventh commandment is in the civil code. Therefore what our Lord had to say on the subjects of divorce and adultery was the interpretation of a State law, not the promulgation of a Church canon.

THE YEAR'S WORK.

Six new churches have been built this year, and within the last decade upwards of fifty have been erected; half as many rectories and parish houses acquired, also a magnificent episcopal residence.

The Woman's Auxiliary did some splendid work during the year. The Council adjourned for an hour while the Very Rev. Dr. Hartley, Dean of Trinity Cathedral, Little Rock, delivered the annual missionary address.

KENTUCKY.

THE diocese has again met its general missionary apportionment in full. The number of communicants has increased more than eight hundred during the present episcopate. A preamble and resolution were unanimously adopted deploring the "present condition of lawlessness in the Nation, and particularly in our own State," "the illiteracy which makes against social efficiency," "the feverish partisan spirit which debilitates our citizenship," and "the ignorance of those laws which every voter in city, county and state ought to know and obey." A diocesan seal was adopted and a graded curriculum for Sunday schools, reported by the Sunday School Commission, was approved.

The Standing Committee elected is as follows: Rev. Dr. Charles E. Craik, Rev. Dr. J. G. Minnegerode, the Rev. Dr. J. K. Mason; Messrs. William A. Robinson, Charles H. Pettet, and Alvah H. Terry.

A public service was held on Tuesday evening, and addresses were made by the Bishop, by the Rev. John Mockridge, on "City Missions"; and by the Rev. D. C. Wright of Paducah, on "Missionary Work in the Country."

At the session of the Council on Wednesday the Rev. R. W. Patton, secretary of the Fourth Department, made an earnest address on the "Laymen's Forward Movement."

WOMAN'S AUXILIARY.

The Woman's Auxiliary met on Thursday for an all-day session. The addresses of the day were made by Miss L. L. Robinson and by the secretary of the Fourth Department, the Rev. R. W. Patton. Mrs. Dudley was reelected president for the twenty-fifth time, and Mrs. Woodcock was again made vice-president. A splendid missionary box, valued at over \$1,000, was reported as sent to Alaska.

LOS ANGELES.

THE treasurer's reports showed all the diocesan funds in a satisfactory condition. A threatened deficit of \$400 in the fund for diocesan missions was turned into a handsome surplus by the belated receipt during the day of over \$1,400 of parochial apportionments, which should have been paid in before the first of the month.

THE BISHOP'S ADDRESS.

The Bishop dealt chiefly with the subjects of Christian Education and the relation of the American Church to the various Protestant religious bodies on the one hand and the Roman communion on the other. The first question, he said, "is easily the most im-

portant one before the Church to-day." Christian education must be given in the family and in the Church, and it was feasible in the Church only when the Church shall be prepared to enter upon "a pedagogical campaign to supplement the work of the day school." Progress has been made in the diocese toward founding boarding schools both for boys and for girls. For the former a building and adjacent grounds have been secured at Coronado Beach and Mr. Bell of St. Paul's School, Concord, "a master workman with boys," has been secured as the headmaster. A school of similar character for girls will be established with a lady of singular qualifications as its first principle.

Of the second subject the Bishop said: "Anglicanism is a distinct principle, easily understood and defined. It is not modified Romanism on the one hand, nor is it an attenuated Protestantism on the other. It has been disparaged as the easy policy of the *via media*, the middle way between the true and the false. It is the *via media*, but it is the middle way between the two extremes which the great theologians of the Anglican Church have declared to be two forms of error; a middle way between a religion of Italy, Spain, and Mexico, and the religion of Reginald Campbell and Mrs. Eddy. It is hard to be an Anglican, because it is always hard to secure theological and ecclesiastical balance."

ELECTIONS.

The elections to the Standing Committee resulted as follows: Rev. Dr. A. G. L. Trew, Rev. J. Arthur Evans, Rev. J. D. H. Browne, Rev. M. C. Dotten; lay, Thomas L. Winder, D. Cleveland, Charles D. Adams, Dr. J. M. Radebaugh.

WOMAN'S AUXILIARY.

The financial stringency so apparent in men's work has not diminished the enthusiasm nor the gifts of the Auxiliary.

Mrs. P. G. Hubert, the president of the Auxiliary, made an inspiring address, which was in a high spiritual key and called on the women to realize in their daily lives the consciousness of the Presence of God.

Mrs. Welch gave a very suggestive talk on the advantages of modern club life for women in contrast to the intellectual advantages which might be obtained in the intelligent study of missions. She claimed that the Auxiliaries properly conducted could offer more than the modern club intellectually and add to it the real culture, which must be spiritual and unselfish.

The Bishop in his encouraging words to the Auxiliary added much to the enthusiasm of the meeting.

The old officers were reappointed for the year with four additional, to fill vacancies.

MISSOURI.

EXCEPT that lay readers were accorded seats in the Convention and that the Missionary Board was reduced from 18 to 11 members, there was no legislation accomplished of importance.

Pledges were made at the Convention for diocesan missions to the amount of \$9,000.

The three evenings of the Convention were filled in by a reception at the episcopal residence, which was very largely attended; a meeting of the Brotherhood of St. Andrew at the Schuyler Memorial House; and a missionary meeting at the Church of the Holy Communion. Addresses were given at this meeting by the Rev. D. C. Garrett on "General Missions"; by the Rev. J. H. Lynch, D.D., on "City Missions"; and by the Rev. H. P. Horton, rector of Columbia, on "Domestic Missions."

WOMAN'S AUXILIARY.

The Woman's Auxiliary held their annual meeting on the following day, at which the receipts for the past year were reported at \$7,789.74. The officers elected for the ensuing year are: Mrs. E. C. Simmons, president; Miss Annie Lewis, vice-president; Miss Mary Triplett, secretary; Mrs. T. Ewing White, treasurer; Miss Annie Cousland, treasurer of United Offering. Bishop Johnson of South Dakota addressed the meeting and gave those present much information regarding the work of the Christian Indian women. Pledges were made of \$100 for South Dakota, \$100 for hospital missions in China, \$100 for Holy Cross mission, St. Louis, and \$100 for general missions.

VIRGINIA.

THE Bishop formally applied for the election of a Bishop Coadjutor on account of the extent of diocesan work, for which the Standing Committee was authorized to ask the consent of the Bishops and dioceses of the American Church.

At the opening service, held in St. George's Church, Fredericksburg, the Rev. W. D. Smith observed, in his sermon, that the object of the Church was not to make "High," "Low," "Broad," or "Ritualistic" Churchmen, but good Christians. He said that the vital question before the Church to-day was not, for instance, the 19th Canon,

or Broad Churchmanship, but how to fill the Christian Church with Christ's spirit, that the world to-day, as at Antioch, may call us Christians because we follow the Christ. He declared that the Real Presence of Christ in the Holy Eucharist was nothing more than the actual power of Christ poured into our weak hearts.

In referring to recent action of General Convention, the Bishop approved the Preamble, the elective Presiding Bishopric, and the special provision for editions of the Book of Common Prayer in foreign languages, as also for Suffragan Bishops, provided that there should be provision that the latter should have no seat in the House of Bishops.

The Standing Committee was elected as follows: Rev. Messrs. P. P. Phillips, Berryman Green, and J. J. Gravatt, and Messrs. Arthur Herbert, L. M. Blackford, and John H. Zimmerman.

On Thursday night, the Council heard magnificent addresses on "The Mission of the Church to Save Sinners," by Mr. Hubert Carleton (on "Personal Service"), and by the Rev. Dr. Alsop (on "Foreign Missions"), the latter paying splendid tributes to the men and women in the foreign field.

SUNDAY SCHOOL COMMISSION.

On the preceding evening there was a service in the interest of the Virginia Sunday School Commission, in the course of which stirring addresses were given by the Rev. Thomas Semmes, Rev. Dr. Wallis, and Rev. W. H. Burkhardt.

NEWARK.

THE establishment of a Cathedral was the chief work of the convention. The "Chapter of the Cathedral of All Saints, Newark," is now incorporated and officially recognized by the diocese. For the present the parish of Christ Church, Newark, will preserve its identity and its edifice will serve as the Pro-Cathedral. The Convention of 1909 will probably meet in that place.

Preambles and a resolution on the subject of Canon 19, the latter commending the words of the Bishop given in his address, were passed, but a second resolution memorializing the House of Bishops "to take no individual action under the amendment, until such consideration of the subject be given by the General Convention as may remove all scruple and doubtfulness, and promote the settled order and peace of the Church," was tabled by a tie vote in the clerical order and a 2 to 1 vote by parishes. The Convention adopted amendments to the section of the Constitution approved last year, which gives every presbyter a right to vote (after six month's canonical residence) on any question except in the election of a Bishop or Bishop-Coadjutor, when a whole year's residence is necessary. Rectors of parishes are excepted from this restriction.

The Convention met in Trinity Church, Newark, beginning May 19th. The Bishop of New Jersey was a guest on the first day. A question arose as to the right of the retiring secretary to have a seat and vote in the Convention, it being alleged by the majority of the appropriate committee that he was not so entitled, since his physical disability did not debar him from the active duties of the ministry. The Rev. John S. Miller dissented and claimed the rights of the member on the same grounds as those advocated in two other cases at this session. The majority report was rejected by an overwhelming vote in both orders. The name having been added to the voting list, the secretary became eligible for reelection and the Convention unanimously cast its ballot for the Rev. John Keller. Two proposed amendments were subsequently offered and unanimously referred to the Committee on the Constitution, which will prevent any discrimination in the matter of enfranchised clergy.

An effort was made to have the Committee on Finance elective and more truly a representative body, and to increase the clerical membership in this important committee. Although there has been much suppressed feeling engendered by present conditions, on a vote the amendment failed of adoption. A motion to find a better basis for taxation than salaries of the clergy was more successful. Since missions have in the last few years been apportioned and assessed, the principle of representation has at last been recognized in the approval of a constitutional amendment allowing voting privileges to laymen representing mission congregations. Similar action was taken to provide for the appointment of a Chancellor.

The action on Canon 19, taken on motion of the senior presbyter, the Rev. Joseph A. Smith, is as follows:

"WHEREAS, The extension of the proviso in Canon 19 authorized by the General Convention of 1907, to wit, the words, 'or to prevent the Bishop of the diocese or any missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses in the church on special occasions,' is, in the conviction of many, in conflict with the Constitution, and the Ordinal and its Preface, and,

"WHEREAS, The said proviso has given rise to many conflicting

opinions and practices, some of them apparently to the nullification of the prohibitions in the earlier part of the canon, and

"WHEREAS, The order and peace of the Church at large is seriously being unsettled thereby, and

"WHEREAS, The Bishop of this diocese has in his annual address referred to the importance of the subject; therefore be it

"Resolved, That this Convention thank our Right Rev. Diocesan for his wise consideration in the exercise of the authority conferred upon him by the proviso."

THE BISHOP'S ADDRESS.

The Bishop made a plea for better support of the clergy, after which he talked sympathetically of the work of General Convention. He pleaded for the passing out of old controversies and pleaded that petty discussions may cease and that men with large faith and large courage should "plan large things for the Church, determine that true to her great traditions she shall be kept in the power of the Spirit of God in the leadership of these new movements in the world." "There is," he said, "a new vision opening before men of the kingdom of God, the kingdom of righteousness and peace, justice and love. It is like the vision which opened before the eyes of the exiled apostle in Patmos, of a new heaven and a new earth. The old controversies are gone, 'old things are passed away.' The way to the realization of the new vision may come through new conflicts and the pains of birth and growth, but it is coming in, and blessed are they to whom the vision is open and who shall have part in bringing it in."

A plan for the establishment of a Cathedral in the diocese was under consideration, as also was a Diocesan House in the see city. The Bishop treated of the local issue of the saloons as it comes before the people of New Jersey and pleaded for greater liberty in the use of Sunday for recreation, but for real observance of the day.

IOWA.

THE convention was one of the most important in the history of the diocese. The occasion of its importance was the action taken relative to increased episcopal supervision, the convention concurring with unanimity in the suggested action indicated in Bishop Morrison's address, as quoted below. After full and free discussion in the committee of the whole, a committee of fifteen laymen was appointed, of which Mr. J. K. Deming is president, and Mr. Charles Francis secretary, to make a thorough canvass of the diocese for the purpose of raising \$50,000 to add to the present endowment of the episcopate fund. Much enthusiasm was aroused and it is believed that this amount will soon be contributed and the necessary relief in the way of increased episcopal supervision will be provided. Until the money is assured no decision will be made whether the desired relief will come from division or the election of a Coadjutor.

At the opening service, at St. John's Church, Keokuk, the preacher was the Rev. Edward H. Rudd, D.D., rector of St. Luke's Church, Fort Madison. At the afternoon session Bishop Morrison read his address.

THE BISHOP'S ADDRESS.

The Bishop stated with gratitude that though not fully recovered from his long, and in some ways distressing nervous prostration, he was much better and hoped to be fully equal again to the work of administering the diocese. He expressed appreciation of the kindness and sympathy shown him during his sickness, and thanks to the generous friends who made the trip abroad possible to himself and Mrs. Morrison. He reports the diocese in good condition and has himself been able to visit all the parishes and most of the missions. He asked that diocesan support and general mission support be more fully developed. He spoke of the good work that St. Katharine's School is doing. He then broached the subject of "increased Episcopal supervision," saying that "the future of this diocese demands either provision for the division of the diocese or the support of a Bishop Coadjutor." Either of these plans would require a substantial addition to invested funds and he asked the Convention to consider the matter. He does not now ask for a Coadjutor, nor will he until convinced that an adequate support is provided. Nothing, he says, has been added to the Iowa Episcopal Fund since Bishop Lee's time.

Speaking of the present Pro-Roman movement, he attributed it to "the spirit and tone of the General Convention of 1907, and the perception that, with the freedom of opinions allowed in the Church and with the influence which the laity have in administering its affairs, this Church will never become Catholic in a sense which requires the surrender of private judgment and the conforming to the teaching and worship of Roman standards."

"We do see clearly that the Catholicity of the American Church is in the fact that she possesses the life of the Catholic Church. There is no possibility in this Church of establishing permanently any teaching or practice which does not commend itself to the intelligence and conscience of the people—the clergy and laity—of the whole Church. We are Catholics, but we have liberty. We are a Catholic Church, but we are developing a democratic Catholicity. We

hold the Catholic Faith, but consider no human thinker infallible. Augustine and Thomas Aquinas are great names, but we allow no authority to their teaching but the authority of truth. We still ask this question at every assertion: Is this true? At every statement of fact: What are the grounds for this statement? We are a Catholic Church, organized in a democratic age, and under the influence of a democratic and social development; we are alive and capable of assimilating new ideas and conforming to new conditions. There is no need for panic. Only those will turn to Rome who despair of a living Catholic Church as capable of adapting itself to the ages that are to be, as the Catholic Church was to adapt itself to the spirit of life of the Roman Empire and the monarchical development of western Europe, to the knowledge and received ideas of a time now passing rapidly away."

THE LEGISLATION.

That part of the address which related to the need of increased episcopal supervision was made the order for the morning of the second day, when action was taken as above noted.

The reports from the various funds were favorable save that there had been a slight decrease in the diocesan missionary offerings. Practically all the officers and committees stand as last year, including the reappointment of the rural deans by the Bishop for the succeeding two years. In the evening of the first day, at a largely attended missionary meeting the Rev. Herman Page, D.D., of Chicago was the speaker. The Brotherhood of St. Andrew held a session addressed by Mr. J. L. Houghteling, Jr., of Chicago and Mr. W. A. Haberstro. At the meeting of the Woman's Auxiliary Miss Gregory was elected president in place of Miss Weare, who refused reelection. The Sunday School Institute held an interesting meeting under the presidency of the Rev. W. P. James.

WESTERN NEW YORK.

THE council expressed sympathy with Governor Hughes in the stand he has taken with reference to the Hart-Agnew bill. Amendments to the constitution were adopted, giving all clergymen engaged in teaching and all disabled clergymen seats in the council, and giving to the Standing Committee of the diocese power to meet of their own accord instead of only on the call of the Bishop.

Canons were brought into conformity with those of the General Convention, giving the Bishop thirty days' notice by a vestry of a vacant parish before calling a rector. The canon on Marriage and Divorce and a canon providing the inhibition of a clergyman liable to trial or having been presented for trial, were referred to the committee on Constitution and Canons.

THE BISHOP'S ADDRESS.

The Bishop expressed regret that the General Convention did not amend the canon on Marriage and Divorce, and spoke at some length upon that subject, denying the right of any person to remarry after divorce, while the divorced partner was living. With 30,000 divorces granted within the last year and dockets crowded with similar cases, the question ought not to be evaded. He asked for larger sympathy with general missions and that apportionments be met.

MASSACHUSETTS.

THE Convention was confined to a single day and there was a conspicuous spirit of harmony from first to last. A proposition to adopt a plan relative to life insurance for the clergy was laid over for another year. There was an important report in regard to social progress and a discussion of the Cathedral plan, the election of the Cathedral chapter being deferred for another year.

THE BISHOP'S ADDRESS.

The development of fabric within the diocese was somewhat less than usual, as was to be expected in a year of financial stringency. General Missions and the impending deficit led him to urge better support. He told of the work that had been done to ameliorate the distress following the fire at Chelsea, and gave himself "the gratification of mentioning the name of one man, who, in the midst of much criticism, led in the foundation of the 'Associated Charities of Boston' in 1879, and has been from that time until last year—almost thirty years—its president: Robert Treat Paine." Our own parish church in Chelsea was outside the area destroyed, but two-thirds of the parish was burned out and scattered. The Cathedral has been incorporated. The Bishop spoke at greatest length on the subject of religious education, which he declared "perhaps the most important subject before the Christian people of this country." He developed the thought that we have not yet fully realized the experiment of a free Church in a free State, to which we are theoretically committed. The State supports our public schools, but the State cannot teach religion. The function of the home and the Church must be more fully developed for a religious teaching. He considered only to disapprove the idea "that a simple form of religion can be taught in our

public schools." He felt it to be impracticable to devote any part of school hours to religious instruction by outside teachers. His special point was that "the great body of Christian people believe that religious influence and instruction are essential factors in the development of our youth; that while in other days there was a certain amount of definite religious instruction in the schools, it is useless to look to the State or public school system for it now; that the children are not getting, and with rare exceptions, will not get, adequate religious influence or instruction in the homes; and that parents realize this. There is, therefore, but one institution to which we can look with the determination that its duty is clear in the matter; and that is the Church."

It is essential then that the Church should learn how to teach children and in order to do that fully we must have much better methods than the unskilled teacher in the Sunday school. We can do it only through the preparation of really skilled teachers in religion. To train teachers means money. We must find the money and spend it advantageously. "Our first duty is to take the material that we have in hand, make the most of it, and improve on it." The minister of the parish is a very important part of that material and he "has no right to turn the matter over to any layman or woman, however skilled." He wished to drive home the point that it is our duty so to reform and recreate the teaching power of the Church as to make things what they may be and ought to be.

THE LEGISLATION.

There was a majority and a minority report in regard to insurance of the clergy, the minority consisting of the Rev. J. W. Suter and Rev. Dr. W. H. van Allen. The subject was deferred to another year. The age at which allowances are made to retired clergymen was reduced to sixty years and service in the diocese to twenty years.

Dr. van Allen reported on behalf of the committee on social progress that it had collected many facts and opinions regarding Sunday labor, child labor, employment of women, lodging and tenement houses and modern business ethics, and found that other Christian bodies had gone beyond the Episcopal Church in their appointment of committees, fraternal delegates to labor organizations, etc., and recommended a permanent commission on social progress, containing five clergy and five laity. These were adopted.

The Rev. Dr. Addison, declaring that the diocese has no funds, because it is not incorporated, and therefore can hold none, and moved a resolution that the Bishop ask for incorporation by the legislature. This was referred to a special committee, of which Dr. Addison is chairman.

Late in the afternoon the Rev. Dr. van Allen introduced a resolution following upon the Bishop's address respectfully requesting that the Bishop publish in the local diocesan paper from time to time the licenses issued by him under Canon 19 to Christian men not members of this Church to make addresses on special occasions. The Rev. John W. Suter opposed the resolution, and it was lost by a vote of the convention. This was the only reference to the canon from the floor of the convention.

The Rev. Dr. van Allen was appointed the preacher for next year's convention.

MAINE.

THE chief question considered related to the basis of representation in the Convention, which was changed to provide for one lay deputy for each parish and organized mission having twenty-five communicants and one additional for each hundred.

The convention was held at the Cathedral, the opening sermon being preached by the Rev. Professor Rhineland of the Cambridge Theological Seminary. The Bishop in his address congratulated the diocese on the marked advance made during recent years in various ways. He thought the prejudice against the Church to be less strong and less bitter than it used to be.

THE LEGISLATION.

It was resolved, on motion of Mr. Robert H. Gardiner, that the convention "accepts the suggestion of the International Brotherhood Conference that the week beginning with Sunday, November 29th, next, be observed by all Christians everywhere in the world as a season of special prayer for the spread of the Kingdom of Christ, and that all Christians everywhere may be led to recognize their responsibility for the effort to hasten its coming. The convention urges such observance upon all the clergy and laity of the diocese, and respectfully requests the Bishop, either directly or through such a committee as he may appoint, to ask the coöperation of all our brethren in Christ throughout the state."

A memorial to the House of Bishops on the subject of Canon 19 was defeated. Officials were generally reëlected.

The sessions of the Maine Episcopal Missionary Society in the evenings of the 19th and 20th were finely attended. The Rev. G. B. Nicholson of Waterville was reëlected secretary, and Mr. W. G. Ellis of Gardiner, treasurer. The finances of the society were shown to be in good condition, the receipts and disbursements for the year, in each instance, being something over \$17,000.

The meetings of the Woman's Auxiliary were large, and the spirit throughout was enthusiastic. Mrs. Charles T. Ogden of Wood-

forde was reëlected president. The receipts for the year were reported as \$3,279.38—a gain of about \$400, and the value of the boxes sent out as \$1,435.60.

LONG ISLAND.

AN interesting feature was a report of the Social Service committee, which contained a resolution asking for the appointment of a special committee to investigate reports concerning the lack of proper institutions for the intelligent treatment of delinquent girls under 16 years of age, referred to the Bishop of the diocese by the Brooklyn Society for the Prevention of Cruelty to Children on April 21st. This resolution awakened an animated debate.

The Hon. Townsend Scudder of the Supreme Court of the State of New York urged the passing of the resolution with the amendment that the convention not only investigate the need of undertaking such a work, but that requisition be made upon the 36,000 communicants of the diocese to furnish funds for the erection and maintenance of an institution of the character called for in the report. Col. William S. Cogswell of the Standing Committee took issue with Judge Scudder on the ground that the convention would exceed its powers as the legislative body of the diocese by entering into such an undertaking. After further discussion, the resolution was passed by the Convention in its original form.

A resolution amending Canon 2 in regard to lay membership in the convention so as to substitute "baptized and confirmed member" for "communicant," was lost, inasmuch as a committee in the last General Convention was appointed to consider the proper definition of the word communicant as used in the legislative canons of the Church.

Interest was afforded also by a letter from the Federation of Labor to the convention, asking for its support on the labor question. The Rev. J. Howard Melish made an eloquent speech, in which he noted that for the first time in the history of the country a clerical convention had received a letter from a labor federation asking for help. He signified the importance of this, and asserted that the Church could not take sides either with capital or labor, but must act as mediator. The matter was referred, after discussion, to the Social Service committee.

At the opening service a sermon was preached by the Rev. C. F. J. Wrigley, D.D., rector of Grace Church, Brooklyn Heights, from the text, "The Church of the Living God, the pillar and ground of the truth." Dr. Wrigley criticised the encroachment of higher criticism, chemistry, and biology in the field of the supernatural; they lead merely to the threshold of the spiritual world in which the soul dwells supreme. He reprobated various attacks made upon the Incarnation and maintained that if it was not held securely, the whole system of Christian theology would fall to the ground.

THE BISHOP'S ADDRESS.

I desire to mention two measures which originated in the House of Deputies, one of which must be sent to the dioceses and passed by the next General Convention, as it is a Preamble to the Constitution, and the other, which has already become a law, and is now known throughout the Church as a change in Canon 19. The Preamble is a change in the Constitution and must be tried and discussed by each diocesan convention, and then passed upon again by the next General Convention. It is a radical departure, and I think that, while it was affirmed with good majorities in both houses, there is hope that it will not in its present form be finally accepted. Its radical character is shown in this clause: "holding the Catholic Creeds; to wit, the Apostles' Creed and the Nicene Creed, to be a sufficient statement of the Christian Faith." That can mean nothing less than that the Catechism, the Thirty-Nine Articles, the deep and touching statement of the Atonement in the Communion Office, are unnecessary and unauthoritative, and that this great American Church, whose Liturgy has hitherto served to teach its people the will and the purpose of God and the road to salvation, is to be limited in its appeal to authority to the two Creeds, which were formed in early ages more to guard the Church from false doctrine than to make a full statement of the mysteries of God. The gist of the Preamble is in that word *sufficient*. Sufficient for what? For salvation? Perhaps less will suffice. I would not limit God's saving power, nor affirm that self-sacrifice and love as seen oftentimes in those who have no knowledge of the Creeds may not lead the way to heaven. But when this great American Church says that the Creeds are a sufficient statement of doctrine, that is, that it is all we have a mission to preach as necessary for an intelligent and faithful following of Christ, then indeed we shall have reason to pause and tremble. There is in this age in certain quarters an impatience with Christian doctrine and dogma, and an idea that if these could be done away, then unity would come. But all that is fallacious. No unity can be had without its base being laid deep down on Christian doctrine, and no Church will be loved which does not teach its children like a true mother with authority and wisdom. If our Liturgy and our Articles and our Catechism need altering, by all means let us amend them; but let us not impoverish our Church by eliminating its profound statements of truth. We can apply to them the power of the poet:

"Forgive them when they fall in truth,
And in Thy wisdom make them wise."

MARYLAND.

THE Bishop asked for the election of a Coadjutor, to follow at some time within the year, and the Convention agreed to the request, giving opinion that the date of such election might better be deferred until after October 1st. A proposition to change the make-up of the Standing Committee whereby, in place of consisting solely of clergymen, a plan peculiar to Maryland, there should be lay members as well, was defeated by non-concurrence of orders. A resolution concerning Canon 19 was offered and was laid on the table. Trustees were elected for the Cathedral foundation and to that board was voted all moneys that may accrue from the donation of the heirs of Miss Susanna Warfield for the use of "The Cathedral School for Boys."

THE BISHOP'S ADDRESS.

The Bishop again urged upon the clergy the necessity of looking out for candidates for orders, saying that the number of such presented in Maryland does not equal the deaths among the clergy, and the clergy list of the diocese contains nine fewer names than last year. As to matters within the diocese, he had drawn temporarily upon a vested fund to meet an urgent emergency wherein the (colored) chapel of St. Mary the Virgin, Baltimore, had been declared unsafe and immediate strengthening had been required at a cost of \$5,000. Warfield School has been abandoned, and the property made over to the heirs of Miss Warfield, by whom the bequest was made. In order to secure prompt proceeding and avoid delay in the action of the courts, the heirs, by an amicable arrangement, permitted the Convention to retain out of the invested funds certain bonds amounting to \$5,933.25. This has been placed in the hands of the treasurer of the Convention.

Speaking of the amendments made by the recent General Convention to the Constitution, he felt strongly that three should not be adopted without serious amendment. These are the amendments relating to a preamble to the Constitution, to Suffragan Bishops, and to the trial of a clergyman.

He asked attention "to the movement which has been made very hopefully, looking to the securing at some time in the future, of a Cathedral church and foundation for the diocese. As yet the movement is a voluntary one, and has received no formal approval or authority from the Convention. An admirable site has been chosen, the right to purchase has been secured, and by the prompt action of the clergymen and laymen interested, money has been provided enough to make the purchase entirely practicable. The amount required is \$45,000. Toward this about \$23,000 has been already secured by private subscription, and more is promised; \$12,000 will be added by St. Barnabas' Church, whose undertaking to build on ground which they had secured in the immediate neighborhood of the Cathedral site was interrupted by our larger project. The church will unite itself with the Cathedral plan, and put up on the chosen site a building which in due time will become a part of the Cathedral foundation. This would leave only about \$10,000 lacking, which could be secured by a mortgage, and the interest could be amply met by the lease of the excellent dwelling house on the grounds, which pays an annual rent of \$1,500.

THE LEGISLATION.

The subject of a Bishop Coadjutor was, at the Bishop's request, referred to a committee which consisted of the Rev. J. Houston Eccleston, D.D., president of the Standing Committee, Rev. Wm. M. Dame, D.D., Rev. Thomas Atkinson, Mr. George R. Gaither, Mr. Clarence Lane, and Mr. Blanchard Randall.

The Bishop made formal request for a Bishop Coadjutor, and, at the recommendation of the committee, it was determined that the diocese express willingness to enter into such an election before a date not earlier than October 1st; that the salary be \$4,000 per annum and a house, the whole not to exceed \$5,000; and that the proceeds of the Keerl Fund not otherwise appropriated for the library, be held subject to the order of the special convention, if one be called.

A canonical change was made whereby it shall be lawful for the Committee on Missions to give pecuniary aid to the widows and orphans of deceased clergymen of the diocese, when found desirable, from the current receipts of the "Superannuated and Disabled Clergy Fund." A new treasurer was elected in place of Mr. Edgar G. Miller who, after serving for twenty-eight years, declined reelection, and Mr. Blanchard Randall was chosen in his place. Other diocesan officers were re-elected.

The following minute was adopted:

"Resolved, That on the verge of an election of a Bishop Coadjutor, this convention desires to make expression of its deep and changeless reverence and affection for its present honored Bishop, who for the past twenty-three years has so ably guided its destinies; and we beg to assure him from our hearts that we shall be happy indeed and fortunate beyond our deserving, if the man hereafter to be chosen as his Coadjutor shall possess but a part of those qualities of head and heart which have given us as a diocese, peace and prosperity at home, honor and prestige in the larger councils of the Church."

CENTRAL PENNSYLVANIA.

IT was determined to change the name of the diocese to Bethlehem, though the concurrence of the next annual convention is required before the matter is finally determined. The change was made at the urgent request of the Bishop. Consent to change was given by General Convention at the time the diocese was first named.

The convention met at Lebanon, where there is one of the finest Church properties in the diocese.

THE BISHOP'S ADDRESS.

The Bishop laid emphasis on the promising outlook in missionary work and spoke of the possibilities latent in Leonard Hall, the home of the new associate mission, which was opened May 1st, and is fully equipped. The Bishop urged the change of the diocesan name, stating that as the diocese lies exclusively in the eastern portion of the state, it certainly is not and never can be "Central Pennsylvania." He felt that he had become the butt of jests so constantly made. The present name is infelicitous and un-descriptive. A diocesan seal could not be adopted since it is obvious that the name must sometime be changed. He urged that the diocese be named after its see city, Bethlehem.

THE LEGISLATION.

The Bishop's suggestion as to a change of name was adopted by large majorities in both orders. A new canon was adopted requiring diocesan and parochial treasurers to give bond. Officials were re-elected. An hour was devoted to the matter of the Sunday School Commission, when interesting reports and addresses were given.

EAST CAROLINA.

PROBABLY the most important action taken by the Council was a request that the diocesan apportionment be increased from \$800 to \$1,000. The diocese has for several years been paying this latter sum or more, but the Bishop and the Council thought that the Missionary Society should be pledged the greater amount. Steps were taken for a greater offering for the General Clergy Relief fund, and the state of the Church in the diocese of East Carolina was thoroughly canvassed. A new convocation was erected. This, the Convocation of Newberne, consists of the central part of the diocese from the Pamlico river to and including Pitt county; the Rev. F. N. Skinner of Fayetteville being elected Dean.

The council met, as usual, on a Saturday night, being May 16th, and in Christ Church, Elizabeth City, and was in session over Sunday. There was a Quiet Hour on Sunday afternoon and the Bishop's address was given in the evening. Of the recruits to the Church during the past year, he said the negroes have furnished "more than their share." The Bishop noted that the General Convention had not adopted the East Carolina plan for negro work, but hoped that it would ultimately be adopted, as he did not consider the Suffragan Bishop wise in the American Church, especially for negroes.

PILGRIMAGE TO ROANOKE ISLAND.

On Wednesday the members of the council made a pilgrimage to Roanoke Island, the site of the fort planted by Sir Walter Raleigh's colony to America, and where Virginia Dare, the first white child born in America, was baptized by the rites of the Church. Religious services were held on the site of the old fort, and several addresses were made.

WEST TEXAS.

THE sad and unexpected news was received by the diocesan Council that the Bishop is intending to resign his jurisdiction at the next meeting of the House of Bishops, whenever that shall be held. Every attempt was made in the Council to dissuade the Bishop from his purpose, but apparently without success.

It was in an extempore postscript to his address that the Bishop made the announcement. At the first opportunity thereafter the following address and resolution were adopted:

"To the Rt. Rev. J. S. Johnston, D.D., Bishop of West Texas.

"RT. REV. FATHER IN GOD:—It was with profound sorrow and regret that your Council heard from your lips in your annual address your decision to resign your jurisdiction of the diocese, and we are confident that your whole people will share in the same sorrow and regret when they hear of the said decision.

"We think we can understand to some extent your feelings, and we thoroughly appreciate your motives for the course you desire or intend to take. We thank God, indeed, that we have a Bishop who can rise above the selfishness of personal interest and the dignity of office to do what his conscience and his sense of honor prompt him to do. But you must remember that there are two sides to this question. If you "conferred not with flesh and blood" when you accepted from the General Church the office of Missionary Bishop for Western

Texas, as we believe you did not, on our part we received you "for better for worse, for richer for poorer, until death us do part"—proved by the fact that when you were elected Bishop of our diocese not a solitary vote was cast against you. . . . We are confident that, should the day ever come when infirmity or any other cause may interfere with the performance of your duties, your sympathetic people will be quick enough to see it and to do all in their power to afford the needed relief.

"Notwithstanding the great disadvantages of our diocese, progress has been made . . . in all the true elements of Christian and Church life, and a very large part of this progress has been made under your administration.

"We therefore offer the following resolution:

"That it is the unanimous sense of this Council that the retirement of our Bishop would be a most serious calamity, and we hereby earnestly and affectionately beg that he will reconsider his decision and continue to give to the diocese the benefit of his experienced judgment, godly piety and faithful and courageous leadership; pledging ourselves individually and collectively to give him, our united support and assistance in his every effort for the spread of the Master's Kingdom."

This address was the result of the combination of two resolutions that had been offered and referred to the committee. Addresses were made by most of the clergy and laity, all of whom expressed the greatest regret at the Bishop's suggestion. There was on all sides sincere disagreement with the Bishop's opinion that someone else could be found better fitted to carry on the work of the diocese. The Rev. Wallace Carnahan made a logical and earnest plea that the Bishop substitute for his proposed plan a request of the diocese for a Coadjutor—whenever his strength should prove insufficient to bear the whole burden—that so he might himself find relief while at the same time remaining the chief pastor of his people in West Texas.

To all of these entreaties Bishop Johnston replied very briefly. He assured the council that his mind was made up on the subject and that no amount of persuasion could convince him that he should retain the name of diocesan when he conscientiously felt himself unable to fulfil its duties. There is, however, considerable hope expressed among the clergy that the Bishop will be induced to postpone his resignation until the next regular meeting of the House of Bishops in 1910. Certainly no efforts will be spared to bring this to pass, and every proper means will be used also to persuade Bishop Johnston to give up the whole project.

THE BISHOP'S ADDRESS.

The Bishop expressed himself as "very much disappointed by the action taken in regard to the petition, for the second time, by a large number of our colored clergy, asking for the organization of the negroes into a racial missionary district, with all the rights and privileges enjoyed by territorial missionary districts. I have not changed my opinion from what I expressed last year, because I have seen no just cause for doing so. The ground upon which the petition was refused was that this Church did not wish to sanction any action that would have a tendency to separate the negroes from corporate union with it. But this sort of union is purchased too dear, at the price of liberty; which would be surrendered under the proposed plan of Suffragan Bishops. The petition could have been carried in the House of Bishops but for the fact that the Southern Bishops were hopelessly divided on the question. I trust that the next General Convention will do justice to this matter. A Church that refuses to do justice to the weak cannot expect to receive the favor of a just God."

OTHER BUSINESS.

The Secretary, Treasurer, and members of the Standing Committee were reelected.

A new canon was adopted providing for a diocesan school board, to supervise the management of St. Mary's Hall for girls and the West Texas Military Academy, for boys, in place of the trustees of the diocese, who are still to retain control of the school property. The following were elected members of this board, with the Bishop as *ex-officio* chairman: The Rev. Messrs. J. Lindsay Patton, Richard Mercer, and Albert Massey; and Messrs. Carlos Bee, Joseph Muir, Jr., and E. E. Galbraith.

NEBRASKA.

HERE was almost no business transacted at the recent annual Council, which was largely memorial to the late Bishop Worthington, of whom the Bishop made an appreciative commemoration in his address. Missionary addresses were given in the Cathedral by the Rt. Rev. Dr. Griswold, Bishop of Salina, the Rev. Dr. Clark, secretary of the Sixth Missionary Department, and Mr. W. R. Davis, an ex-Baptist minister who has been confirmed, and, during the time of his candidacy is lay reader in charge of the new colored mission of St. Simon, Lincoln.

On the evening of Wednesday the Bishop and Mrs. Williams gave a reception to the delegates and visitors to the

council and the annual meeting of the Woman's Auxiliary, and notwithstanding the inclement weather, the Bishop's residence was crowded with guests.

ALABAMA.

IMPORTANT action was taken in the unanimous passage of a resolution offered by the Rev. James G. Glass of Anniston, looking toward the division of the diocese in 1910. The action included five preambles with resolutions that a committee be appointed to consider the entire matter of a possible division of the diocese in 1910. Members of the committee, named in the resolution, are the Rev. Messrs. R. H. Cobbs, D.D., T. J. Beard, D.D., W. N. Claybrook, Matthew Brewster, D.D., and Messrs. A. P. Agee, D. M. Brennan, W. W. Screws, R. H. Mabry. The Bishop stated that he had given consent to the appointment of the committee, but not to any suggestion that may come from the committee, which latter he withholds in order to act as he thinks best when the report comes.

The Council was one of greatest attendance in the history of the diocese. Missionary pledges were received to the amount of \$7,000, being about \$1,000 more than last year. Especially significant was the report of the General Missionary, Rev. W. N. Claybrook. Since the beginning of his work sixteen months ago, he reports in value of lots and churches built, \$6,850; and in cash and pledges for church support, \$4,350. Two churches have been built and self-supporting missions established in six places where the Church's voice had not been raised before.

No change was made in the elected officers, except that the Rev. W. E. Evans, D.D., was substituted for the Rev. Matthew Brewster, D.D., and Mr. W. H. Tayloe for Joseph F. Johnston on the Standing Committee.

THE BISHOPS ON CANON NINETEEN.

THE PRESIDING BISHOP—BISHOP OF MISSOURI.

"Much has been said and thought—perhaps more has been said than has been really thought thoroughly out—about the shape that has been given to Canon 19. It seems to me that in the adoption at Richmond of the amendment to Canon 19, no enactment whatever of positive law was made, but only a declaration was proclaimed of what existing law should not be construed to mean.

"This amendment is not positive legislation empowering a person who is not a minister of this Church to officiate therein. Such power is given by authoritative implication in the prescribed law, if only the person be duly licensed. The amendment, if we may apply the old maxim, *expressio unius enclosio alterius*, and it seems reasonable to apply it, is a declaration in the way of restrictive legislation. Instead of empowering, it restrains power in four ways, viz.:

"1. There may be no 'giving permission' by parish authorities, but only by a Bishop.

"2. The permission may not be given by a Bishop as a Bishop in the Church of God, but only by the Bishop, the Ordinary of the diocese or missionary district concerned.

"3. The permission may only be given to a Christian man.

"4. The permission may be given only to deliver an address in the church on a special occasion.

"The mind of the Church, so far as represented by the Richmond Convention, seemed almost unanimously to agree to and to adopt these restrictions. I fail to understand how it can be reasonably concluded that the legislation at Richmond established, what was hoped by some and is feared by others, an 'Open Pulpit.'"

THE BISHOP OF MASSACHUSETTS.

He declared at the opening of his consideration that he would confine himself strictly to his own administration of the canon. "Years before I was Bishop," he said, "rectors in this and other dioceses have permitted laymen of our Church, and ministers and laymen of other denominations, on occasions, to speak in the church, sometimes at a regular service, more frequently on special occasions. They were not under necessity to turn to the Bishop for formal approval. I have never given my official approval or sanction in any such instance. It was a matter for the rector to decide, according as he interpreted the canon. It is not a liberty for which I, personally, have much cared; and during my priesthood I do not remember to have taken advantage of it. Nevertheless, while I have heard of occasions where this liberty was taken unwisely, yet, during the past half century, the result has, on the whole, been gratifying and helpful to clergy, congregations, and communities."

At some length he detailed the several steps in framing the new amendment in both Houses of General Convention, stating that he had been largely guided in his own interpretation by the various omissions of words that had been suggested and deliberately stricken from the amendment. He has followed his usual principle of administration, which he hopes to be able to follow to the end: "that of trusting the loyalty and common sense of the clergy and laity." He believes it is to the edification of other people that there should be

such opportunities as the canon offers and thus that a majority of them welcome the thought "that now and again we should have the inspiration or information which may come from some Christian men, who are also God's prophets or leaders in Christian, social, ethical, or spiritual movements." He has followed his own principle of trusting the clergy. "Every clergyman who has asked such permission has been obliged to state to me in writing that he has done so 'after careful consideration of the canon'; and my written permission is given, because I am 'assured that' he has 'considered the conditions of the canon.'" He felt that if he should "begin to interpret canons and rubrics for the clergy, we would enter upon a regime in this diocese little short of a revolution."

THE BISHOP OF NEWARK.

He spoke of the custom of inviting unordained men to speak on special occasions as of long standing and one that had never caused much misunderstanding. There had been no purpose in the new legislation to change the old order of the Church that preaching in her pulpits should be by those who, having been solemnly ordained, should preach with a sense of the highest responsibility as regards the faith of the Church. "The connection of the phrase 'the open pulpit,' with the action of the Convention is entirely unreasonable. There is no such question before the Church." He believed that this legislation was "an excuse rather than a reason" whereby some had abandoned their orders, observing that "some of those who have gone have used such severe and unwarranted language concerning their mother who has nourished them as to diminish our regret at their departure." He did not favor an exchange of pulpits and pleaded that the restriction of the canon was a wise one.

THE BISHOP OF IOWA.

"I have wanted to refer to the agitation and distrust which has swept over a great school of thought since the General Convention. I do not believe that the passage of Canon 19 is the cause of the distrust. Canon 19 is a harmless enactment. It has not made it lawful to exchange pulpits with clergymen of other Churches. It has not authorized a priest to ask into the pulpit a clergyman not episcopally ordained. It is in its terms a restrictive canon. Frankly, I think the Bishop has less liberty than he had before.

"I expect the clergy of Iowa to observe the provisions of Canon 19, yet, to avoid correspondence, I hereby authorize all meetings at which Christian men are to speak, held in the interest of any general organization of this Church or any department of parochial activity. In other cases the priest must write to the Bishop and be authorized to hold the meeting. I hereby authorize any man having a license as a lay-reader or presenting the license of any other Bishop to make an address at any special service held within the church. I hereby authorize any man being the duly accredited representative of any general Church organization, to make an address in the church building, at the discretion of the priest-in-charge. I am not opposed, in fact I am in sympathy with every wise and reasonable effort to bring the Church into touch with the life of the community and to further all good works.

"One thing that might have been added to the canon. Inasmuch as it was understood that 'Christian men' included the ministers of other churches, and that on special occasions they might be asked to make addresses and probably would be asked, I wish we might have been courteous enough to give the ministers of other churches their acknowledged and proper title. They claim to be ministers of Christ, and we know and acknowledge that they are. They do not claim to be priests. They do not think of priesthood, in the sense we use the word, as a necessary part of Christ's ministry. They stand at no altar; they offer no sacrifice. But they are devoted servants; they are the ministers of Christ; they are our brethren in the work of preaching the Gospel, and we have no will to forbid them. The Head of the Church acknowledges them by gifts of grace. I see no difficulty in gladly confessing this and acting accordingly and yet being loyal in love to our own convictions. So I would that the canon might have read, 'Ministers of Christ in other religious bodies, and Christian men, not priests or deacons in this Church, to make addresses, etc.' I think exchange of pulpits does little to further Christian unity, but mutual respect and honor will certainly hasten the day when we may be of one heart and one soul."

THE BISHOP OF FLORIDA.

"In spite of all that has been written on the subject, allow me to say, the amendment to Canon 19 makes the canon clearer. The question as to the meaning of the words 'duly licensed or ordained to minister in this Church' cannot be raised, with the appended permission given the Bishop, to permit 'Christian men, who are not ministers of this Church' to make addresses in the church, on special occasions. I suppose there will be those who call bitter sweet in every age of the world. Of course, we all recognize the poverty of the English language and consequently the impossibility of making any law which will be clear to all minds. . . . We must not be surprised at any criticism, at any misinterpretations. We must not be surprised at any statement in the secular or religious press. However laudable the object of the religious press, the editors must live, and in this age of hurry, the public requires excitement. Canon 19 has never been obscure, according to my conception of the English language, but I do think those who tried to misinterpret the language before, cannot now. Perhaps this is the reason why some are claiming it gives greater latitude."

THE BISHOP OF WESTERN NEW YORK.

The Bishop does not think the canon implies an "open pulpit," but a closed pulpit, from its evident restrictions. He thought we might justly deprecate the hasty and irrational impulse which has led several of God's priests to surrender themselves to another obedience, but would not use angry denunciation against them, nor make them, as some seem to have done, the subject of cruel satire. With all due sympathy for those who work and pray for Christian unity, and it is a holy purpose they have in mind, yet it must remain an iridescent dream while the Vatican claims supreme authority and modern denominations take station at the other pole and maintain their varied and contradictory shapes. Clasp hands, exchanging pulpits, and meeting in voluntary associations—these are not welding forces that will knit us together as united members of God's great family. He asked his own clergy that they relieve him of the necessity of deciding upon requests for others than their own number to speak in their pulpits, and if "addresses" must be made, let them be made in parish houses. The Bishop said that to his mind the putting in operation of Canon 19 was in its practical working a violation of a business contract. A rector is engaged to minister to his people. If they had desired to be taught by ministers of other Christian bodies they would have sought their churches rather than our own. To each of six requests under Canon 19, made to Bishop Walker by clergy in this diocese, he declined to grant a license on the ground that such services as were proposed were inexpedient.

THE BISHOP OF CENTRAL PENNSYLVANIA.

"In our own diocese I have not had occasion to issue one single permission to any person not a minister of this Church. . . . As I interpret this canon, permission to deliver addresses must be given by the Bishop himself and cannot be delegated to the clergy. . . . The canon, as now amended, is far more restrictive than formerly; for, before its passage, it was customary for some clergymen occasionally (with or without the Bishop's consent) to invite ministers of other religious bodies to make addresses. . . . I believe it was a wise and statesman-like piece of legislation. While, in the interest of clearness, possibly its wording may be susceptible of improvement, yet the motive which led to its passage is one which reflects credit on the Church. It is an expression of that heart-felt yearning for unity which is one of the most characteristic and hopeful notes of the present time. . . . But the occasion of its use must be special, not ordinary or usual. . . . No thought of introducing so radical a departure from our well known discipline as a system of 'exchange of pulpits' has ever been contemplated by the canon."

THE BISHOP OF NEBRASKA.

"It is a wellknown fact that this amendment was not passed in either house by the advocates of an 'open pulpit,' but by those who, deploring the spirit of lawlessness prevailing in several dioceses, which I might name, voted to put the whole authority in the hands of the Bishops, where it really belongs." He quoted and indorsed the view of the Bishop of Vermont and concluded: "Whenever applications are made to me by the clergy in the manner and form prescribed by the canon and whenever I shall have occasion myself to invite my laymen to make addresses on special occasions I shall be glad to issue a canonical license for such purpose, said license only to be issued to 'Christian men' who are communicants of this Church."

THE BISHOP OF ARKANSAS.

"I am glad for the Open Pulpit movement because it tends to a recognition of the priesthood of the laity, and the promotion, cooperation, and unity among Christians. But so far as it concerns the great question of Christian unity which its promoters had in view, I think that it is unworthy of us. It is a small thing timidly undertaken at the wrong end of the line. In this respect what was done at Richmond in 1907 is, to my mind, in great and unfavorable contrast to what was done at Chicago in 1880. Indeed the Chicago Quadrilateral bears about the same relation to the Richmond Open Pulpit as an Egyptian pyramid does to an ant hill. Oh, how I wished that the eloquent and powerful men who advocated the more liberal use of our pulpits had seen their way clear to use their great powers in the advocacy of some measure which would bear a dignified relationship to the Chicago-Lambeth Quadrilateral enactment! The offer of our episcopate upon conciliatory terms to the various Orthodox denominations which are without Bishops of the Historic Succession would have been such a movement. If any man thinks that he can show that the validity of lay baptism must be admitted while that of a lay Lord's Supper, or of a lay ordination may and must be denied, I would like to hear his argument. If the validity of denominational ministers' baptisms is admitted, it must, as of logical necessity, be conceded that their sacrament of the Holy Communion is valid. It is not so much a question of validity as of regularity."

Thus it will be seen that we have in Arkansas the Wide Open Pulpit, for Bishop Brown has announced his intention of giving permission for any minister in good standing in a denomination which accepts the Apostles' Creed as a basis of belief, to speak from our pulpits.

[Expressions of other Bishops on the same subject are held over for next week's issue.]

Detroit Church Congress

OUR report in this issue begins with the papers and discussions of Thursday morning, May 14th, and continues to the end of the Congress.

THE INFLUENCE OF HISTORY UPON THEOLOGY AND RELIGION.

REV. HARRY P. NICHOLS, D.D.,

RECTOR OF HOLY TRINITY CHURCH, NEW YORK.

For better or worse, Christianity is a historical religion. That is to say, Christianity rests back on historic facts and records; presents for its Master a historical Person; its creed has been historically developed, its Church has taken shape to meet historic needs.

All the great ethnic religions are in a measure historic; but they put to the fore some system of philosophy, and sink out of sight the person of their founder. To be a Christian, however, a man must be a personal disciple to the Christ of history; must affirm that the Founder of Christianity appeared in time; that its revelation is a literature of history. His coming was prepared for in the Old, was consummated in the New Testament. This historic characteristic gives reality to Christianity; a value that offsets all disadvantages. Men cannot find a final rest in rules. A living God, first and last and always bearing His witness to each age, alone claims the soul-homage of living men.

The influence of history upon theology and religion is, and should be, paramount, as religion is the real business of real men. In presenting this influence of history, I confine myself to the first days of Christianity. I propose to discuss the *limitations* and *requirements* imposed by a historic religion, at its start.

II. Limitations. The *limitations* are those of a Book and of a Person.

1. Christianity is the religion of a book. The Church was before the book; the bearer must make the book his own. But the rule and ultimate standard of faith for the Christian is the Holy Scriptures.

Now a book, Christianity's sacred book, is in a language, of an age, by many individual writers, collected in a canon; must be copied, transmitted, printed, translated from earlier to later tongues, to other hearts. A book that took centuries to write and put together is a human treasure, subject to the conditions of history. The canon well illustrates this human limitation. The canon of the Bible was formed, as is now clear beyond any question, by a sifting process covering some centuries.

Christian followers rejoice in their book; they must use it as a book. It is not written in the sky in letters of fire—men would mock at sacred pyrotechnics; it is written and read by men in materials of earth. The text must be expounded generously. The human element of the divine revelation must be sifted out in its personal, temporary and local features ere we have the precepts of a universal religion. I feel sure that in the liturgical reading of the Commandments the time will come when the Fourth Commandment will be simply, "Remember the Lord's Day to keep it holy." For the name Sabbath, rest from labor and from bondage, are only temporary aspects of the duty of consecrating an appointed portion of time to the soul's life.

2. The Christian religion presents a historic Christ. The Christian's Lord came in history. The Incarnation involves race, family, place, time, education, opportunity. Jesus was a Jew from provincial Palestine, a peasant and a carpenter, of a conquered, sullen, yet mysterious people, dealing with a civilization at once Semitic, Greek, and Roman. Jesus: a son of Judah, a son of Mary, a son of Nazareth, a son of the first century; in all these found to be the Son of God.

III. Requirements. These being the limitations imposed by the religion of a historic book and a historic Person, what are the *requirements* for its acceptance and application? How make its Book real, its Lord a living power? One comprehensive word answers the question: By translation, translation alike of the Book and of the Person. Translation does not affect the substance of a revelation, but only its expression, its vestiture.

1. The Book must be translated. Not merely its words, but its thought, its environment must be rendered into the vernacular of another people, another age. For example, we speak of the Gospel according to St. Paul. He loved forensic reasoning and legalistic phraseology. In striving to tell what Christ had done for his soul he must use Hebrew words, Greek words, made to be Christian, and Pauline words. He was closest, I think, to the heart of Christ, yet he talked in language of time. His *lasting* words, as Calvin translated, are "foreordination, predestination, election"; as Arnold translated, "dying, buried and risen with Christ"; as we translate, "who shall separate us from the love of Christ," "love never faileth."

2. The Person must be translated. A Jew, a peasant, a provincial of the first century; just because He was these, a man. That He may be Teacher, Master, Saviour of all mankind, He must surely not be emptied of His manhood, but His essential manhood recognized out of the incidental expression.

(1) A translation of His Person. In the Gospels we see not a being possessed of all knowledge; like His fellows He acquired by experience, He grew in wisdom. It is the moral attributes of the divine nature which are undiminished in the Incarnation: love, sympathy, sacrifice. Jesus' sinlessness was harmony with God. We are thus able to see God through Christ.

(2) A translation of His teaching. Christ's teaching is not the foremost factor of His coming into the world. What He was is of more moment than what He said. Yet the world treasures His sayings; they must be translated. Christ's sayings had an intelligible meaning for His immediate hearers. Though his utterance was mysterious it was not a purposed enigma. He spoke to Orientals after Oriental fashion. I very much doubt if His hearers fell into the gross misconception of Jesus' meaning which marks much of our partisan discipleship; as for example, the meaning of the sacramental teaching found in the sixth chapter of St. John.

Christ used the language of accommodation; used current and traditional ideas of His race and environment; used the *argumentum ad hominem*. He speaks of epileptics and insane after the fashion of His day, as possessed by demons; in letting the phrase go, may we not have missed an aspect of truth which mental healing is tending to recover?

Christ's teaching is, most of all, Principles and not Rules. To find the principle back of a concrete illustration is the first business of a Christian; his own application of the principle may be the opposite from that cited by the teacher.

IV. Conclusion. Thus the Christian religion in its Holy Book and its Holy Person passes out into history. To me, the influence of history has been, despite human infirmity, to give to religion a reality and a saving power otherwise impossible.

We face the historic conditions of Christianity, their difficulties and opportunities, with the courage of the liberty wherewith Christ hath made us free; we weed out the earthly and the temporal that the heavenly and the eternal may abide.

PROFESSOR R. M. WENLEY,
OF THE UNIVERSITY OF MICHIGAN.

Professor R. M. WENLEY of the University of Michigan took as his subject, "Historic Fact and Christian Validity." In outline, he said: I am here only as a substitute, and the limited time at my disposal for preparation has made it impossible for me to deal with the subject according to its importance. These brief notes offer no more than the baldest synopsis. The operation of the historical-critical method has made a vast change in the perspective in which we must set primitive Christianity. One good of this movement has been to make the Bible a familiar book again. Yet, on the whole, its consequences count heavily on the negative side, and bear hardly on natural piety. It seems that we know very little, in strict historical parlance, either of the authors of the New Testament or of Jesus. In short, the materials for a biography of Jesus do not exist. Similarly, comparative religion has shown that Christianity adopted elements from other faiths, or at least, developed along parallel lines. Many features of the cultus are to be found in other religions.



RT. REV. CHAS. D. WILLIAMS, D.D., BISHOP OF MICHIGAN,
President of Detroit Church Congress.

My own conviction is that this negative process is destined to travel even further, probably during the lifetime of many among us. And it may very well be that, when criticism comes to clarify its evidence, and to reconstruct the situation from an "exact" historical standpoint, we shall stand aghast, stricken and helpless. Nevertheless, it is my further conviction, based on many years of inquiry, that far too much stress has been laid upon this method. Success on the one side, dread on the other, have combined to lend a false importance to its religious value and application. It may turn out, on inspection, that the categories of history are not applicable within the realm of the religious consciousness. There may be a sense in which, here, there is no such thing as history. I take it, as I proceed to consider this point, that we are Christians, not Jesuits, as some of our militant rationalist critics love to say.

When we review the field of religion, two inquiries, differing widely in material, temper, and method, confront us. First, we have the metaphysico-logical question of meaning and validity. What principle infuses any isolated object, reducing its isolation? What is the end for the realization of which any object exists? Why, for example, do we beat against the bars of our flesh? Second, we have the historico-psychological question of origin and fact. Where did any object emerge in time? What does it appear to be? In my judgment, the main root of the average man's contemporary religious difficulties is that he has stated his conclusions, which belong characteristically to the first realm, as if they found their sole guarantee in the second.

Professor Wenley then developed at length the difference between facts of realistic casualty and interpretations of meaning and validity. The basal truth of all religion, especially when it reaches the ethnic stage, pivots on man's power of self-transcendence. Accordingly, religion implies nothing less than a command to interpret the universe after its manifestation in the hope and condemnation of self-consciousness, not after its continuity in separated objects. And the higher the religion, the more insistent this direction. Thus, many subordinate systems surround us in time. I am a speck of matter, a machine, a throng of chemical processes, an organic community of cells. But, as all these I am anonymous—I fail to become "I." Only as they incarnate something else can *my* meaning strike plangent. I must therefore maintain that, for Christians at all events, the human Jesus can never become the sole guarantee of the living Christ, except by some indefensible illusion of evaluation. Whatever Christianity may be, it is certainly not a simplified form of Kantianism. In proportion as Jesus became Christ, blossoming now in the general Christian consciousness, and ceased to be even Messiah, to this degree precisely He fulfilled a peculiar vocation. Or, if you like, Christianity is no individual, subjective faith, set in a corner to shun catholic truth and to shiver at every shift of its own shadow; rather it presents the adequate adumbration of the ultimate nature of our self-manifesting unity. So, for the Christian, this final meaning, exhibited eminently in Christ, announces the validity of the end immanent in his own ethico-religious being. This is our reasonable faith, because it provides the religious parallel to what I am convinced is the only philosophy capable of seizing and reducing contemporary problems. Accordingly, when we affirm the historical Jesus, we are bound to transfigure. For we affirm nothing less than the objective validity of the whole ethico-religious universe. That is, the validity of Christ is involved with the possibility of a religion in and for humanity. I conclude, therefore, that *the* difficulty of contemporary Christianity appertains to no series of historical details, about which only experts can decide or even differ, but to the height of the ethico-religious plane where it must maintain itself. Return to the fleshpots of paganism, if you must, but take heed of the cost; and do not stand forward to tell me that this way lies the Gospel, or any gospel, for that matter. It is no fact of history that, as the good will suffuses life, it serves itself a vehicle of the only divine meaning we can experience. These ranges of validity happen to be elements in the colossal romance, if so you please to term it, of the idealistic interpretation of history. At this point the strange truth of fiction enters, with its irresistible claim to constitute the condition of the interpretation of any spiritual meaning whatsoever.

REV. E. S. DROWN, D.D.,

OF THE EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.

History is revelation and revelation is history. If the personal God is to be known to man, He can be revealed only in the process of history, which is the process of the personal life of man.

Once in a discussion I remember saying that the proper attitude toward the Old Testament was to regard it as the history of that revelation which culminated in Jesus Christ. A clergyman immediately exclaimed: "I believe that the Old Testament is more than a book of history; I believe it is a revelation." To him evidently history and revelation were opposed, but this is a false concept of what history is. It is St. John who gave us the right concept of history: "In the beginning was the Word." The mind of the writer goes back to the first verse of Genesis. The primal act of history was the primal act of God's speech. By Him—by the Word, the Logos—were all things made and without Him was not anything made that was made. So history began its method of revealing God. That Word of God is in the world, the life and the light of man working in and working through history. Now that great word has been spoken. The divine speech is uttered; the

Word was made flesh. God's great word is spoken to humanity in the person of Jesus Christ; the method of divine speech culminating in the God-man, Jesus Christ. Christ is the first, the expression, the culmination of the first epoch of history; but history does not end there. After Christ the revelation of God is not stopped. It continues in the power of the Spirit which proceeds from the Father and the Son. The belief that we need to-day is belief in the Holy Ghost; the Holy Ghost by which the revelation of God is made; the revelation by which the speech of God is being spoken to-day in history as it was of old.

REV. STEWART MEANS, D.D.,

RECTOR OF ST. JOHN'S CHURCH, NEW HAVEN, CONN.

In the largest sense of the term, history is the process by which man has become what he is. The various elements in this development of evolution act and react upon each other; hence, in the discussion of the subject before us, we are engaged in the examination of some particular elements of history in their relation to others and the effect these elements exert upon each other. Religion, as established in this paper, is emotion; an intellectual and fundamental quality of human nature itself. Man is essentially religious; it is his most distinctive characteristic.

Religion is older than theology and exists independent of it. There are many persons who know nothing of theology who are devoutly and passionately religious. Theology is intellectual.

Religion is a permanent force in history and only subject to change in the vast cycle through which the great forces of historical reflection move. It is a conditional, expanding force. Theology, on the other hand, lying closer to the surface of human life, springing out of the eager desire of the human mind, is forever undergoing modification and addition and presenting a new phase to life as new necessities and new questions rise before the eyes.

One of the first, and it seems to be most important, principles which we should recognize in the study of history is this: The outside pressure of historical forces which affect and modify history to theology is one of the most potent influences in the whole life of man. This pressure from without, this crowding into the life of people the ideas of God, is also a characteristic of all spiritual energy.

The influence of history upon theology depends largely upon the proportion and power of the forces in contact and the vast number of given ideas which are brought in contact with the existing body of religious life.

REV. JOSEPH A. LEIGHTON, PH.D.,

PROFESSOR OF PSYCHOLOGY IN HOBART COLLEGE, GENEVA, N. Y.

If you abandon reliance on external authority of any sort, there is no middle ground between that and the attempt to justify your religious convictions by critical reflections. Once we try to do this, we come face to face with the fundamental problem of the mind—the relation between the origin of anything and the truth represented by it. This is not a problem peculiar to religious thought; it is a problem which confronts us in every fundamental interest of the human mind.

Suppose, for instance, as is maintained by a certain group of scholars to-day (which I believe to be widely improbable), but suppose it were true that the story of Jesus Christ originated in a little group of Palestinian enthusiasts through the convergence there of a great many ideas derived from Babylonian and Greek and other sources, as well as from Hebrew sources. Suppose, absurd as the supposition may be considered, that Jesus Christ as an historical personality never existed; does the fabric of our religious conviction tumble to the ground like a house of cards? Not at all. It remains true if we can verify the truth of the principles laid down in the experiences of moral and religious principles laid down in the experiences of the race; it remains true that there somehow was one, and the greatest one in the creative epochs of the human spirit, so that once you begin the trend of critical reflection, you must justify the truth of any religion.

The truth of our religion is to be determined by finding how the values revealed in certain primitive documents and certain historical records appeal to and can be justified as living forces, giving unity to our experiences, giving worth and dignity to our lives to-day.

THURSDAY EVENING.

THE RELATION OF CHRISTENDOM TO HEATHEN NATIONS.

(a) "MISSIONS AND COMMERCE."

REV. HIRAM R. HULSE,

RECTOR OF ST. MARY'S CHURCH, NEW YORK CITY.

A few years ago a business man of international reputation made a gift of \$299,999 to the American Board of Foreign Missions. At the time it was reported that he made the gift, partially at least, in recognition of the fact that missions were of great assistance to commerce. His testimony is, therefore, strong. We hear bitter complaints from citizens of Christian lands about missionaries. They are accused of stirring up strife and interfering with business. It will be found that those who are hostile to missions have reason

for their hostility. Missions may be good for commerce, but there is no doubt that missionaries are bad for some kinds of business: Two years ago the most bitter critics of missionaries were found among the traders of the South Sea Islands. Why? Because the missionaries interfered with their business and personal habits. Poultney Bigelow expresses it that "they lived like fed stallions," while the missionaries taught them better things. The "black-birders," as they were called, were in the habit of raiding the islands, capturing the natives and selling them into slavery; the missionaries stopped this. And the business of selling opium to the Chinese has been injured. The most bitter critics of missions come from quarters that do not represent the real American man of business in the Orient. Mr. Putnam Weale, one of the best authorities on the East, while he is extremely doubtful about the possibility of converting the Chinese immediately to Christianity, regards foreign missions as the greatest society of the western nations.

Several of the leading newspapers of the country united to send Mr. Ellis to inspect missions and their work, and he reported most favorably for them.

Robert Louis Stevenson, writing from the South Sea Islands, says that missionaries are the most useful whites in the Pacific.

There are about 400,000,000 Chinese and about 90,000,000 Americans. There are no figures by which we can accurately tell the value of Chinese commerce, but it is not a one-hundredth part of the commerce of America, despite their overwhelming majority. Commerce requires spiritual and moral qualities, as well as intellectual acuteness. Confidence of credit is the very life blood of commerce, as we have recently had vividly illustrated. As the nations of the world become more thoroughly Christianized, dishonesty in business will disappear.

Mr. Hulse's speech throughout was one of great force, and his statistics so great that they were most convincing to the man of good business mind.

(b) MISSIONS AND DIPLOMACY.

REV. LOUIS S. OSBORNE,

RECTOR OF TRINITY CHURCH, NEWARK, N. J.

[We regret that through some misunderstanding we are unable to give an abstract of Mr. Osborne's address, or of the succeeding addresses of appointed speakers, Rev. R. F. Alsop, D.D., and Mr. John W. Wood.—EDITOR L. C.]

REV. W. DUDLEY POWERS, D.D.,

RECTOR OF ST. PAUL'S CHURCH, FLINT, MICH.

After listening to the admirable papers just read, and a realization of their accuracy of statement, one wonders at the fact of the constantly recurring report of a deficit. A bit of consideration of the failure, in so far as this indicates failure, in our study of this question, can not do injury.

The Church, Christendom, is the custodian of the truth; and its one great function is its delivery. We are Christendom in this country.

To what is this due? There is a cause, and after the cause we may find a remedy. I am persuaded that we are over-organized in the maintenance of ourselves—our local work, spending too much in the development and sustentation of our Christendom, and so failing to create and develop that relationship which should subsist between Christendom and heathendom. Bidden to cast our bread upon the waters, we are casting our crumbs, because they are crumbs, and eating our bread. Bread is strength.

Again, we are too far separated from the administration. The Board and its general officers are unknown to us. They are much to us as the United States senate. We hear from time to time something of their talks, resolutions, and actions, but without any real knowledge of either the men or their acts, and without any conscious touch. Inundated with literature of the second-class mail matter kind, their only vehicle of communication, we are prone to consign it to the waste basket, largely unread, and fail of any identity with them, which is but slightly better than alienation.

These are, perhaps, something of the reason of the failure, in so far as there has been failure. I do not prescribe a remedy, but it is a pity if it shall not have it.

FRIDAY MORNING.

THE PLACE OF ORGANIZED CHRISTIANITY IN MODERN LIFE.

REV. FRANK I. PARADISE,

RECTOR OF GRACE CHURCH, MEDFORD, MASS.

The appearance of this subject upon the programme is significant. It is the recognition of a great social movement which has forced its way into the councils of the Church. For it is a compelling fact of modern life that to vast armies of God's children the Church no longer stands for the highest forms of moral leadership. To these people organized Christianity seems a thing apart from the real interests of mankind.

And by organized Christianity we mean, for the purpose of this

discussion, all the varieties of *ecclesiastical* organization which we call the Church.

It is a striking phenomenon in our present civilization that although immense activities for human welfare are in play, yet the active spirit of Christian faith has turned, in a noticeable degree, against the institution that gave it birth. We have testimony enough, and that from the highest ecclesiastical sources, that the progress of the Church is steadily onward and its position in the hearts of men secure. Yet we have reached to-day the point of recognition of the startling fact that many of the vital movements of the welfare of mankind are independent of, and often antagonistic to, and form of religious organization. What is even more significant is that the whole trend of modern social development among those to whom the teaching of Jesus Christ is the supreme incentive for human service and fellowship is towards the organization of individual efforts into social forms and bodies. So true is this that the individual is no longer seen as a detached being, but his identity can be defined only in the terms of his social relationships. And yet the established organizations of religious life present no attraction to just these same leaders of thought and social betterment.

This phenomenon cannot be ignored by the Church, and if we are bound to accept as a fact of life that two great living organisms, devoted to the same high purpose of social regeneration, exist not only without cooperation, but sometimes in open antagonism, must we not seek for the inner springs of division?

1. Organization of Church.

2. Organization of Social Movements.

I. The Church. In most discussions of this nature the reader becomes aware of the wide variety of opinions as to what the Church really is. A great body of Christian disciples, in many types of ecclesiastical organization throughout the world, are seeking to-day to throw open the windows of the Church to every form of modern life and thought. By them the traditions and symbols of the past are preserved with jealous care as the embodied spiritual experiences of the generations of men. Yet they cannot understand how the Church of Christ can be separated from the established truth or the moral aspirations of this age. They see in it not only the recognized custodian of religion but "the whole of human society organized for the spiritual ends of man."

This is a very noble interpretation of the aims and destiny of the Church of Christ, yet it can hardly be accepted as a truthful picture of any considerable Christian body which now exists. On the contrary, we are inheritors not only of firmly established forms and orders, of fixed symbols and formularies, but also of vast accumulations of traditions and customs and memories which have become woven into the texture of religious organizations.

Among these inheritances which are recognized as essential to the Church's life may be mentioned three:

1. Its divine authority.

2. Its divine deposit of truth.

3. Its divine form of government.

To these inheritances the Church is *officially* committed, and the *institution* appears, in the eyes of a growing number, to stand, in the midst of vast social changes, as a monument of immobility; and to reflect the conditions of thought and life of an earlier and more homogeneous social order.

II. Social Movements. Under the fearful stress of modern conditions we are learning how insufficient for the solution of our social problems are the old Latin concepts of the poverty and hopelessness of man's nature. For at the heart of democracy is an unquenchable faith that every individual is endowed—under favoring conditions—with a potential capacity for infinite possibilities, and it gets very close to the spirit of Jesus' teaching in its insistence upon the rights of the unprivileged man to share in the fruits of civilization.

It is something more than a revolt against the existing order. It is constructive. Its heart is quick with desire. It has created a new science, is building up a great literature and awakening the soul through art. It has dethroned the god Conformity, but it has made an intellectual world in which the human mind, freed from outward control, has found its highest moral motive in obedience to the law of intellectual integrity. The revolution of the last century of scientific development has given birth to a new faith in Jesus Christ.

The development of the democratic principle has been largely by a new understanding of the economic laws of social life.

Through this sense of the economic worth of each individual life are being wrought out into social forms new ideals of moral conduct, and new standards of human duties. "To attain individual morality," says Jane Addams, "in an age demanding social morality, to pride one's self on the results of personal effort when the time demands social adjustment, is utterly to fail to apprehend the situation."

It is the aim of democracy to make every man economically efficient, and from our point of view efficiency means not only industrial value, but it means opportunity for moral development—for education into the privileges and responsibilities of citizenship. Behind every movement for the uplifting of the industrial masses lies this mighty purpose of building up a social order in which every individual is placed in an environment where it is possible for him

to develop the powers and exercise the virtues of a producing member of society.

This is not what the Church has meant by the Kingdom of God. But democracy has sent out a moral challenge to every form of organized religion. It demands a return to the teaching and spirit of the Founder of the Christian faith. In its heart is a bitter cry, not for charity, but for eternal justice.

The spirit of democracy bids the Church to fix its eyes upon the frightful wrong of child labor in this Christian land.

It is of little use to try to picture the significance of the stupendous fact that in a nation committed to the equal rights of all men, 1,700,000 children under sixteen are growing up into the responsibilities of manhood and womanhood deprived of every condition of mental, moral, and physical development, but the frightful industrial waste in this arrested growth has come like a blinding flash before the eye of the social observer.

American democracy is a brutal giant. It has not yet learned the freedom of restraint. But is it strange that living in daily contact with the unutterable cruelties of man against child, it should fling its defiance against the social order, in which such enormities are possible, and repudiate the institution in which it believes them to be covered. It is not for charity our brothers beg. They demand justice. But they will follow when the Church leads the way into the new era—casting aside its privileges and its rights—abandoning all for the love of Christ—and declaring that into its keeping are committed the children of men, and, before God, *they shall be saved*.

We as Church people shall never understand the situation until we have come to know and admit that the real world of to-day has left us—until we realize that no sporadic effort, no patching up of old bottles, can suffice. We can come into our kingdom only by a re-birth of faith in the doctrine and spirit of Jesus Christ.

Within the Church the genius for goodness has in other days largely expressed itself in individuals or types of individuals; but the aspiration of the soul in our time is groping and feeling towards a collective expression. We know now that before the Kingdom of God shall come, we must establish an economic basis of society which will permit the moral ideals of the faith we hold to percolate through lower and lower strata of the social order until the Church can say, like its Master, that it descended into Hell.

In the world about us—the world we would save—many enormities are being committed in the name of liberty and of the rights of man. Never was a greater opportunity offered to the Church—could it lose itself—for enduring service; for becoming the leader and keeper of the social conscience; for directing the turbulent forces of social unrest into a channel of high idealism. But it must be born again. The Church's mission in this age is to stand for collective worship and collective morality. But its forms, its conceptions, its very language are hopelessly separated from the common life of man. It has remained static, while all the interests to which it is attached have passed through radical changes and found new adjustments to the conditions of our complex life.

The Church has yet to be put to its greatest test. It must become democratized, *i. e.*, it must conceive of its mission as the building up upon this earth of a social order in which the lowest of God's children shall have the opportunity of treading the upward path. It must learn anew that its priceless treasure is the truth of the justice and love of God, which must be realized among men. It must be born anew into a living faith in Jesus, its Master, not only as the Son of God, but as the Son of Man.

In the theology that is to be, towering above all other doctrines, will be the glowing truth of the Incarnation—through which and by which men shall learn to walk in love.

REV. HUBERT W. WELLS,

RECTOR ST. ANDREW'S CHURCH, WILMINGTON, DEL.

It is because we feel that we are confronted with some sort of failure that we ask ourselves: "What is the place of organized Christianity in modern life?" Thirty years ago there was no need to ask it, for then organized Christianity made a powerful appeal to all sorts and conditions of men in America, but to-day, to thousands of men in this fair land, the Church of God seems at best a respectable antiquity, as little connected with the great human interests, and meaning as little for them, as the old queen's arm picked from Concord battlefield shall have to-day in the next war that summons the devoted youth of America to make a true man's sacrifice for the nation.

The earliest Church was organized to declare and to embody love and loving service as the spirit and law of life. Her power was the power of enthusiasm for the immense vital, important possibilities which the acceptance of this message revealed, and her task was the reconstruction of society after the mind of Christ; and she nobly attempted that reconstruction.

We are aware that amelioration of actual conditions in society is not the main business of the Church. Her mission is not chiefly within society as constituted, but chiefly without society, moulding it after the mind of Christ.

Physical science has taught us to think of life as all of a piece. No time has more of eternity in it than this time; no place is holier than where we stand to-day; there is no heaven in the heavens whose foundations are not built broad upon the earth. In a sense that comes strangely to the theologian's ear, we believe that now is the

accepted time and now is the day of salvation. To redeem the time because the days are evil was St. Paul's counsel to his converts long ago. To redeem the time is the best counsel that he or any other could offer were he among us to-day.

That is our task, and when we turn to face the details of our task we find the answer to our question not so simple. We find a vast and hitherto unsuspected waste of degrading poverty. Some millions of persons under-fed, under-bred, half clad, ill sheltered; existing, but diseased, discouraged, and unhappy; and along with this we find a relatively small number of persons over-fed, over-clad, living a life of idleness and ease and wanton luxury; and between the two extremes, a large class of folks more or less prosperous who are trying to avoid the one extreme and to attain the other, and the means that they take are selfish always. They concern themselves with what they call "business"—a thing with a code of its own and a department of life by itself and unrelated to what we commonly include in the title of ethics, and distinctly distant from all that goes by the name of religion. The nature of business is always to make money, and if it fails to do that it is careless of whom or how many may go unfed, unsheltered, and unshod.

REV. WALTER R. BREED, D.D.,

RECTOR ST. PAUL'S CHURCH, CLEVELAND, OHIO.

I would like to state briefly two or three considerations: First, it seems to me, organization is necessary for the preservation and propagation of the Christian religion; and, secondly, what organization is best fitted to do the work of Christian religion in the life of to-day? Organization is essential to the preservation and propagation of Christianity, because it is a broad fact of life wherever you turn, that ideals and principles and truths become operative in the lives of men only through organization. If an ideal or a principle is to have any motive power in life it must become embodied in some institution, which will take and exhibit to the world its truth and relation to all the other facts of life.

On the other hand an institution or a society cannot exist except as it becomes the embodiment of an idea, or of a principle, or of a truth. These two factors are necessary one to the other: the ideal or the truth on the one hand and the organization on the other hand. That, I claim, is a broad fact of life from which you cannot escape by any intellectual process by which you seek to convince yourself that you may.

Now the Christian religion comes forward and simply takes this broad fact of life and applies it upon the highest levels of human institutions—that is, Christian religion. The Christian religion has the highest ideals, the highest truths, and its principles bring to bear upon the lives of men the highest ideals; therefore it needs the most complete and unified and flexible of organizations if those ideals are to produce their effect. Clearly that was the method of Jesus. If you ask the question just what Jesus purposed to do, you must answer: He did not primarily purpose to go about doing good, or to heal the sick; those things He did by way of interruption with the main plan of His life; He turned aside to do them. The great thing which Jesus did was to call and train and discipline and weld into an organization a small group of men to whom He could commit His ideals, His truths, and His principles, so that they would not be lost, and it has been through that organization, and not otherwise, that the ideals and truth of the Christian religion have been received by you, and by the men who stand ready to blame the organization for its defects, and not ready to study its virtues. It may be a rash thing for a man to stand up on the platform of a Church Congress to say a few things for organized Christianity, but I am here to do it.

If this is true, someone will at once say, What kind of organization? The Roman Catholic Church, that certainly is the strongest organization in history. Or the divided Protestant Churches; or possibly this Protestant Episcopal Church, which apparently many Churchmen feel has all the defects of both Roman Catholicism and Protestantism and the virtues of neither. Or possibly some new organization that will do the work of the Kingdom of God in this generation.

What are the notes, my friends, of that form of organization which is perhaps best fitted to do the work of the Christian religion to-day? I venture to say, that at least it must be an organization which believes itself to be a part of the original organization founded by Jesus. It must have at least three notes; it must have the note of truth, as it has been handed down; one generation never reads all the truth of the Christian religion. It must have the note of truth and the note of order, and the note of liberality or freedom, must it not?

Apply those canons to the organization which confronts us to-day. The Roman Church has the note of order, but it subordinates truth to the order, and certainly the forecasts of the Modernists would convince us that the Roman Church has no place for liberality. The difficulty of the Roman Church is, that despite its great organization, it has not been flexible enough to make room in its life for the two forces—nationality and liberty. The history of the Roman Church in Italy and in France shows you that because she has not been willing to recognize these two forces she has been worsted in those two lands where she expects to be obeyed.

On the other hand, there are the great Protestant Churches. They certainly sound the note of liberty and truth, but they easily

whittle away into individual opinion, and the note of order is not there. I doubt if they could speak very much to society to-day.

Perhaps the most interesting book to-day is Dr. Newman Smyth's brief essays on *Passing Protestantism and Coming Catholicism*, which certainly is a significant book, which we all ought to read. In that book he points out that the dillicult with the popular Protestantism of to-day is that it has broken the oneness of the society organized by Christ into so many fragments that it cannot speak. In his opinion the despised Protestant Episcopal Church is the institution that holds the key to-day by its history, by its tradition, by its present position; that Episcopacy is the key that unlocks the door into the right Catholic organization where all men who want to serve in the Christian religion might find a home.

If I was right in my analysis of those three points, that organization to serve religion to-day must have the note of order, and the note of truth, together with the note of liberty, certainly at least the Anglican Church tries to sound these three notes, and it is because she sounds those three notes that her troubles come. Every human organization of society, embodying truths, has its defects; the trouble is, too many men see only the defects. There are many blots on the Anglian Church escutcheon, but the escutcheon itself is a mass of burnished gold. (Applause.)

REV. ARCHIBALD H. BRADSHAW,

RECTOR OF CALVARY CHURCH, CONSHOHOCKEN, PHILADELPHIA.

The place of organized Christianity in modern life is secondary. We as a people, in our communal consciousness, have subordinated institutional Christianity to other interests. In the average man—his first interests are his home and family; his occupation, work, or trade. In the community or city, the first interests are public utilities and government, but even as such our civic problem is a stupendous one. In the nation at large, our first interests are industrial.

What are the causes that have compelled organized Christianity to accept this secondary place in modern life?

The first cause is the division of institutional Christianity. Our unhappy divisions produce antagonism. We find ourselves intolerant of each other's position and belief.

The second cause for the subordinate place of organized Christianity is that the interpretation of the Gospel is not adapted to modern life. We find our sectarian interpretations making a stress on secondary things rather than primary: as to the mode of baptism or the use of the confessional. The divided message does not persuade, and we wonder why. Men want life; men want life's problem solved; they want corn and we give them husks; husks are not food. Jesus Christ Himself is the only food for the souls of men. This is Catholic and will satisfy each and all.

The third cause for the subordinate place of organized Christianity is the use of antiquated methods.

Jesus' place for organized Christianity was primary, not secondary. He said: "Seek ye first the Kingdom of God, and all things worth while on earth or in heaven shall be granted unto you."

The beginning of Christ in the soul is by a vital contact. The nature of Christ in the soul is incorporation. The manner of abiding in Christ is cooperation; it is not compulsory, but voluntary. The end of the mystical union of the soul and Christ is self-realization. Self-realization involves social life. Jesus conceived His Kingdom secondly as a Church. He established the Church as a means to teach and help men live the life by divine rule.

Thirdly. As to the restitution or the way by which organized Christianity can acquire the primary place in the life of the American people. The way is reconciliation; or to organize disorganized Christianity.

What was Jesus' principle of reconciliation?

The purpose of the Incarnation was to reconcile man and God. Jesus died upon the cross with this end in view. In life and in death Jesus identified Himself with man. He was goodness, making Himself one with sinners, that the good might overcome the evil. He was our Mediator, Atonement, Reconciler.

The Church is the extension of the Incarnation. It is the duty and privilege of the Church as Christ's body to do to-day what He would do if He were here in the flesh. We have all reason to believe He would use the same principle of reconciliation; therefore, if we are the true Apostolic Church in America, as we claim, we must adopt Christ's way for the reorganization of Christianity.

How can the Episcopal Church meet her God-given opportunity? Identify herself with organized Christianity in the United States, make herself one with all those who call themselves Christians; so that which is regular may triumph over that which is irregular, so that which is Catholic may be victorious over that which is sectarian, and in order that the good may subdue and conquer that which is evil in American life. Identification for Christly reconciliation of a divided Church involves recognition. We must be Catholic—for all, not exclusive but inclusive, so that it will be impossible for anyone believing in Jesus Christ and baptized in the name of the Father, the Son, and the Holy Ghost shall be beyond the borders of the Church.

Identification for Christly reconciliation of a divided Church includes teaching Jesus' idea of the Church. The two dominant notes for the future American Church will be: first, Apostolic, and second, American.

Brethren, in closing I ask in the name of Christ, Is it not high time for us, each and all, to cease making secondary things primary, and primary things secondary, and get to work; organize disorganized Christianity by Christ's principle of reconciliation, unite a divided Church that now has unity in Christ and Baptism, and claim America for Christ and His Church?

REV. W. F. FABER, D.D.,

RECTOR OF ST. JOHN'S CHURCH, DETROIT.

Evidently those who stated this subject for our discussion held, as I hold: (1) that modern life is not yet itself equivalent to organized Christianity; (2) that there is no single organized body of Christians so *divino jure* as by that very fact to have always its place in the world, a place of authority which it were impious to question, here to remain till every knee shall have bent to it; (3) that in modern life are peculiar conditions, presenting a peculiar challenge to Christianity as to-day organized; (4) that, remembering all this, there is a place to-day for the Church, for her organized activities.

For we do not consent to any view of the Church's standing for an elegant leisure in the midst of the pressing interests of modern life. There may be, as is occasionally suggested, room in our commercial age for a leisure class, in the interest of certain higher and ideal things which require time and freedom from material pre-occupation. But in the main we conceive of Christianity, organized Christianity, as having a different mission in regard to the manifold needs of the millions of humanity.

A great many men come to my house, asking for a "place." But there is only one man I can find a place for, and that is the man who can do something which I know someone wants done. Now if the Church here in this modern life can do something that the world to-day needs done, the Church will have a "place"—that is, a job.

It all reduces itself to this: whether there is a job for the Church here. Now this might seem to belittle the dignity of the Church. Not so. The Church can have no interest to be esteemed more highly or at all otherwise than her Lord chose to describe Himself. Let us ask what our Lord's place was, as by Himself defined: "I am among you as He that serveth." And the Church, which is called the Body of Christ, must be in this modern world as one that serveth. How the Church may serve, each of us in his parish, with eyes open, and with ready spirit to go to work, will find in abundant ways.

REV. H. H. OBERLY, D.D.,

RECTOR OF CHRIST CHURCH, ELIZABETH, N. J.

While listening to the papers and speeches this morning of such exceptional merit, it occurred to me that perhaps it might be well to recall to people's minds three fallacious opinions and one observation which it is necessary for us to take into view if organized Christianity, at least in our land, is to be an important factor. The first of these fallacious opinions is that there can continue to exist the principles of Christianity without organized Christianity or the Church. Take away the Church and the principles that she teaches, and practices will evaporate.

Convention is a necessity in human life. We know that it is so in our daily intercourse. The very modes of politeness of daily intercourse are necessary to preserve men from lapsing into barbarism. The constitution of the United States and organized government is necessary; and the principle is the same universally—to prevent men from lapsing into lawlessness and savagery. Ethical principles are, after all, only ethical principles; but behind them there must be a compelling power which will make men yield to them.

The second fallacious opinion is that the application of these beautiful Christian sentiments to human society are of comparatively modern origin and do not necessarily originate with the Church. I use the word "Church" because it is a little shorter than "organized Christianity."

From the time that the apostles, under the direction of our blessed Lord, went out to preach and teach, they were the friends of humanity; and everyone who has read the story of the origin of the Church in apostolic days, knows that it took its message of cheer and comfort to the slave population before anyone else. It was the Church from that point all the way down the ages that has been the friend of the poor, the sick, and the discouraged of humanity in any form that was not normal. It was the Church of the Middle Ages that held her protecting hand over the oppressed people of Europe and pushed back the barons who were trying to enslave the whole population. It was the Church that wrung from the hands of the civil authorities the holidays (holy days), and gave the people the half holidays.

This fallacious idea must be rooted out of the mind, viz.: that the Church is unsympathetic and bound by her traditions and cares for the individual only and not for society.

The third fallacious opinion is that the Church is not adaptable to the conditions of the age in which she exists. I think that we can hardly do more injustice to organized Christianity than to hold any such opinion. The Church is adaptable because her blessed Lord created her (and I will not insist upon the divine origin for the purpose of argument), but our blessed Lord organized and founded the Church for a specific purpose in this world, and the Church was to adapt herself to all the conditions of society, whatever

they may be, and try to mould men, with their desires and their passions and their sins and their follies, as well as their virtues, and make them grow up to, or at least somewhere near, the standard that our divine Lord raised for us. The Church can adapt herself because, as I suppose we all believe, she is a divine institution and therefore is capable of fulfilling the command and the idea that our blessed Lord imparted to her.

And then there is the observation: If the Church seems to us to-day not to be leading in charity and education and sanitation and all the modern things that we have, that are looking towards the temporary improvement of humanity; if the Church does not seem to be leading—I do not admit that she is not—it is not the fault of the Church, but of those of us who are not true to our own mission. The fault, if the Church is to be blamed, lies with us for our indifference to our Lord's command; for our selfishness; in our individual selfishness; for our greed in trying to gather towards us the things of this world, and the more we gather them the less we think of others (altruism disappears in the business of self interests); because of the spirit of compromise which first came into the Church after Constantine made it a lawful religion; and last of all, because of our cowardice. We are willing to be indifferent; we are willing to be greedy; we are willing to compromise the truth, the Faith; but we are afraid to come out and say boldly: The Church as we are presenting it to society to-day is not the Church that our Lord would have us present, without compromise with either unbelief or vice or wealth or power, standing out boldly for the things that make for righteousness, and so trying to serve God as He commands.

REV. CHARLES HENRY BABCOCK, D.D.,

SOMETIME RECTOR OF GRACE CHURCH, PROVIDENCE, R. I.

The value of organization is unquestionable; the fact that an institution is necessary to the propagation of truth is also unquestionable, at least by me; but there are certain facts in the history of Christianity from the beginning which it seems to me ought to be recognized and taken into account. The first fact is, that Jesus Christ did not found the Christian Church. I hear the assumption on every hand and almost everywhere that He did; but there is nothing in primitive Christianity (I mean the records of the New Testament) to prove that assertion. The word "Church" is used by Jesus Christ only once in the New Testament records. In one case the attribution to Him of that word is incorrect, according to the opinions of the best critical scholars. The other time when He used the word was in reference to the village community in which He was at the time. "The man who will not take counsel of his brother," is provided for in the direction, "then tell it to the Church"; that is, the village community.

So far, then, was Jesus Christ from founding a Church that He does not even allude to the word. He came to establish the kingdom of heaven upon earth; but that kingdom was not an external institution. It was those divine principles of life which prevail in heaven, and which we pray in the Lord's Prayer may prevail upon earth.

The thing which He came to teach was the fatherhood of God, necessarily involving the brotherhood of man. That was the gospel of God—goodness—which Jesus came to enunciate; but He did not found a Church. The earliest time indicated in the New Testament for the assumption of a Church was at the feast of Pentecost, when the Holy Ghost came down for that purpose, after Jesus had suffered and died and risen and gone to His Ascension glory.

Because a truth cannot get itself taught without an organization, the Church gradually and by the necessities of the case and by the processes of evolution came into being, that the truth that Jesus taught might be served and preserved.

The Church, therefore, be it observed, is simply the means to an end; it is the vehicle in which something priceless is found. It is not of primary importance itself, but of secondary importance; the truth itself being first and always. While we recognize the value of organizations or of the institution, we recognize that there may be over-organization to the detriment of the truth to which the organization is intended to lead.

We should recognize these facts of Christian history and the philosophy which in it lies; that the means is never so valuable as the end.

There is great danger of over-organizing and of over-estimating the ethical importance of the Christian Church as it exists to-day.

FRIDAY AFTERNOON.

THE PLACE OF CHARACTER IN SALVATION.

REV. CHARLES HENRY BABCOCK, D.D.

Salvation is the final cause of all religions. Men differ as to what salvation is and how it is obtained, but there is a general agreement that salvation is the purpose of all religions. Without salvation, the Church which conserves religion would have no reason for being.

What constitutes salvation—so important a factor in human life? In popular comprehension, salvation is deliverance from evil. In man's physical life, there is much which is viewed with aversion and from which he would be saved.

In our time, the accumulation of wealth has tended to obscure the highest ideas and make life the means to material ends. Philo-

sophic thought and knowledge of the best literature and art are assigned as of secondary importance, but they are as a sealed book to the multitudes. Contrasted with the earthly lot of our wealth winners is the fate of numberless people destitute of ordinary physical comfort, hopeless of better things. Add to these political abuses, the degradation of politics, which makes our government an object of scorn; add the dishonesty which characterizes so much business: and we have the huge total from which to be saved.

Of all evils which afflict a community, moral evil, or sin, is that from which chiefly Christianity undertakes to save us. Christ came to save these people from their sins. Sin is the transgression of the law—"missing the mark" is the word in the original. Missing the mark is lawlessness. The figure at once suggests a target at which shots with an arrow are directed. To fail to hit the target, according to St. John, illustrates moral conduct which falls short of or goes aside from the spiritual mark set up in Christianity. Missing the mark is against the law. When we seek to know specifically what the law is, we find it formulated by Jesus in the Sermon on the Mount. To fail to do things which we ought to do is to fall short of that perfection which the Christian law of life commands. To do things which we ought not to do is to transgress against the law which God has established and lived in Christ. In either case, we are imperfect. Sin, therefore, would seem to be a negation. It is, so to speak, a blank page; it is the absence of character where character ought to exist.

Sin becomes positive in its acceptance by men who are willing and content to miss the mark. From this comes the sense of separation from God. Accompanying this, is the certain separation of men from each other. He who is not a dutiful son is not a dutiful brother. A great chasm, which is sin, alienates men from each other, and classes from classes, and all from God. Selfish actions repeated become selfish habits, and these harden into selfish character, and these, multiplied, a sinful world. This is not a flattering picture of the spiritual condition. To be saved from sin is salvation.

The starting point of salvation is that human nature is naturally good; and from Jesus Christ we learn what our nature really is. He is like us in all points, sin only excepted. For extrication from sin's entanglements, we throw ourselves upon God's salvation in Jesus Christ. Certain great truths of saving power are commended to us, to clear our eyes and hearten our endeavors. First of all, the truth of the Incarnation, which is not an afterthought of God's. The Incarnation involves the life of God in the soul of everyone. It does not stand fast merely in the divine institution of the Christian Church, but its extension is in the human race, and it is the ideal Church or family of God. The Church, if it monopolized the Incarnation, would be the contraction rather than the extension of it. The Incarnation, again, was not for the purpose of the atonement, but, if we apprehend the truth of it, was at first the atonement, or the making at one God and man, that man may be saved from sin. Man is at home in his Father's house because of the atonement. Upon this foundation we work out our own salvation with fear and trembling.

That which makes sin positive, namely, the exercise of man's will, also makes salvation positive, by exercise in the upbuilding of character. Character is salvation if it be character of the right sort. Primitive and mediæval saints were no doubt blessings to the ancient communities in which they lived. Nevertheless, any system of religion which tends to typical mediæval sainthood in modern days is a hindrance to the upbuilding of Christian character.

REV. JOHN HENRY HOPKINS, D.D.,

RECTOR CHURCH OF THE EPIPHANY, CHICAGO.

One of the most practical difficulties of daily duty is to live up to the principles diagrammed by our earthly orbit. We are spinning around the sun on the line of an eclipse and not on the line of circle. We have therefore two regulating foci, instead of one central pivot, within our orbit.

We see that it is quite easy for a certain type of mind to say: "I will be religious," or, "I will be philanthropic," but how often do we find a parish, all of whose communicants are as earnest in the pursuit of sociology as they are in the maintenance of public worship—and, *per contra*, how often do we find a Social Settlement where the residents are all as faithful and devout personally towards God, as they are kind and neighborly toward their fellows?

We believe that there is a spiritual and psychic meaning in the unquestionable fact that life on this earth is chained to two foci, rather than to one central pivot.

So when we consider the great mystery of our salvation, it is easy to be partial and one-sided, and very difficult to be true and balanced.

Which shall it be—"Faith or Works"? The question is as old as St. Paul and St. James; it leaped to the front in the time of Luther and his multitudinous followers; it is here to-day.

"What must I do to be saved?" One partial answer replies, "Only, or mainly, believe." Another, equally partial and imperfect, would retort, "Only, or mainly, work." But the truth, the whole truth, requires us to reach the inspired mandate, "Work out your own salvation, for it is God which worketh in you."

Yet so fond is our ease-loving race of the single pivot and the equal radius, and the seductive whirl which argues in a circle, that whole generations of preachers and writers have subjectified the test

of Christian discipleship so narrowly and so thoroughly, that it has become for them a mere matter of the personal emotions: "Do you love the Crucified One? Have you secured inward peace? Have you ever been emotionally converted? Do you accept Christ as your personal Saviour?" These are the questions, according to this school, which are to codify and to tabulate the saved.

Just as partial, on the other hand, is the modern reaction from this emotional subjectivism. How stunted and one-sided is the mere philanthropist, the agnostic ethical-culturist, the prayerless, Christless socialist or sociologist! Yes, we have plenty of the circle-loving people, with their mania for one idea, and their resultant lack of harmony with truth.

A brief glance into the bygone days will bring to memory striking instances of this persistent tendency to one-sidedness in the seekers after salvation. Brilliant indeed were the debates of the schoolmen; masterly was their logic; voluminous were their theses.

We do not always do well to curl the lip and to raise the eyebrows when speaking of the schoolmen. "There were giants in those days," men of large physique and powerful brain, and they knew their Latin and sometimes their Greek, as few save the most glittering specialists know this literature to-day. Nevertheless the schoolmen lived along the circle, and failed to trace the orbit of the spiritual ellipse. And because of this, their character, their conception of salvation was a poor, one-sided thing, unworthy of the glorious name of Gospel. It was so supremely theological that it forgot how to be practical.

These schoolmen were so one-sided that they brought to the surface the very same defect among their doughtiest antagonists.

It is easy for the German Social Democrats to criticise the one-sidedness of the theological Luther, but we, who prefer the ellipse to the circle, can fairly turn upon them in their equal narrowness, and challenge them with the unanswerable question, "Why are you all so materialistic, so agnostic, so skeptical? Why have you turned your backs so generally upon the Son of God Incarnate?"

Almost as ineffective as these, in their earnest pursuit of complete salvation, were our forefathers of the English revolution in Church and State. How fiercely they debated their opposing systems of theology, and as well their variant principles of statemanship, and how absolutely they closed their eyes to every problem save their own at home! Was there any one alive in England from the days of *Magna Charta* to the dawn of the nineteenth century, who had the faintest conception of the marvels of the modern missionary movement? No! the true student of to-day goes back to that wonderful era of Catholic, balanced, rounded missionary life, within the first half-dozen centuries of the Church's history. There he finds the records of a set of men who grappled bravely with every kind of twofold Christian duty. They not only believed and codified the sacred Scriptures, but they believed in "One, Holy Catholic and Apostolic Church." They not only prayed, but they worked as well!

If we wish to study the true character of salvation, let us study how those earliest Christians saved both themselves and their civilization; kept all the articles of the Christian faith; held the Church together in spite of an hundred threats of heresy and schism; developed a critical insight which actually catalogued the New Testament; gave us our Nicene Creed, in language lofty, unrivalled, and impregnable; evangelized the best people of the nations, from the confines of China to those of the North Sea; elaborated Eucharistic Worship in liturgies of such surpassing depth of beauty as to "dissolve us into ecstasies, and bring all heaven before our eyes!"

They were truly Catholic, as they claimed to be, full-proportioned, comprehensive, alive to all the marvels of the faith, and to all the demands of the times.

How is it with us of to-day—we who boast so loudly of our liberality and of our cosmopolitanism? Here we find sectarianism run to seed; heresy of every sort, flaring and flamboyant.

Salvation is a twofold process. Character is a twofold growth. Let us have more people who believe as forcefully as they work and work as enthusiastically as they believe! How large will be their sympathies! How splendid their meridian influence! How filled with beautiful praise the outgoings of their mornings and evenings! They will sympathize, honestly sympathize, with both types of mind, the analytic and the synthetic. Because they are systematically striving to do two things at once in winning and accomplishing salvation, they will readily develop this twofold focal character in every possible direction. Their Churchmanship will never flinch from the task of fusing Catholic authority and modern idealism into an elliptical unity.

In theology they will value and applaud the Hellenistic accuracy which longs to balance credal orthodoxy on the historic iota, while they will also respect the well-meaning mysticism of even the Teutonic impressionist in doctrine. They will never fancy that they can be saved from sin by the intellect alone, or by art alone, or by belief alone, or by agnostically attempting to accomplish even all the golden deeds commanded by the law. They will cling to the cross, plead the Eternal Sacrifice, exalt the altar, offer unceasingly the Holy Eucharist, trust even to the uttermost in the amazing majesty of the God-given Atonement accomplished for their salvation by Christ Jesus our Lord; and then they will also strive to "labor more abundantly" than any other type of brotherliness, for the weal of all sorts and conditions of their fellowmen.

So will they realize the place of character in salvation.

It will be the twofold character of correlated faith and works. The Sun of Righteousness will rise each day upon the souls of these, and they will know Him to be both God and Man; and when the time shall come that there shall be no sunrise, because there shall be no night, these will leave their earthly orbit for the heavenly one, and will still be singing the twofold song of complete redemption: the song of Moses and the Lamb.

REV. LANGDON C. STEWARDSON, D.D.,

PRESIDENT OF HOBERT COLLEGE, GENEVA, N. Y.

Spiritual salvation must be brought about from within, and demands, as a necessary factor, the free will action of the individual. God and his fellow-men may give him their aid, circumstances may be helpful, but just because he has a self-conditioned personality, just because his own free action is required to guide the structure of character, he must exercise his spiritual powers.

The continuance of bodily function is life, and the rescuing from the cessation of bodily function is physical salvation. We therefore ask, Is the mere continuance of psychical function the salvation of the soul? We answer No, for although the cessation of psychical function is psychical death, and the continuance of it psychical life, yet the salvation of the soul or spirit is not simply the bare fact of its continuance, but is dependent upon a specific quality or character of life. A lost soul is not necessarily an extinguished soul, but one that is forever dead to a certain kind of character of living. I do not say that there are such souls or that there ever will be souls doomed to such a living death. I only affirm that salvation is something more than mere perpetuity of psychical function and that it involves the possession and development of a certain psychical character. What is this character? In its ultimate intention it is that unified and homogeneous structure of being but inevitably in the service of the eternal life of truth and righteousness. It is that combined insight and movement of being which leads a man to turn from an egoism in which he sees that the best goods of life are lost to the service of the "highest and universal," in which he recognizes that these best goods are won and retained. He looks before and after, and is confronted by two contrasted types of life and character.

The vision of the ideal, or the birth of Christ, within a man reveals these dreadful facts. It shows him that covetousness and all its fruits are spiritual death, and that salvation from this death is only to be found in turning to God, and living for the growth and establishment of His eternal kingdom.

REV. THOMAS A. JOHNSTONE,

RECTOR OF ST. PHILIP'S CHURCH, LAUREL, MD.

Salvation is wider than character, but it has a vital and inclusive relation to it. Now, this is comparatively new. In the old evangelical teaching there was not such a comprehensive idea; character did not, comparatively speaking, belong in salvation. Character and salvation were separate.

How shall we get our synthesis? What is the origin of salvation? What is the origin of character? Have they a common origin, or has the attempt to unite them been a successful one? Now, I think we shall not find our synthesis, we shall not find our power which makes for unity, until we find it in God Himself.

What is character? It is a process. Character is a growth; it is the change of the bare essence of man, the raw material of man, into moral substance.

Salvation, in the Old Testament, was achieved by character; by the divine character. Now, when we come to Jesus, what do we find? There is no new factor; there is no new method. Divine forces of righteousness and love so embody themselves in that one perfectly human yet divine life that there is a new type. Here we find again salvation by and through character.

Salvation and character may be ideally the same, but we are obliged to keep them, at least in our thinking, somewhat apart and distinct for the sake of study; and character, therefore, will be seen in human life to-day in all its departments, social, individual, and industrial, literary and aesthetic, as the interpretation of salvation is the sphere in which salvation becomes active and operative and fruitful.

And then what is salvation? Character, as you see, does not exhaust us; there is something more. There is a truth in salvation, taught by St. Paul and by Luther afterwards. There is a truth there, but somehow those who believed and taught it never followed the idea, and so they cannot recognize the truth of this. But the truth of imparted righteousness is this: that God and man, being one moral substance, character, even the individual character, is not the individual man alone, but it is the individual man's character plus the character of God.

REV. HARRY P. NICHOLS, D.D.,

RECTOR OF HOLY TRINITY CHURCH, NEW YORK CITY.

I certainly would be behind no one in holding that character conditions salvation, but there remains a further question: How get character? Surely goodness is both the aim and the proof of religion, and religion apart from goodness is a mockery and a lie; but how get goodness? "Dilemma" as a figure of rhetoric has ceased to be sufficient. Dilemma does not determine the realities of things. The truth is that to be righteous you have got to be religious.

How get character? I have one answer—by personal discipline.

ship to a personal Lord; and I know no other way. That, I conceive, is what St. Paul was striving to say when he used the terms at his command: Putting on Christ, being in Christ, dying with Christ, buried with Christ, living with Christ. In modern phraseology, it is the transforming power of a personal relationship, of friendship, companionship, living together with, taking the point of view of, and entering into the nature of, a good man; a persuading and compelling and saving man. Religion and character is becoming; not being. Religion cannot possibly be something final and complete; it is always something that is becoming—"Like unto Him"; He is the source of salvation and the embodiment of it.

How get salvation? Not by rules; not by a system of philosophy; not by posting on the wall on New Year's day a list of things you will do the coming year; but by getting into your life the power of personal goodness and personal loyalty and personal love towards One who deserves it.

REV. ELWOOD WORCESTER, D.D., OF BOSTON.

The great importance of the historical and critical movement for us has been to bring us once more into the presence of the founder of our religion. In no single Christian life, however exalted, can religion ever find its perfect ideal.

We find running all through the New Testament a curious indifference in regard to the incidents of the Saviour's life. Even St. Paul thought it best not to know Christ after the flesh. I cannot agree with even the supposition of the unreality of Christ as a historical character, or with this critical movement which asks: Did Jesus Christ exist? Neither do I agree with Professor Wenley altogether in regard to the utter vagueness of our comprehension of the general purpose of Christ. I think that although the critical process of the New Testament is far from complete, yet it is certainly not at its inception.

We find the thought, however, that I have been speaking of, in the mind of Christ in His curious disregard of history, in fact that He made absolutely no attempt to have His records published.

He realized that death was the thing that was to break the bond of the personal limitations of human life; that it would break those fetters and leave His spirit free to develop and enter into its new life; for He said: "If a grain of seed-corn fall into the earth and die, it abideth alone"; and, "If I be lifted up from the earth, I will draw all men unto Me." Nowhere is that more apparent than in the death of Jesus. We watch the sad events of the crucifixion with a sense of surprise that amounts almost to horror that the Saviour was so absolutely helpless. Between those two millstones of Rome and Judea he was as helpless as a butterfly caught between the stroke of a 60-ton hammer; and yet at the moment of death, all that immediately changed; from that moment His spirit was free to enter into the higher life. Far from breaking the bonds that united Him to His own, it was the bond that cemented them.

The human life of Jesus was the germ out of which the divine life has grown and will ever grow more and more as the ages pass. We come back to the earthly life of Christ to find the impression that reality made of Him, but we find the perfect ideal in the spirit which existed through the ages, wherever men have gathered.

What He now does imperfectly He shall yet do perfectly; and what He now apparently does for some, He will yet do for all; so that every age cries confidently as it passes in, and more confidently as it passes out: The Kingdom of God is coming.

THE CONCLUSION.

A final address of farewell was given by the general chairman of the Congress committee, Dr. Babcock, who spoke appreciatively of his deceased predecessor, adding:

"He has gone to his rest; last summer he left us, and if a pious wish of mine may be permitted without prejudice to the doctrine of the Church, I will say: Peace be to his soul and may light everlasting shine on him."

Peace, continued Dr. Babcock, has been the marked characteristic of this Congress; it was the keynote of that admirable address to which we listened at the celebration of the Communion, an address which struck the keynote of this Congress, which has been ringing ever since. We have had our differences of opinion and they have been radical; we have had divergences of thought and they have been freely expressed, but always through these days that are now closing, in the "community of spirit" and in the "bond of peace."

The door of our opportunity here was opened to us in that address of welcome, which, despite influences behind me, I will call splendid; splendid in every sense of the word; which assured us an intellectual welcome which was comforting to those who desire room for diversity of thought, and to those who desire to express it to those who are so hospitably inclined.

SOME FINAL REFLECTIONS.

It remains only to add a few concluding reflections upon the closing Church Congress.

First. The chairman and host, the Bishop of Michigan, was not only an ideal chairman, but a gracious, whole-souled, and noble host. The cares of a great diocese were set aside, or rather administered as though nothing unusual were taking

place during this busy week. It meant much for the success of the Congress, and for the pleasure and profit of the thousands in attendance.

Second. The writers and speakers at this Congress attained a measure of success never exceeded at any previous Congress. Perfect fairness and manly spirit prevailed throughout the debates.

Third. The audiences were good, considering the weather. The first night brought together about four thousand people, which, we understand, is the highest record.

Fourth. The vested choir of three hundred, led by a brass band, made the singing of familiar and well selected hymns an inspiring feature.

Fifth. The missionary spirit was most marked. John W. Wood remarked that "it was significant that none could be found in this particular debate to take the other side." In fact, there was no "other side."

Sixth. In closing, the Rev. Dr. Charles H. Babcock, president *pro tem*, while refraining from specific comparisons, regarded this Congress as most creditable to the Church at large, to the gentlemen who have taken part, and to be remembered as equal to the best of previous years.

Seventh. The social features included a number of interesting events. The first was a special car to Ann Arbor to visit the great University of Michigan, with its 4,000 students. Next came a ride on the commodious steamer *Pleasure*, which would have been more largely attended but for a cold rain which prevailed Wednesday afternoon. Mr. and Mrs. Theodore H. Eaton gave a delightful reception at their beautiful home on Jefferson Avenue, from 5 to 7 on Wednesday afternoon.

Thursday enough automobiles were waiting at the Hotel Ponchartrain to carry Congress visitors everywhere; but rain prevented many from going. The Bishop of the diocese held a reception at this fine new hotel later in the afternoon. It was a most enjoyable occasion.

Too much praise cannot be bestowed upon Messrs. Wooley and Chittenden, the managers of the new Hotel Ponchartrain, for the arrangements there as headquarters.

MEMBERSHIP IN NATIONAL RED CROSS.

IT IS TRUE that the federal government, in 1905, by act of Congress, re-incorporated the American National Red Cross and that it is under governmental supervision as to accounts and expenditures. This is a guaranty that all funds will be accounted for and properly applied. It is not true, as many suppose, that the government furnishes funds. It does not. There are few salaried officers and most of the executives give, not only of their time and service, but of their private means for the good of the cause.

Hon. William H. Taft, president of the American National Red Cross, has publicly urged the patriotic duty of membership. The Japanese Red Cross has 1,300,000 members and nearly \$5,000,000 available funds. France, Germany, Austria, Russia, and Italy are in like case, relatively, as to membership and finances. The United States (more prosperous and, on occasion, more generous than any of the 44 nations signatory to the Geneva and Hague Red Cross Conventions) has less than 10,000 paying members and practically no resources applicable for emergencies.

The Red Cross is the greatest humanitarian organization the world knows, or ever has known. Its flag is the only one held immune from attack in time of war. It aims to avert, or to mitigate, suffering from war, pestilence, famine, earthquake, flood, or fire, and its record makes one of the brightest pages in the history of civilization.

Membership in the American National Red Cross has been thrown open to all respectable Americans, irrespective of age or sex. Thousands have already joined. Membership costs but one dollar (\$1.00) and insures enrollment at Washington, a Red Cross badge, the *Quarterly Bulletin*—a magazine devoted to Red Cross interests—and the first year's dues. The yearly dues are one dollar. Life memberships, \$25.

If you send one dollar to Hon. W. H. Taft, 341 War Department, Washington, D. C., you will be enrolled at once as a national member and the badge and *Bulletin* sent you.

For further information, or a copy of the Charter and By-laws, together with other explanatory literature, write to Mr. E. R. Johnstone, National Registrar, 341 War Department, Washington, D. C.

HEALTH is certainly more valuable than money, because it is by health that money is procured; but thousands and millions are of small avail to alleviate the protracted tortures of the gout, to repair the broken organs of sense, or resuscitate the powers of digestion. Poverty is indeed an evil from which we naturally fly; but let us not run from one enemy to another, nor take shelter in the arms of sickness.—Dr. Johnson

THE MONTH'S VIEW OF GENERAL MISSIONS

Slowly Catching up on the Winter's Deficit

REPORTS FROM WORKERS IN THE FIELD

AN increase during April in offerings for general missions amounting to \$1,037.02 was reported by the Treasurer at the May meeting of the Board of Missions. Since Easter fell three weeks later than last year the Lenten offering of the Sunday School Auxiliary shows an actual diminution. Comparing, however, the receipts from this source for the same number of days there is an increase this year of \$7,583.11. To May 1st 1,402 schools have been heard from, when the aggregate contributed was \$31,799.96 or \$22.68 as the average per school. The average last year was \$19.89 per school.

APPROPRIATIONS FOR NEXT YEAR.

The appropriations for the next fiscal year were brought under consideration. The several committees reported a month ago upon the estimates received from the different fields and these estimates were then referred to the Advisory Committee, which Committee brought in the following report:

"The Advisory Committee have very carefully considered the budget of recommendations for appropriations for the fiscal year 1908-1909 referred to them, and having heard a statement of the financial condition from the Treasurer, they feel that they would be justified in cutting down the increase of \$33,000 asked for them, the appropriations as they now exist; but in view of the general small increases and the fact that these include many items for which the Society is liable, under standing rules they cannot suggest any change in the budget, and therefore recommend that the same be adopted by the Board as presented by the several committees."

Whereupon the Board adopted the recommendations of the several committees, carrying altogether an appropriation for the next fiscal year of \$1,046,131.63, and it was estimated that the outfits, travelling expenses of missionaries, and other emergency expenses would cost at least \$25,000 more.

Bishop Montgomery also said that they were greatly at a loss as to how they could possibly accommodate the crowds that are coming from the world over to attend the Pan-Anglican Congress of Missions. He further remarked that the literature for the Congress seemed to be on a very high level.

Arrangements were made for Miss Grace Lindley, chairman of the Junior Department of the Woman's Auxiliary of the diocese of New York, to be associated with Miss M. T. Emery during Miss Julia C. Emery's absence abroad.

ALASKA.

A number of letters were received from Bishop Rowe, who had completed his missionary tour in his district and was back at Seattle en route for his home in Sitka. During this journey the Bishop says he reached the farthest point north where white men live. He found the workers well and happy, and enthusiastic with regard to their duties. The Rev. Dr. John B. Driggs was heard from under date of January 26th. He has been in great straits because of the wreck last summer of the vessel which carried his supplies.

PORTO RICO.

From Porto Rico Bishop Van Buren wrote that he has closed the property transaction at Mayaguez, previously mentioned, which will give new impetus to the splendid work that has been done at that place. On Palm Sunday, at Puerta de Tierra, the Bishop confirmed 67. He spent Easter at Viequez. The church was filled at the services. At Ponce the Easter offering for missions was \$69.42 from the congregation, and \$11.32 from the Sunday school, besides \$40 during the year from the Woman's Auxiliary. The missionary offerings for the year were over \$180, besides \$60 for expenses within the district. The resignation of the Rev. Charles F. Snavely was accepted.

HONOLULU.

The Bishop of Honolulu has received the deed for land adjoining the priory, recently purchased, which will afford him room, not only for the new building but for a deanery or Bishop's house. The Easter offering of the Cathedral congregation, which it is understood is to be devoted to this purchase, was \$6,300, besides which the united Sunday school offering from 750 children was over \$300.

PANAMA CANAL ZONE.

Bishop Knight is expecting to sail from New Orleans for the Canal Zone on May 23rd and to be back in Cuba by Trinity Sunday.

CHINA.

Writing of the new dormitory they are erecting for the Collegiate Department of St. John's, the Rev. Dr. Pott asked that Mr. Millidge P. Walker, now in this country, might have authority to make appeals for the building fund, which authority was granted. This dormitory will be erected as a memorial to the Rev. Arthur W. Mann, who, it will be remembered, lost his life last summer in the attempt to save another from drowning.

The Bishop of Hankow writes specifically of the progress of the work in the Divinity School. Six students are to finish their course next January. A new class of seven from Boone College has been

admitted and they have much to encourage them in the general religious atmosphere of the college. They have just admitted a new class of fourteen to the Catechetical School, selected from twenty applicants. In the last mentioned institution they have now twenty-six pupils and with ten additional, recently admitted, the Training School for Bible Women is flourishing.

JAPAN.

The appointment by the Bishop of Tokyo of Mr. J. Hubard Lloyd, to take effect upon his ordination to the diaconate, was confirmed and the necessary appropriations were made. Mr. Lloyd is the son of the Rev. Dr. J. J. Lloyd, Archdeacon of Southwest Virginia.

CUBA.

The Bishop of Cuba says that the congregation at Matanzas has entirely outgrown the present chapel and he is making plans for combining it with the rectory in one building and so also making a Sunday school room; trusting that he may be able to carry them out.

GREETINGS TO ENGLISH SOCIETIES.

By resolution the Corresponding Secretary, going to the Pan-Anglican Congress, was requested to convey a message of brotherly love and friendly greeting to the Society for the Propagation of the Gospel in Foreign Parts and the Church Missionary Society.

MEMBERSHIP CHANGES.

Mr. Arthur Ryerson was re-elected to membership in the Board in the room of Mr. Gardiner, resigned. The Bishop of Ohio has accepted his election to membership.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Life and Teaching of our Lord Jesus Christ*
BY THE REV. ELMER E. LOFSTROM

HIS PROMISE OF THE COMFORTER.

FOR WHITSUNDAY.

Catechism: XXV. Requirements. Text: St. John 16: 7.
Scripture: St. John 14: 15-26.

IT is important to remember the circumstances under which these words were uttered. They form a part of the closing discourses of our Lord, uttered on the night of His betrayal. They were addressed to His own chosen Apostles. They come in that beautiful discourse beginning, "Let not your hearts be troubled." He had tried to help them to see Him as He was. He had told them that they who had seen Him had seen the Father. And then He had told them that the Father was in Him doing the works. He had also told them that they themselves would do greater works than those He had done, "because I go to the Father." This is the important connecting idea with what has gone before, and this that follows. How could they do greater works than Jesus Himself had done, when He was about to leave them?

The promise He has made and the great Gift He is about to promise is one that cannot be made absolutely. He cannot send the Strengtheners to those who are unwilling to receive Him. That is the importance of verse 15: "If ye love Me, ye will keep My commandments." This is the condition which must be fulfilled by those who would receive the Strengtheners. It is not a condition arbitrarily laid down. Only those who fulfil it are capable of receiving Him.

We may learn some things from the wording of the great promise. Jesus promises to pray the Father and He will send "another Comforter." "Another" implies that He is to be in some sense the same kind of a Helper that Jesus has been. The word "Comforter" is old English for "Strengtheners," and the latter word perhaps conveys the real meaning of the word better than "Comforter." The Greek word may be transliterated "Paraclete," and means a "Helper," one "called to the side of" another for the purpose of helping. The word "Advocate" is the same word from the Latin. The word tells us how He is to help us. He is also called here "the Spirit of Truth." As explained elsewhere, He will guide and lead the disciples into the truth. He will also bring that which they had known of the Christ to remembrance and enable them to see the facts in their true light. He was the great Enlightener.

This is well illustrated by the case of Simon Peter. Before the crucifixion, he had taken Jesus aside and rebuked Him for saying that He must be put to death. After receiving the Holy Spirit, the same apostle carefully explained to the Jews that the fact that Jesus had suffered, instead of proving that He could not be the Messiah they had expected, proved that He

was, and he proved his point from their own scriptures (Acts 2:23-36). It was in ways like this that the Holy Spirit helped them to see the truth which had formerly been obscured by their own misconceptions.

Jesus goes on to say that the world cannot receive the Strengthened. It neither sees nor knows Him. His disciples know Him, and He shall abide in them. As already said, no one is compelled to receive the Holy Spirit. In fact it is His very nature to guide and lead, to advise and help, rather than to be in any sense a mechanical Worker. No one is compelled to be good or to follow the truth. We must be drawn to the good and to the truth if we would be the best we can be. Our reason tells us that. We call it an "ethical necessity"; but it is no more than that. We know we ought to be good, but that is as near as we come to being compelled to follow the leading of the Holy Spirit. We also feel the need of a Helper when we try to be good. Read I. Cor. 2:8-12.

To think of Jesus' going from them must have made them feel that they would indeed be orphans. But here He tells them that in the coming of the Holy Spirit they will feel that He Himself is with them. Although invisible, He would be able to help them more than at present. After His departure, the world would be unconscious of His presence, but His disciples would "behold" Him. "Because I live, ye shall live also." This means that they would be conscious of a new life which they would trace to Him. That new life is possible to His disciples because, and only because, of the fact that after His death He lives. See what St. Paul says, Gal. 2:20.

"In that day ye shall know that I am in My Father, and ye in Me, and I in you." Now that we are living in "that day" when the Strengthened is here, we ought to realize that as members of His body we are at one with Him. As we give ourselves to Him in obedience, we soon come to realize that He is divine, and that His work is that of the Father. As we give ourselves to Him to be the means by which He is able to carry out His will and His plans for the world, we realize that He is in us. And as we see our work bringing blessing to the world we also realize that He is in us. His words here are not abstract, but thus concrete.

Notice the wonderful promise at the end of verse 21. Notice its conditions. This manifestation is not altogether future and in another realm. Those who fulfil these conditions become conscious that Jesus is in them doing the work, while they are the "members" through whom He works.

In answer to Judas Thaddæus, or Lebbæus, Jesus makes it clear that He is not going to give a manifestation of Himself such as the Jews expected of their Messiah. The manifestation is spiritual. It therefore belongs to spiritual things, and can only be spiritually discerned. Those who will not give heed to spiritual things can have no knowledge of Him.

In conclusion He tells them of the work of the Holy Spirit. He will teach them all things. The Spirit was the Guide which led them aright when there arose the question of additional workers, and the "deacons" were ordained. When the question was to be decided as to whether it was necessary for Gentiles who would become Christians to be first received as Jews, the Spirit "taught" them. So also in many other cases. He also called to their remembrance the things which Jesus Himself had taught them. Many of these things would otherwise have been forgotten. Many more would have been and were misunderstood until the Holy Spirit enlightened their understanding.

The promise made by Jesus was kept. Just before His Ascension He again renewed it with definite directions that they were not to depart from Jerusalem until the promised Strengthened had come (Acts 1:8). On the Jewish feast of Pentecost, another Jewish feast, kept, like that of First Fruits, which had become Easter Day, upon the "first day of the week," the promise was fulfilled, and the Holy Spirit came (Acts 2:1-21). At that time St. Peter explained to the Jews that this outpouring of the Holy Spirit had been also promised by the Father long centuries before (Acts 2:16, 17; Joel 2:28).

The teacher should also bring out the fact that this gift is not merely a past historical fact. He came to stay and He is here now. He comes to us just as truly as He came to the first disciples. He still guides and leads but does not compel. To secure His help, we must fulfil the old conditions required of the first disciples. We must love Jesus and keep His commandments. We must give the outward signs of obedience in the Sacraments. In Confirmation we receive a special gift of the Holy Spirit. If He is really to bless us we must follow His guidance.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CO-OPERATION WITH THE PAN-ANGLICAN CONGRESS.

To the Editor of *The Living Church*:

Now that the time for the Pan-Anglican Congress is drawing very near, permit me to make the following suggestions in your columns to the members of the Church:

We cannot all go to the Pan-Anglican Congress, but we can in a very real and true sense bring the Congress home to ourselves.

I take it for granted that in every parish in the United States the clergy will comply with the request of the Central Committee of the Pan-Anglican Congress and the wish of the Bishops, and hold special services of intercession for the Congress on Trinity Sunday; but cannot they also agree to have special services with Holy Communion on St. John Baptist day—the day of the great thank offering, and the day when in every Church in the city of London the Holy Sacrament will be administered?

Again: Why not, in one or more of the leading churches in the cities and towns of the United States, have daily service during the continuance of the Congress? The rural dean might call a meeting of the deanery and arrange this matter with his brother clergy.

I think we ought to do all in our power to make the Pan-Anglican Congress a great spiritual success, a blessing to the Church and to ourselves. Yours very faithfully,

JOHN FLETCHER,

Diocese of Niagara. Rector of Barton and Glanford.

IN THE PRESENT UNREST.

To the Editor of *The Living Church*:

It is natural that in the most democratic as well as the most apostolic of Churches, there should always be found persons ready to abuse as well as those ready to disdain their privileges. People never know when they are well off. We have all the privileges which a divine priesthood has it in its power to dispense, and yet we are not and never will be a "priest-ridden" Church. It can nowhere be proven necessary that those who dispense spiritual blessings ought also to be able to throttle the consciences of others. The Churchman alone towers above all other Catholics, because he "stands fast in the liberty wherewith Christ has made [him] free."

Now it is unfortunate that those who find it impossible to rule should elect to ruin, by withdrawing their support and throwing the weight of their influence elsewhere. Ought not the majority to rule? And if a thing be of God, will it not prevail? If the High Churchman's idea be of God it will prevail, and if the Broad Churchman's idea be of God, it will prevail. Both wings of the Church are helping humanity to be more moral. Both the prophet and the priest are necessary, the prophet to make converts and the priest to keep them. Why not then agree to go on ministering the Word and Sacraments to an already sin-weary world? Have not enough to do if we attend to the business which the Church gives us?

There is too much legislation after our Conventions close and not enough fearless expression in them. The time to correct errors and mistakes in the Church is while the General Convention is in session and not afterwards. If necessary there may be special sessions. But to-day, for the rank and file of us, all that is necessary is loyalty to Jesus Christ and to His Anglican branch of the Church, to which we have sworn allegiance.

There are few believers in our Saviour who have ever left the Church unless it were for one of three reasons: on account of pride—"they don't listen to me"; through pique—"I will have to get even some way"; or through apprehension—"I don't know what is going to become of us." The latter are the class who prefer to leave a sinking ship. But after they have left it, like the captain who deserted his ship only to be picked up again by the same craft on the next day, they find that there is less satisfaction on the stormy billows outside than inside the

old Catholic craft which they had learned to love in their youth. Those who man this ship should cease to quibble over shibboleths and get to work.

The Church is armed with sword and spear. Her sword is Evangelical Truth. Her spear is Sacramental Grace. With these she is going to put to flight the armies of the aliens and defeat the encroachments upon America of paganism and immorality. After one has accepted Christ as his own personal Saviour, then sacramental grace will enable him to drive out the paganism of nature and the immorality of civilization. The Church is better able to rid the world of these two evils than any other organized religious movement. Protestantism neglects her converts and Roman Catholicism, with her craftiness, deceives hers and keeps them in ignorance, befuddling their religious consciousness with empty superstitions and recently invented doctrines, made *de fide* by Papal sectarianism.

On the other hand, the Church stands for liberty of conscience and Catholic privilege. We are apt to forget in what our strength lies. It lies in the Church and in the Bible. Not in the Church alone nor in the Bible alone, but in *both*, supplementing each other, as they do. What we have not, will be proven to deserters to be non-essential and a great obstruction to progression and liberty and real life.

Let our pro-Roman friends read again Westcott's *Catholic Principles*, and our pro-sectarian friends read again Liddon's *Divinity of Our Lord*; and having looked first, they will be quite unlikely to leap at all. DAVID C. HUNTINGTON.

Richmond, Ind.

To the Editor of The Living Church:

DISTRESSING as it is to read of priests renouncing their ministry, and leaving or preparing to leave the Anglican Church for another, it is at least reassuring to note that in the secessions that have recently taken place the publicly avowed reason has been the action of the General Convention in amending Canon 19.

What principally hurts in any secession from the Church is the imputation which such an act seems to cast upon her. Surely it ought to be gratifying that the grievance now alleged as cause for desertion is nothing more serious than a canon hurriedly fixed up in a single General Convention.

Whatever may be said about the folly of Canon 19 as amended, the fact remains that that canon has not changed the constitutional order of the Church. Even though the added clause were more objectionable than it is, so as to imply even that the ministry of unordained men could be recognized as of equal authority with the priesthood, the American Church could not be charged with the responsibility for that opinion, for the simple reason that on a question of constitutional order she would not have spoken in the prescribed way in which alone she can speak legally and authoritatively on vital subjects of that kind. No canon of the General Convention, nor any number of canons, can commit the American Church on the subject of constitutional order. For such a purpose a canon is not worth the paper it is written on. In the light of the principles set forth as fundamental in the Prayer Book, the only effect of such a canon would be to advertise the self-stultification of the men who should pass it.

Men who leave the Church because of Canon 19 cannot say that they leave her because of her principles. Her constitutional order remains what it has always been. If the American Church was sound in principle before the recent action of the General Convention she is sound still. She has not changed. Should she ever decide to commit suicide by denying her Apostolic order, she could not blow her brains out suddenly in one General Convention. She would have to take two doses of poison in two General Conventions, which would take at least three years to work. No one, I believe, has the least notion that she ever intends doing anything of the kind. And should she do so, it would be decent to wait until after the funeral, and then, all being over, slowly and sadly to turn away.

The real grievance of men who have left the Church, and of those who intend to remain in her, is not that the Church has changed, but that some in her fold, Bishops and others, unable to change her constitutional order, are guilty of acts which are in principle diametrically opposed to that order.

It is a splendid opportunity for men who believed in the American Church before, to stay where they are, and to show their principles, not by deserting the Church, but by standing up for their rights—and for hers. EDWARD A. LARRABEE.

Church of the Ascension, Chicago, May 18, 1908.

THE RESPONSIBILITY OF SECEDERS TO ROME.

To the Editor of The Living Church:

WHILE loyal Church people (and others!) are assimilating the recent announcement regarding the defection of certain of our clergy to the Roman fold, it may not be amiss to illustrate one phase of the subject by quoting the remark made by a young lad on hearing that the beloved rector of his parish was among the number. "Well," he said, "all I know about the Church I've learned from Fr. ———; if *he's* been wrong all these years I'll never feel safe to believe *any* thing again!"

Is it not reasonable to assume that each of these departing priests has left many young minds—and older ones as well—in precisely the same attitude? Are doubt and infidelity so much less to be dreaded than the occasional misuse of Canon 19, or the present degree of (alleged) uncatholicity in the Episcopal Church?

One wonders, sorrowfully, if the sixteen already gone, or any others who may be considering a like adventure, have utterly overlooked the danger that, while assuming to repair the broken fold of Christ upon the one side, they may be responsible for a far greater and more lasting breach upon the other. C. R. BURTON.

Chicago, May 23, 1908.

THE RETIRING CLERGY OF ST. ELISABETH'S.

To the Editor of The Living Church:

I WISH to relieve the mind and conscience of your Kentucky correspondent (Mr. S. G. Gray) and also the minds and consciences of all the readers of his letter, by assuring him and them that Fr. McGarvey and his associates did not "stand before the altar and offer the Holy Sacrifice a few minutes before making public their joint conclusions." There were three masses on their last Sunday at St. Elisabeth's. The first was said by the Rev. John Cook, the second and third by myself. The clergy were present in the choir, vested in cassock and cotta, but none of them took any part whatever in the services of the day except that Fr. McClellan preached a short sermon at the late mass on the Gospel for the day, having no controversial allusion nor any mention of their departure. Indeed so far as I know anything about it, I do not see how their departure could have been more honorable. I think they had ceased to officiate after Sunday, May 3rd.

Yours faithfully,

Philadelphia, Pa., May 23, 1908.

E. C. ALCORN.

[A like explanation is received from several other correspondents, one of whom states that the four priests had "discontinued every official act as priests; even the preacher, Mr. McClellan, made his address without wearing a stole." We are glad to have any misstatement corrected; but we are tempted to ask, in all courtesy, whether we are expected to understand by these explanations, that the retiring clergy distinguish between the priestly and the prophetic office in such wise that they esteemed one of their number to be justified in preaching a sermon at Holy Communion after he no longer felt himself competent to celebrate as a priest? By what right did he preach a sermon?—EDITOR L. C.]

THE "CONGREGATION OF THE COMPANIONS OF THE HOLY SAVIOUR."

To the Editor of The Living Church:

IN your issue of May 23d a reference is made to this Society in connection with the abandonment by a few of its members of the communion of the Church, and of their professed Roman tendencies. As one of the original members of the congregation of the Companions of the Holy Saviour, founded over eighteen years ago, I am glad to state that our attitude has ever been one of entire loyalty to the doctrine, discipline, and worship of the Church of our own communion and that the present members, of which a large majority still remain, have no sympathy with their departing brethren in their present movements. While realizing that in a measure there was a difference of opinion in certain great matters, we have not felt there was such a departure from the principles of our congregation as to demand separation from our brethren. We have continued to meet them in our monthly conferences and in our united devotional exercises, and have prayed that God would overrule man's weakness to His greater glory. In the strict sense this organization is not a Religious Order and has never

claimed to be one. It is simply an organization for celibate priests and aspirants to the priesthood, widely scattered in fields of work, but united in the bond of common fellowship and living according to a common rule, especially adapted to the development and maintenance of the priestly life. In recent years a few of the members have found it possible to live in community, and for their own spiritual advancement, with full consent of the whole congregation, were led to adopt for themselves a stricter rule. This in no wise conflicted with the general rule. As all alike had the same vocation to the perfection which is in Christ Jesus by virtue of their call to the Sacred Ministry, no distinction of any kind was ever to be made between the Companions living in community and those not so living. It is from the group of clergy living in community that the defections mainly have taken place, and this sad occurrence should not be attributed to the general organization, which has had no part in it. The Congregation deeply regret the loss of faithful members, but are not affected materially by this. The meetings for conference and spiritual help have continued uninterruptedly in the Eastern conference, where there has been the greatest loss.

As defined by the rule, the congregation has been formed "for the strengthening and development of the spiritual and sacerdotal life" of priests and aspirants to the priesthood in the American Church, "that so the life of Christ may by the power of His grace be made manifest in their mortal life." Its end is further defined as a means "for advancing its members in the knowledge of Holy Scripture and of all those things which pertain to the ecclesiastical administration, and for increasing the knowledge of the Catholic Faith, and encouraging the more frequent use of the sacraments of divine grace, of which they are, by their ordination, the divinely appointed teachers and stewards." The ideal set before us is the divine priesthood of our Lord Himself. It is believed that as we, by our ordination, have "been made partakers of the priesthood of Christ and have received the supernatural powers of the priesthood, we are called upon to be fellow-workers together with God in perpetuating upon earth the life and likeness of Christ, and also His truth and Sacraments." That all may be true to these principles and ever loyal to our Lord in that part of the Church where God in His own good providence has placed us, is our highest desire.

Very truly yours,
Baltimore, Md., May 23, 1908. JAMES G. CAMERON.

DOES NOT RECOGNIZE HIS ADDRESS.

To the Editor of *The Living Church*:

WILL you kindly allow me the privilege of disclaiming any responsibility for the summary of my address as it appears in this week's issue of *THE LIVING CHURCH*? The reporting of such papers is of course a difficult matter and allowance is necessarily to be made for minor errors, but in justice to myself I must protest that I recognize neither the form nor the substance of the utterances with which I am credited in your valuable paper.

Yours truly,
Nashotah House, May 22, 1908. HUGHELL FOSBROKE.

[For the foregoing we can only express regret.—EDITOR L. C.]

ASCENSION DAY.

Full forty days have passed away
Since from the dead He rose again,
And now on Olivet, to-day,
He stands among His chosen train
Of followers from lowly Gallilee.

The scars upon His hands and feet
Remain that all may see who look:
His gaping side reveals the seat
And source of that Life-giving Brook
Of which who drinks from thirst is ever free.

His hour is come! On earth is done
The gracious work He came to do.
A cloud obscures the noonday sun,
And, lo! He passes out of view
As tearful eyes gaze upward wistfully.

The Master's gone! But this He said:
I will not leave you comfortless:
One sent from God, the Fountain-head,
Your hearts shall teach, your tongues shall bless;
And He shall dwell with you eternally.

E. H. J. ANDREWS.

SEA-SUNSET.

Why dies there so much beauty? As shapes pass
In mirrored glass
Beauty comes, shines a moment, and is gone;
Fair leaves and flowers sweet,
Wind-shadows fleet,
Glory of noonday and the flush of dawn.
But most doth beauty die
Beneath that sky
Where blue wind-fretted waters have their home;
Yet surely 'tis God's thought
Visibly wrought
In wondrous interlacement of swift foam
Where, as a man dies, perish silently
The slowly-darkened sunsets of the sea.

L. TUCKER.

SOME PRACTICAL SUGGESTIONS.

BY CAROLINE FRANCES LITTLE.

I.

IN order to encourage Fasting Communion, it has been found very helpful in one of our prominent New England parishes, to furnish in the adjoining parish house, after the early service, coffee and rolls for those who come from a long distance.

This accommodation makes it possible for those who are not physically strong to obey the Church's law, which directs that we receive the Most Blessed Sacrament before our earthly food.

I have known many who are so situated that it takes an hour to reach their Church; then granting that the service occupies about forty-five minutes, and the ride home a second hour, one can readily see that the communicant has been up a long time before he has his breakfast.

This is not a great tax for the well and strong, but in the cold weather it is certainly a severe strain for the elderly or the delicate, those not really ill but who lack the nervous power of others.

One young girl, in her 'teens, told me that she and others carried a box of crackers and ate them in the cars during their long ride back. "For," she added, "it is 10 o'clock when I get home."

How much more satisfactory from every viewpoint would be the cup of hot coffee and a roll, eaten quietly in the parish house; and it would also enable some to remain over for the High Eucharist at 11 o'clock.

In another city parish this plan was tried, and one of the guilds took charge of the breakfast. Where it has never been the custom, it would be best to place it in the hands of either the Confraternity of the Blessed Sacrament, if there be a ward, or if not, in the care of the altar guild. It can be easily arranged without much trouble or expense. The guild could provide the breakfast out of its own funds, or each person could be charged 5 cents, which would, I think, cover the expense. Sufficiently good coffee can be bought for 25 cents a pound, and rolls are but a cent apiece, and good bottle milk is only 8 cents.

The members of the society could take turns by the week in attending to the preparations. The coffee, already ground, may be placed in the receptacle Saturday evening, and then five or ten minutes before the service, the pot should be filled with cold water, and placed on the gas stove, which is usually to be found in every parish house. Crackers or rolls are all that are necessary, for butter could be dispensed with, and the milkman could leave one or two bottles of milk at the door on his early morning rounds.

Many parishioners in city churches, who are obliged to communicate at the nearest one, instead of their own, because of the impossibility of remaining fasting for so long a time, would doubtless be very glad to avail themselves of this privilege if offered.

It should of course be conducted as far as possible in silence, as are the luncheons at the retreats.

It may be asked, why should not one communicate at the nearest church? The answer is that frequently it may be one where wafer bread is never used, and the Eucharistic lights are never seen, and where, alas, carelessness and irreverence in administering the Blessed Sacrament, and performing the ablutions, often bring great dishonor to our Lord present on the altar.

Those who say each week the Act of Reparation for all irreverences towards the Blessed Sacrament, naturally desire to receive where "all things are done decently and in order."

II.

A Churchwoman once said to me, "We would never keep our parlors in the dusty and untidy condition that our churches are kept in."

This led me to make observations, and I have found that where the sexton or men only have the charge, neither the chancel nor the body of the church are kept as any good house-keeper would her own domains.

First take the chancel: dust is seen in the choir stalls, and often scraps of paper and even pieces of chewing gum are found; candle-drippings are on the carpet, and, alas that it should be so, dust, thick dust, is upon the Sacred Form of the Crucifix.

Women abhor the sight of dust on anything, and are able to detect it where a man would not notice anything out of the way. Recently I went into a chantry where I knew that a devout woman had the oversight; everything seemed absolutely neat, there was not, as far as I could ascertain, any dust. The Prayer Books and Hymnals in their new red bindings did not soil the glove that held them, and no society woman's parlor could have been more spotless.

Surely it is dishonoring God to ask Him to come to an altar where anything untidy or tawdry is to be found.

I know a church at the seashore where each week the mould collects upon the Prayer Books and Hymnals in the pews. Some members of the altar guild took it upon themselves to go each Saturday and wipe off the books, in order to have everything in good condition for the services of Sunday.

The following lines from an old Latin hymn, written in 1550, might be an appropriate motto for those who have the care of churches. The hymn is called "O Mother, dear Jerusalem," and is familiar to every one, save some unused verses, like the following:

"Within thy gate no thing doth come,
That is not passing clean,
No spider's web, no dirt, no dust,
No filth may there be seen."

One way in which the congregation can assist in keeping order is, before leaving their pews, to put every book back in the rack. For a long time I had noticed a woman do this after every service, and one day she told me that when a young girl she heard that rule read at the formation of an altar guild, and that she had never forgotten it. She also makes a practice of smoothing out the dogs-ears which careless people so frequently make in books that do not belong to them.

Another thing grievously neglected is the proper ventilation and airing of our churches.

I have been to the early service after the building had been crowded the previous night, and found the close, impoverished air almost unsupportable. There did not seem to be even a modicum of oxygen for anyone to breathe, and then priests and vestries wonder why women faint in the churches. Such air kills devotion, rendering people weak and depressed, making them more likely to take cold than if the air were fresh, even if not quite so warm.

Our churches should be aired every day, but I do not know a parish where that is done. The same, dead, exhausted air is inhaled week after week. On Sundays, after the High Eucharist, the opposite windows should be opened, and the fresh, life-giving air be allowed to circulate through the building. A few minutes will suffice to replenish the exhausted store of oxygen, and the result at vespers will be that neither the priest nor the people will be drowsy or depressed.

It is not, as a rule, because churches are too warm that persons often either faint or are obliged to leave before the close of service in order to escape making a scene, it is merely that there is no good air to be breathed, for the atmosphere is utterly deprived of life.

A sexton was once spoken to about opening the windows, and he said, "If I do I'll only have to shut them again," entirely forgetting that he was paid for taking care of the church.

Reverential neatness and pure air, better too cold than too close, are crying needs in our Church life; and it will be found that where an altar guild of women have charge of these matters there is always a decided improvement in every respect.

III.

Much is said and written about the necessity of circulating literature pertaining to the Catholic Faith, and one exceedingly good method is the distributing of such reading matter at the

door of the Church, or in the parish house, preferably the former.

I knew one church which had a glass show case of devotional books always on sale in the parish house. Many others have a table by the door of the church, where leaflets and tracts are placed for free distribution, everyone being at liberty to help themselves.

It is very strange, but many of our people never seem to know where they may obtain leaflets upon Lent or other kindred subjects. One woman who was an enthusiastic worker said to me, "I always have to go to the sects for such things." Such ignorance is deplorable, but these people would gladly avail themselves of helps to the religious life if they were brought to their notice.

Last year a baptized person, who for years had neglected Confirmation, was given a little one-page tract, which resulted in her receiving that sacrament a few months later.

General Gordon, whose efforts were instrumental in helping so many to embrace the Christian life, was a great believer in the power for good which these leaflets can accomplish. He used to distribute them where he knew that they would attract attention, sometimes placing them on the wayside, and laying a little stone upon the paper to keep it from blowing away.

Series of tracts may be obtained from the leading Church publishers. The Young Churchman Company, Milwaukee, The Depository, Philadelphia, and various guilds, as that of the Church of the Transfiguration, New York, and the altar guild of Christ Church, Portsmouth, as well as many others, furnish most excellent reading matter at very low prices.

A series called Catholic Gems can be purchased direct from the Rev. H. Page Dyer, Philadelphia.

It is sad that it should be so, but it is often Church people who are in need of such instruction. A young woman who for some years had belonged to a parish where advanced teaching and practice obtained, was unable to give any reason for her belief; she was asked by a Unitarian preacher why she was an Episcopalian, and her reply was, "I don't know why, but I am one, and I'm very High and very Ritualistic!"

What an opportunity she missed, for had she been well informed herself she could have given him the "reason for the hope that was in her." She was a bright and educated woman in other matters, but of the history of the Catholic Church she was inexcusably ignorant.

However, it is not only our own people who are helped by religious literature, but strangers who drift aimlessly from one Church to another are often led by a little tract to think seriously of holy things.

The expense is not great to keep a table supplied with helpful reading matter, and if it were, the end fully justifies it.

HYMN TO THE INFANT JESUS.

O wondrous love of God,
That men will cast away,
O wondrous love of God,
Come to my heart and stay!

Cast out all trifling things,
False loves and toys of earth;
Enter, great King of kings,
In me once more have birth.

O little Face of love
Against Thy mother's breast,
The starry hosts above
Are resting in Thy rest.

O little Hands of power,
O Infant's panting breath—
Eternity's at flower
And life is born of death.

O little clinging mlte,
Beneath Thy mother's face,
Thy dreaming eyes have sight,
Beyond the bounds of space.

So fair and white Thy throne,
O little tired one, sleep;
The legions are Thine own,
That guard the starlit deep.

O wondrous love of God,
Cast not my love away;
Enter my heart, my God,
Enter my heart and stay.

Church Calendar.



May 31—Sunday after Ascension.
 June 7—Whitsunday.
 " 8—Whitsun Monday.
 " 9—Whitsun Tuesday.
 " 11—Thursday. St. Barnabas, Apostle
 " 14—Trinity Sunday.
 " 21—First Sunday after Trinity.
 " 24—Wednesday. Nativity St. John Baptist.
 " 28—Second Sunday after Trinity.
 " 29—Monday. St. Peter, Apostle.

CALENDAR OF COMING EVENTS.

May 26—Dioc. Conv., Chicago.
 June 1—Commencement, General Theological Seminary, New York.
 " 2—Dioc. Conv., Central New York, Colorado; 1st Conv. Miss. Dist. of Idaho.
 " 15—Pan-Anglican Congress, London.
 " 22—Session Albany Cathedral Summer School.

Personal Mention.

THE REV. FRANCIS E. ALLEYNE of St. Louis has assumed the rectorship of St. Edmund's Church, Milwaukee.

THE BISHOP OF INDIANAPOLIS and Mrs. Francis expect to sail for England on the *S. S. Lake Champlain* from Montreal on June 6th. Their address during June, July, and August will be care of American Express Co., 5 and 6 Haymarket, London.

THE REV. W. HERBERT BURK, rector of All Saints', Norristown, Pa., has been suffering from nervous breakdown for some weeks.

THE REV. THOMAS CLYMAN CAMPBELL, assistant rector of Christ Church, Cincinnati, Ohio, has been called to the rectorship of St. John's Church at Jamaica Plain, Mass., succeeding the Rev. Sumner U. Shearman, resigned. The Rev. Mr. Campbell is a graduate of the Episcopal Theological School, class of 1903.

AFTER May 24th the address of the Rev. ROLLA DYER will be changed from Galena, Ohio, to Port Arthur, diocese of Texas.

THE REV. JOHN MARK ERICSSON has accepted a call to become rector of St. John's Church, Yonkers, N. Y.

THE REV. J. ARTHUR EVANS, rector of St. Stephen's Church, Hollywood, diocese of Los Angeles, has been granted a two months' vacation and his expenses for a trip to England. He will sail June 4th on the *Celtic*, and will act as the Bishop's chaplain at the Pan-Anglican Congress.

THE REV. WILLIAM GARDAM sails on May 30th on the *Kronland*, Red Star Line, to attend the Pan-Anglican Congress. Mrs. Gardam accompanies him. During June and July they may be addressed care American Express, London.

THE REV. GEORGE GUNNELL, rector of St. Andrew's Church, Philadelphia, has declined election to the Church of the Resurrection, Philadelphia, to which he was called a week ago.

THE REV. H. B. HITCHINGS, D.D., who is a delegate from the diocese of Colorado to the Pan-Anglican Congress, is, as far as known, the only clergyman living who was at work in 1862 in the country between the Missouri river and the eastern border of California. He will sail for England on June 3d.

THE REV. HENRY E. HOVEY, rector of St. John's, Portsmouth, N. H., soon after his return from a trip abroad fell while alighting from a trolley car and injured his left knee, and as a result is kept from all activity for some time to come.

THE Rt. Rev. JOSEPH H. JOHNSON, D.D., will sail from New York for England on June 4th on the *Celtic*.

MISS S. D. JOHNSON, who for the past seventeen years has been at the head of St. Paul's House, Baltimore, and in charge of the many active works in connection with the House, has sent in her resignation, to take effect June 1st.

THE RIGHT REV. WILLIAM ANDREW LEONARD, D.D., accompanied by Mrs. Leonard, will sail

from New York for England, by the Cunard steamer *Lusitania*, on Wednesday, May 27th, on his way to attend the Pan-Anglican Congress and the Lambeth Conference. Upon his arrival at Queenstown a short trip will be made in Ireland before going to London. The Rev. GEORGE P. ATWATER, secretary of the diocese, will accompany the Bishop as his chaplain.

THE REV. F. A. MACMILLEN, rector of Trinity Church, Covington, diocese of Lexington, has accepted All Hallows', Wyncote, Pa., and will commence his duties there about July 1st.

THE REV. H. H. MITCHELL has resigned the charge of Mt. Carmel with Albion, diocese of Springfield, and accepted that of St. Luke's, Springfield, Ill., with oversight of the colored work of that city. He should be addressed at 1116 Fifth Street.

UNTIL September 1st the address of the Rev. J. CRAIK MORRIS of Memphis will be care of Thomas Cook & Son, London, Eng.

THE REV. LLOYD R. THOMAS has accepted the rectorship of St. Mark's Church, Tonopah, Nev. He was formerly in charge of St. George's, Battle Mount, and other associated missions.

MR. SAMUEL EDWARD THOMPSON, a member of the senior class of Bexley Hall, the theological department of Kenyon College, Gambier, O., has been placed in charge of Grace Church, Ravenna, in the same diocese, and upon his ordination to the diaconate in June will become the resident clergyman of the parish.

THE REV. WILLIAM B. THORN of the Church of the Annunciation, Chicago, has accepted the rectorship of the Church of the Holy Apostles, Oneida, diocese of Fond du Lac.

THE REV. GEORGE H. TRICKETT, recently in charge of Christ Church, Marlborough, diocese of New York, has taken charge of the missions at Concordia and Belleville, district of Salina.

THE REV. WILLIAM O. WATERS, rector of Grace Church, Chicago, has been selected as chaplain for the third day of the Republican National Convention.

THE Rt. Rev. WILLIAM WALTER WEBB will leave for England May 30th on the *Minnehaha* to attend the Pan-Anglican Congress and the Lambeth Conference. His London address until August 1st will be care of Thomas Cook & Sons, Ludgate Circus.

THE REV. J. J. WILKINS, D.D., dean and rector emeritus of St. Paul's pro-Cathedral, Los Angeles, Cal., has entered upon his duties as general secretary and financial representative of the \$5,000,000 General Clergy Pension Fund Commission, and should be addressed at 1721 Missouri Avenue, St. Louis, Mo. Dr. Wilkins invites correspondence as to the work of the Commission, its methods, purposes and aims.

THE REV. HANS J. WOLNER has been appointed to take charge of the churches at Barnesville and Breckenridge, diocese of Duluth. He will assume his new duties about June 1st.

THE REV. MILTON P. WORSHAM, formerly rector of St. James' Church, Shelbyville, diocese of Kentucky, has taken charge of St. Andrew's Church, Amarillo, diocese of Dallas.

THE REV. W. H. WOTTON, rector of the Church of the Messiah, Santa Ana, diocese of Los Angeles, has been granted three months' leave of absence by the vestry. He will sail from Quebec May 30th on the steamer *Empress of Ireland* and will attend the Pan-Anglican Congress as a delegate. He will also be in attendance at the Lambeth Conference as chaplain to Bishop Johnson.

THE REV. JOSEPH T. WRIGHT, rector of Grace Church, Hulmeville, Pa., is ill at the Episcopal Hospital, Philadelphia.

DEGREES CONFERRED.

ST. JOHN'S COLLEGE, Annapolis, at its coming commencement, June 17th, will confer the degree of Doctor of Laws upon the Rev. ARTHUR HOWARD NOLL, registrar of the University of the South, Sewanee, Tenn., and secretary of the diocese of Tennessee. Mr. Noll is the author of several publications, among which are a *Life of General Kirby-Smith*, a *History of the Diocese of Tennessee*, and *From Empire to Republic*, being the story of the struggle for constitutional government in Mexico.

TO ATTEND THE PAN-ANGLICAN CONGRESS.

DALLAS.—Of those appointed the following expect to attend: The Rev. C. A. Roth, rector of Trinity parish, Fort Worth; the Rev. J. C. Black, Corsicana, and Mr. John Catto, Dallas.

EASTON.—The Rev. Henry Davis, Ph.D., and the Very Rev. Edw. R. Rich of Easton; the Rev. Wm. Schouler of Elkton, and the Rev. Henry B. Martin, D.D., of Chestertown.

LOS ANGELES.—The Rev. J. Arthur Evans has been appointed a delegate, and sails on the *Celtic*, June 4th.

VIRGINIA.—Besides the Bishop, the diocese will be represented by Archdeacon Neve and Rev. T. C. Darst, and Messrs. Joseph Bryan, P. H. Mayo, and Joseph Wilmer.

WESTERN MASSACHUSETTS.—The Rev. Roselle J. Phillips, rector of Christ Memorial Church, North Brookfield, has been appointed a delegate. In July he will attend the Summer School of Theology at Oxford.

WEST VIRGINIA.—The diocese will be represented by the Bishop Coadjutor, the Rev. Messrs. John S. Alfriend, John S. Douglas, Edward Pendleton Dandridge (student at Oxford), Robert D. Roller, Mrs. Robt. D. Roller, and Mrs. W. H. Smith.

ORDINATIONS.

DEACONS.

MICHIGAN.—At St. John's Church, Detroit, on Saturday, May 16th, by the Bishop of the diocese, DENHAM H. QUINN and GEORGE F. TAYLOR. The Rev. William F. Faber, D.D., the rector of St. John's, preached the sermon.

PORTO RICO.—On May 3d, by the Bishop of Porto Rico, the Rev. JOHAN FREDERIK DROSTE, formerly of the Dutch Reformed communion, at Holy Trinity Church, Ponce.

DEACONS AND PRIESTS.

ARKANSAS.—In connection with the diocesan council, at Fort Smith, May 15th, the Bishop ordained as deacons: CHARLES L. W. REESE, appointed to Jonesboro'; JOHN HARVEY BOOSEY, Searcy; HOWARD CADDY, St. Margaret's, Little Rock; JOSEPH KUEHNLE, Texarkana; W. A. NICHOLS, Winslow; and NICHOLAS RIGHTOR, Helena. To the priesthood: Rev. WILLIAM E. WILLIAMSON, Monticello.

PRIESTS.

MASSACHUSETTS.—The Rev. REMSEN B. OGLBY of St. Stephen's Church, Boston, was ordained to the priesthood by Bishop Lawrence in the chapel at Groton School, Groton, on May 6th. The Rev. H. M. BIRCKHEAD and the Rev. GIBSON BELL, a master at St. Paul's School, Concord, N. H., were also ordained to the priesthood at the same time and place.

MILWAUKEE.—At All Saints' Cathedral, Milwaukee, on Saturday, May 23d, by the Bishop of the diocese, the Rev. GEORGE SCHROEDER. The candidate was presented by the Rev. William Austin Smith, rector of St. Paul's Church, and the sermon was preached by the Rev. Dr. Barry of Nashotah House.

NORTH DAKOTA.—At Gethsemane Cathedral, Fargo, the Rev. FRANK A. SHORE. The Rev. E. C. Johnson of Devils Lake was the preacher, the Rev. N. E. Elsworth of Minot the presenter, Dean Burleson read the gospel and the Rev. S. Currie of Park River, the epistle. Mr. Shore will remain at Lisbon, where he has been doing faithful work the past year.

OHIO.—On Rogation Sunday, May 24th, in Trinity Cathedral, Cleveland, the Bishop of the diocese ordained to the priesthood the Rev. JOHN R. STALKER, Rev. GILBERT P. SYMONS, Rev. LESLIE E. SUNDERLAND. Presenter, Archdeacon Abbott; preacher, Dean DuMoulin. The Archdeacon and the Rev. J. L. P. Clarke assisted in the laying-on of hands.

DIED.

HOWLAND.—At her home in Norristown, N. J., on Saturday, May 16, 1908, NINA HOWLAND, daughter of the late William Hazard and Anne Marie Howland. Interment at Greenwood.

RETREATS.

The annual Retreat at Kemper Hall, Kenosha, Wis., for Associates and Ladies will begin with Vespers on Tuesday, June 9th, closing with Holy Eucharist on Saturday, June 13th, the Rev. Father Powell, S.S.J.E., of Boston, conductor. Ladies wishing to attend will please notify the MOTHER SUPERIOR.

CAUTION.

Churchmen are warned against a man calling himself CAPTAIN LOGAN, PRESTON, CROWLEY, etc., an Englishman, a drinker, travelling westward with a woman whom he calls his wife, and a babe a few weeks old, the woman claiming to be the daughter of an English clergyman. The man's forearm is tattooed with what he calls the Preston arms. Information may be obtained from
 Rev. JOHN S. GIBSON.
 Huntington, W. Va.

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 cents 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 OFFERED.

PRIEST WANTED—Sound Churchman; unmarried preferred. Must be good parish organizer, capable of handling small vested choir. Southern Ohio; excellent place to show results of consistent work. Address: ANCIENT, care LIVING CHURCH, Milwaukee.

WANTED, for the Church of the Holy Innocents, Hoboken, N. J., a young unmarried priest to assist as curate. Address: Rev. GEORGE ERNEST MAGILL.

POSITIONS WANTED.

RECTOR of Church in Southern City, Conservative High Churchman, young, aggressive worker, forceful preacher, desires rectorship of church in Eastern city. Address: L. M. R., LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST would like supply work, during August. Shore or mountain—or near Philadelphia. Address: VACATIONS, LIVING CHURCH, Milwaukee, Wis.

BY WOMAN of refinement, position as house-keeper or matron in school or institution. Is thorough in household economics, and a good disciplinarian. References. Address: L. C., Room 45, 61 William Street, New York.

COLLEGE GRADUATE, teacher in Church School, wishes to act as tutor or travelling companion during summer. W. S. S., LIVING CHURCH, Milwaukee.

KINDERGARTNER with experience in first grade work, also teacher of piano, desires position, school or settlement. M., LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires position. Experienced trainer of the boy voice, also with mixed choirs. Excellent references. Address: ORGANIST, LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

COLLECTION ENVELOPES dated and numbered in sets of 52, one for each Sunday in the year. Also Simplex System which combines the Current Expense and Benevolent Collections. Send for free offer. W. WILLIAMSON, Whitehall, Wisconsin.

FOR EXCHANGE: Anthems, Services, Cantatas. D. J. WINTON, Newark, Ohio.

ORGANS.—If you desire 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.

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.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

NIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.00 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION WAFERS (round), St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

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A MECCA FOR CHURCHMEN.

For Churchmen who contemplate an outing for the summer, there is no more beautiful spot on the Atlantic seaboard than Point Pleasant, New Jersey. This town is situated on a point of land bounded on the north by the Manasquan river, on the east by the Atlantic ocean, and on the south by Barnagat bay. Consequently, you can enjoy the boating and crabbing in the river, surf-bathing in the ocean, and yachting and fishing in the bay. The town itself is luxuriant with trees and foliage, and has a trolley line running to all the points of interest mentioned. There are hotels, boarding houses, and cottages in plenty, and all of a high order. The train service from Point Pleasant to New York and Philadelphia is unexcelled, over ninety trains a day going and coming to and from the town to these cities.

The parish church, St. Mary's-by-the-Sea, ministers not only to the members who reside here, but welcomes every Churchman to all the privileges of holy Church who comes here for the summer. There is a daily Mass at 7:30 A. M., and Litany every Friday at 7:30 P. M. On Sunday the services are at 7:30 and 10:30 A. M., and 7:30 P. M. Sunday school at 12 M., to which the children of summer visitors are earnestly invited. Confessions are heard every Saturday evening at 7:30 o'clock or by special appointment.

The Rector is always glad to render any service he can at any hour, to those who call upon

him. He will be glad to negotiate for Cottages, Hotels, or Boarding Houses. Address:

The Rev. HARRY HOWE BOBERT, Rector,
 Point Pleasant, New Jersey.

APPEALS.

BURSES AND CHALICE VEILS NEEDED.

A mission recently organized at Norwood, Mass., would be thankful to receive a set of five burse and chalice veils. At present all our energies are directed towards the completion of the payment for a building site lately purchased. Address: Rev. P. OWEN-JONES, Norwood, Mass.

A CLERGYMAN IN DISTRESS.

A clergyman now on a visit in southern Florida for his health, who has served the Church for over thirty years, is temporarily debarred from labor by sickness. He is without a home or income, has a family of three dependent upon him, and may have to forfeit a small life insurance. He appeals herewith for temporary relief, and his needs are urgent. Reference is given to Dean Spencer, the Rev. B. F. Brown, and Archdeacons Bowker and Pickert of Orlando, Fla. Offerings may be sent to any of the above mentioned clergymen.

NOTICES.

ALUMNI MEETING, G. T. S.

The 76th annual meeting of the Associate Alumni, General Theological Seminary, Chelsea Square, New York City, will be held on TUESDAY, June 2, 1908, at 10:30 A. M. Reunion and Banquet at 7 P. M. JOHN KELLER, Secretary.
 New York, May 23, 1908.

VISITORS TO ENGLAND, 1908.

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

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

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A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. MCCLURE, Assistant Treasurer, The Church-House, Philadelphia.

JERUSALEM AND THE EAST MISSION.

To the many friends who kindly help the work of Bishop Blyth or who are interested in the work of the Church in the Bible lands and may be present at the Pan-Anglican Congress in London in June:

We are asked to inform you that the annual meeting of the Mission will be held at the Church House, Westminster, London, on Tuesday, June 30th, at 3 P. M.; and that those from overseas will be especially welcome. The Bishop also hopes to arrange for a day, to be advertised in the London papers, when he will be glad to make the acquaintance of friends from the United States at a meeting in the office in London.

FREDERICK A. DE ROSSET,
Secretary for the United States.

312 East Adams St., Springfield, Ill.

INFORMATION AND PURCHASING BUREAU.

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

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

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M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:

Old W. Jacobs & Co., 1216
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

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

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
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It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

THE FLOWER SERVICE.

The season is at hand for the annual Flower Service. Sunday Schools that have not used it, should try it this year. It is the most effective way to keep up attendance till the usual vacation period. Enthusiasm during the time of practising the music, and great enjoyment on the festival occasion, well repays the efforts of the teachers. We publish two services, being numbers 68 and 82 of our Evening Prayer Leaflet series. Price at the rate of \$1.00 per hundred copies. Samples on application. Address: THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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Confirmation—and Afterwards. By the Rev. A. R. Sharpe, M.A., Rector of Upper Heyford. (Heyford Papers, No. 5.)

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PAMPHLETS.

The Yellow Stain. By Stewart R. Roberts, M.S., M.D., Sometime Professor of Biology, Emory College, Georgia, Professor of Physiology, Atlanta School of Medicine. Price, 10 cents each; \$1.00 per dozen; \$7.00 per hundred.

A Word in Season. From the Founder and First Rector of St. Elizabeth's Church, Philadelphia, the late Henry R. Percival, D.D. Just Republished, hoping it may seem to quiet the fears of some who are troubled. (Press of St. Martin's College.)

London Gregorian Choral Association. Thirtieth Anniversary, 1908. Order of Even-

song to be sung in the Cathedral Church of St. Paul, on Thursday, May 21st, at 7:30 P. M. (Printed by Novello & Co., London.)

The American-Antiquarian and Oriental Journal. Rev. Stephen D. Peet, Ph.D., Editor. Dr. Charles H. S. Davis, Associate Editor. Edited and Published at Chicago, Ill., Bi-Monthly. Terms, \$4.00 per annum.

Anglicanism or Romanism—Which Is Most Truly Catholic? By the Rev. Archibald Campbell Knowles. On sale at St. Alban's Church, Olney, Philadelphia. Price, \$2.00 per hundred.

Address of the Rt. Rev. Alexander H. Vinton, D.D., LL.D., Bishop of Western Massachusetts, at the Seventh Annual Meeting of the Diocesan Convention, Christ Church, Springfield, May 13, A. D. 1908.

The Teaching Office of the Clergy. Newark Church Papers, Number 2. By the Bishop of Newark, Rt. Rev. Edwin S. Lines, D.D., on the second anniversary of his Consecration, November 18th, 1905, at a Conference of the Clergy in Grace Church, Newark, N. J.

Educational

THE COMMENCEMENT exercises of the General Theological Seminary are scheduled to begin on Monday, June 1st. On that day there will be an early celebration of the Holy Communion, the Dean's reception, and Evensong at 8 P. M., when the baccalaureate sermon will be preached by the Bishop of Indianapolis. The programme for Tuesday includes a meeting of the associate alumni, the alumni essay by the Rev. Prof. C. H. Hayes, D.D., the annual meeting of the Board of Trustees, and last, but not least, the alumni dinner. On June 3d, the Commencement exercises take place at 11 A. M., followed by a luncheon in Hoffman Hall. Three graduates of the class of 1858 are living and doing active duty—the Rev. E. Folsom Baker, Cold Spring, L. I.; the Rev. Frederick J. Lightbourne, St. George's, Bermuda; and the Rev. John Wilkinson, Lebanon, Mo.

COMMENCEMENT at Grafton Hall, Fond du Lac, Wis., begins with the Holy Eucharist and baccalaureate sermon on Sunday, June 7th, the warden being announced as preacher. On Monday are the class day exercises, the commencement concert, and the alumnae banquet. Tuesday is commencement day, when Bishop Grafton will give the address. The graduating class numbers eleven.

THE CLOSING exercises of St. Katherine's School, Davenport, Iowa, which is under the charge of the Sisters of St. Mary, begin on May 30th and continue until June 6th, when the commencement exercises take place with an address by the Rev. Nathaniel Butler, D.D., LL.D. The graduating class this year numbers thirteen, and the hoary superstition about that number certainly does not apply in this case.

THE MIAMI Military Institute, Germantown, O., will hold its closing exercises and twenty-third commencement on May 31st and June 1st and 2nd. There are eleven graduates in the different courses.

THE ALUMNI of the Berkeley Divinity School will hold their fifty-second annual gathering on Tuesday and Wednesday, June 2nd and 3rd. The sermon at the Alumni service, on Tuesday evening, will be preached by the Rev. Arthur J. Gammack of the class of '94, followed at 7:30 by the alumni dinner in Elks' Hall. On Wednesday the annual meeting takes place in the library, following which the annual ordination will be held, with sermon by the Rev. Charles L. Slattery.

ALUMNI DAY will be observed at the West Philadelphia Divinity School on Wednesday,

[Continued on Page 192.]

THE CHURCH AT WORK

DEDICATION OF ST. MARY'S COLLEGE CHAPEL, DALLAS.

THE DEDICATION of the new chapel of St. Mary's College, Dallas, Tex., was made on Sunday morning, May 10th, with impressive ceremonies, the consecrator being the Bishop of the diocese, assisted by the rectors of all the local parishes and by visiting clergy from Fort Worth and Bonham.

The edifice is a strikingly simple and beautiful structure of light brick and stone. There is a tall, square tower and upon its top a pole bearing the flag of the diocese.



NEW CHAPEL OF ST. MARY'S COLLEGE, DALLAS, TEXAS.

The style is adapted Gothic and Old English. Within the walls are finished with light buff dressed brick. The woodwork is of dark oak, prettily carved.

The list of gifts, which were numerous and included almost everything necessary for a dignified rendering of the services of the Church, was read by the Bishop. The building of the chapel was made possible through the generosity of two ladies, Mrs. Belo and Mr. Cochran.

MEETING OF CONVOCATION OF NORTH DAKOTA.

THE TWENTY-FIRST Convocation assembled at Gethsemane Cathedral, Fargo, on May 19th. There was no one feature of overwhelming importance. Substantial progress is shown in nearly all departments of Church

work. Reports show an increase of four churches and one rectory, an increase of \$21,500 above all debts in value of church property, and marked decrease in current expenses, but an increase in grand total for missionary offerings of 18 per cent. Memorials were presented by the committee on the death of the Rev. Charles E. Dobson, C. D. Lord of Park River was reelected district treasurer, and Dean Burleson, Rev. L. G. Moultrie, Messrs. A. P. Peake and H. P. Lough were appointed as Council of Advice, and with the addition of the Rev. S. Currie and W. S. Porte, will form the board of mis-

to these being vested in the District Corporation; announced that the missionary appropriations have been fully met, and stated his pleasure at the large number of candidates for holy orders. His views on the amendment to Canon 19 will be found on another page with similar deliverances.

THE LATE CANON BAKER.

THE DEATH of the Rev. E. H. M. Baker, Canon of St. George's Cathedral, Kingston, Ont., has already been announced in these columns and his portrait has been given. From a fuller memorial given in the *Canadian Churchman*, we learn that he was born in Norwich, Norfolk county, England, and was the son of Captain G. W. Baker of the Royal Artillery, and a veteran of Waterloo. In 1832 his parents came to Canada and the family settled in the little village of Bytown, now the city of Ottawa. The late Canon received his theological training in the General Theological Seminary of New York, where he had among his classmates the late Bishop Seymour, Bishop Armitage, and others of distinction in the American Church. He was ordained in 1854 as deacon and was assistant at St. Mark's, Philadelphia, and in 1855 raised to the priesthood by Bishop G. W. Doane. From that event his clerical services have been performed in Canada, beginning as missionary in the county of Pembroke, eastern Ontario. He was appointed to Carleton Place in 1862, and from there was successively in charge of various parishes in the diocese of Ontario, in the course of which he built a church at Almonte and another at Deseronto. He died on April 10th in St. Joseph's Hospital, Guelph, and was buried on Monday, the 13th. A memorial sermon was preached on the intervening Sunday at St. James' Church, Guelph, by the Rev. C. H. Buckland.

"OPEN CHURCH" DEDICATED AT JAMESTOWN.

THE MEMORIAL building erected on the site of the first church at Jamestown, Va., was dedicated May 13th. The tower of the old church forms a part of the new structure. The Bishop of Southern Virginia, the Rev. William Meade Clarke of St. James' Church, Richmond; Dr. James Power Smith and Dr. Russell Cecil (Presbyterian); Dr. W. V. Tudor (Methodist)—all of Richmond; and the Rev. W. A. R. Goodwin, rector of Bruton Church, Williamsburg, took part in the services. After two short addresses Bishop Randolph pronounced the building ready for services of all religious bodies. The dedication was held on the date of the annual pilgrimage of the Association for the Preservation of Virginia Antiquities, which has done such noble work in preserving this historic site and other places memorable in the Church's history. Over 600 visitors from Richmond attended the dedication.

OLD CHRIST CHURCH, PHILADELPHIA, STRUCK BY LIGHTNING.

DURING the most severe electrical storm Philadelphia has experienced for years the spire of the historic old Christ Church, Second and Market Streets, was struck by lightning on Tuesday afternoon, May 22nd, and totally destroyed, entailing a loss of about \$10,000. Fortunately the belfry and tower which contains the famous set of chimes were saved, and with the church were only damaged by water. The destroyed spire, which Benjamin Franklin was instrumental in

sions. The clerical staff numbers the same as last year, but there is an increase of 11 in lay readers, 5 in candidates for holy orders, 363 in individuals, an increase of 66½ per cent. in baptisms, 24½ per cent. in confirmations, and 20 per cent in numbers communing. The final report of the M. T. O. showed that the district gave \$885.84. The Rev. L. G. Moultrie read the annual report of the Church Hall at the Normal School in Valley City, which was most satisfactory. The M. T. O. grant of \$5,000 has greatly aided in establishing the work, which is on a paying basis.

In the Bishop's address he alluded to the loss sustained during the past year by the deaths of four Bishops and a number of distinguished priests; reported the building of a church at Williston and of "community" chapels at Fullerton and McClusky, the title

building, was erected in 1752. The church was founded and the first edifice erected in 1095, and the present structure begun in 1727. The American Church was organized, its constitution framed, and the American Prayer Book adopted within the walls of this church in 1785. The Rt. Rev. Wm. White, D.D., first Bishop of Pennsylvania, is interred in front of the chancel and a descendant, William White, Jr., is a member of the present vestry. Among worshippers there have been Washington, Adams, Franklin, Robert Morris., Francis Hopkinson, Chief Justice Marshall, Lafayette, Betsey Ross, and hosts of others. People, irrespective of creed or nationality, hold Christ Church in great reverence, and assembled by the thousands during the fire, notwithstanding a severe storm was raging.

CATHEDRAL CHAPTER ORGANIZED IN NEWARK.

THERE HAS been much local and general interest in the Cathedral idea since the last diocesan convention authorized the Chapter to organize. This has been done and incorporation effected. The Rev. Dr. Frank B. Reazor of West Orange is secretary. The pro-Cathedral is Christ Church, Prospect Street, Newark, of which the Bishop became titular rector several years ago.

SALIENT FEATURES OF THE CONVOCATION SESSIONS.

ATLANTA.—The Convocation of Athens met in Greensboro on May 4th. Bishop Nelson preached at the morning service. The other preachers during the sessions were the Rev. Thomas Barry of Galesville and the Rev. J. J. Lanier of Washington. The Rev. Troy Beatty opened the Question Box.

CALIFORNIA.—A large attendance characterized the spring meeting of the San Francisco Convocation on May 12th. The proposed Sunday school teachers' conference and cognate subjects were helpfully discussed. At the business meeting the Rev. Clifton Macon was elected Dean and a resolution was adopted relating to the abolishment of race-track gambling. Addresses were also made on "Men's Church Clubs" and "Church Attendance" by prominent laymen.

MICHIGAN.—Detroit Convocation met on May 19th at Delray, a suburb of the city. One of the features of the meeting was a paper by the Rev. Dr. Faber on "The Parochial System of Detroit," interest in the subject having been aroused by the request of the Bishop that he be furnished with the churches' communicant lists, which request had been generally ignored, owing, it is stated, to the fact that few actually exist. In some instances no list had been kept for years, and even records of baptisms and confirmations were lacking. The Rev. Charles L. Arnold presented a paper on "The Influence of Modern Religious Cults upon Missions," which was well received and thoroughly discussed.

MILWAUKEE.—A session of the Milwaukee Convocation was held at St. Luke's Church, Racine, May 11th and 12th. At the men's meeting on May 11th addresses were made on "Education and Missions," by the Rev. W. F. Shero, Ph.D., warden of Racine College; "Missions and the Parish," Rev. George F. Burroughs; "Missions," Rev. E. V. Shayler, rector Grace Church, Oak Park, Ill. The next day a visit was made to Racine College. At the evening mass meeting addresses were made by the Bishop on "Diocesan Missions," by Dean Delany on "The Utility of Missions," and "Missions in General" was the subject of Dean Mallory of Kenosha. About twenty of the clergy were in attendance and the meeting was very helpful.

MINNESOTA.—The Minneapolis Convocation held its spring meeting at the Church

of the Holy Communion, Redwood Falls, on May 13th and 14th. A service was held on the afternoon of the first day at St. Cornelius' Church, Birch Coolie. Some fifty Indians were present, and after a short service conducted in their own tongue addresses were made by the Rev. Messrs. A. D. Stowe and W. P. Law, the priest in charge acting as interpreter. The Convocation sermon was preached by the Rev. T. P. Thurston. A paper by the Rev. A. R. Hill was read in his absence by the secretary of the Convocation, and an address, "The Central Thought of the Age," was delivered by the Rev. A. A. Joss. "The Christian Clergyman's Place in Politics" was discussed by the Rev. I. P. Johnson.

NEW HAMPSHIRE.—After the lapse of six years a meeting of the Convocation of New Hampshire was held on May 12th and 13th, at the Church of the Good Shepherd, Nashua, with a full clerical attendance. At the business meeting the Rev. Henry E. Hovey of Portsmouth was elected Dean and the Rev. William Porter Niles secretary-treasurer. A paper was read by the Rev. W. Stanley Emery, rector of Trinity Church, Tilton, on "Canon 19," the sentiment being strongly for the amended canon, but unanimous in condemning the abuses that have arisen. The next meeting will be with Grace Church, Manchester.

OHIO.—The opening feature of the spring meeting of the Cleveland Convocation was the consecration of the Church of Our Saviour, Salem (the Rev. Otis A. Simpson, rector), on May 20th, by Bishop Leonard. In the afternoon the Rev. Henry E. Cooke, warden, gave a valuable talk on "Hymns and Anthems for Church and Sunday School." In the evening there was a public service, with addresses by the Rev. E. T. Mathison, Massillon, on "The Motive and Sanction of Sunday School Work," and by the Very Rev. Frank Du Moulin, LL.D., Dean of Trinity Cathedral, Cleveland, on "The Motive and Sanction for Missions." Thursday morning an address was made on "Some Thoughts on Missionary Work" by the Rev. A. L. Frazer, Youngstown, and book reviews by the Rev. Wm. M. Washington, Ph.D., Cuyahoga Falls, and the Rev. Ransom M. Church, Cleveland. The Convocation decided to accept the invitation of St. Timothy's Church, Massillon, to meet there next fall.

VIRGINIA.—The Piedmont Convocation met at Trinity Church, Manassas. At the business session at 2 P. M. Archdeacon Neve made an address on the work in Madison County, and the Rev. J. W. Ware read an essay on "Religious Education in the Home." At 8 P. M. a missionary service was held, and stirring addresses were made by Archdeacon Neve, on the work in the Blue Ridge; Archdeacon Moncure, on the work among the colored people, and by the Rev. J. W. Ware on Diocesan Missions. In the afternoon Dr. A. S. Lloyd, general secretary of the Board of Missions, gave an informal talk on the work and needs of the mission field. The Rev. Dr. Micou delivered a scholarly address on the Virgin Birth. The Convocation adjourned to meet in Christ Church, Brandy Station, on October 6, 1908.

PROPOSED EMBER GUILD.

A MEETING for the organization of an Ember Guild will be held on Thursday, June 4th, at 3 P. M. at the Western Theological Seminary, 1113 Washington Boulevard, Chicago. The object of the guild is the increase of the ministry and the building up of the spiritual life of the clergy. The guild, as suggested, will aim to increase the ministry

A Summer Appetizer

HORSFORD'S ACID PHOSPHATE

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Cabinet work, finish and design are up to high Grand Rapids standard.

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by the work of those already priests with special reference to the boys and young men of their parishes. It is suggested that the members of the guild spend a certain part of one or more days of each Ember season in self-examination, meditation, and prayer, with these special objects in view. Any of the clergy who have not already sent in their names are invited to do so as early as possible, so that a copy of the various proposals in regard to the guild may be sent to them in time to receive their opinions before the meeting for organization. About forty-five of the clergy have already signified their desire to become members. The Rev. E. J. Randall, 2062 Washington Boulevard, Chicago, and the Rev. W. S. Howard, Plymouth, Ind., were appointed a committee at the last Alumni Association meeting of the Seminary. The Ember Guild, however, will be a general organization.

SUNDAY SCHOOL'S NINETY-SECOND ANNIVERSARY.

WITH IMPRESSIVE commemorative services the ninety-second anniversary of the Sunday school of St. Peter's Church, Baltimore, was observed on May 17th. Founded on May 14, 1816, it has steadily grown, and is now one of the largest and oldest in the city. The Rev. Herman L. Duhring, D.D., of Philadelphia preached at the morning service, his topic being "Our Young People."

PAROCHIAL IMPROVEMENTS.

THE FIRST sod has been turned for the foundation of the new Grace chapel, Okolona, Miss. Fifty-seven years ago the cornerstone of the first Grace Church was laid by Bishop Green, and it was in *ante-bellum* days a flourishing parish of 300 baptized members, about 60 per cent. of whom were slaves. The parish property then comprised church, rectory, and "Rose Gates College," an educational institution for females. Impoverished by the war, the parish became a mission and finally a "station," the dilapidated church having been torn down. Owing to the efforts of the Rev. J. L. Sykes of West Point, priest in charge, the mission has taken on new life, and a neat chapel, to be built of brick, with seating capacity for 150 people, will soon be completed.

PLANS have been completed for the erection of a new church at Denison, Texas, and work will be commenced in the summer. The cost will be about \$20,000.

THE IMPROVEMENTS to St. John's Church, Troy, N. Y., which were undertaken after the disastrous fire about two and a half years ago, are now completed, and the church edifice and property are among the most attractive in that city. A new memorial porch has just been completed and dedicated. It was presented to the church by Mrs. Charlotte H. Knight in memory of her mother, Mrs. Alfonzo Bills. The porch is of brown sandstone, the same material used for the church proper, and which lends itself admirably to the chisel. In architecture it follows the finest period of the perpendicular Gothic, somewhat more ornate and with more detailed treatment than the earlier English Gothic of the church proper, and while in entire accord with the general design, it becomes a focusing point that is most attractive. The massive doors and the leaded glass windows add to the beauty of the entrance. Robert W. Gibbons of New York, the designer of All Saints' Cathedral, Albany, was the architect.

WORK OF THE ORGANIZED LAYMEN.

THE ANNUAL meeting of the men's parish clubs of Brooklyn was held on May 11th in the newly completed parish house of the Church of the Good Shepherd. The speakers of the evening were the Bishop of the diocese,



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the Rev. Robert Rogers, Ph.D., rector of the parish, and the Hon. Robert H. Roy, assistant district attorney of New York City. There were several hundred men present, representing twenty parish clubs in the borough of Brooklyn.

TAKING advantage of the presence in the city of a large number of clergymen and lay delegates to the diocesan convention, the Cleveland Local Assembly of the Brotherhood of St. Andrew on May 11th held an enthusiastic and largely attended meeting in Trinity Cathedral house. The address was delivered by the Rev. Cyrus Townsend Brady, LL.D., rector of Trinity Church, Toledo, whose subject was "The Work of the Brotherhood in Promoting the Growth of the Church." Among other things he stated that the reason we grow at all is the coming of a large part of our candidates for Confirmation from outside the Church, and that the Brotherhood was relied upon to supplement the natural increase. The treasurer's report of the Assembly's finances showed that the expenses of the Lenten services, held in the Lyceum Theatre, had been covered and a considerable balance still remained towards next year.

AT A MEETING of the second annual Lay-workers' Conference of the diocese of Maryland, held on May 14th in St. Peter's parish house, Baltimore, plans for a School of Instruction for laymen were considered, the purpose being to enlist and train volunteer workers. The Rev. G. Mosley Murray presided in the absence of the Bishop and spoke of the great need for extending the scope of the missionary work of the diocese.

THE CHURCH CLUB of the diocese of Harrisburg held its annual meeting and dinner at Lock Haven on May 12th. Amendments to the constitution were adopted, making clergymen resident in the diocese eligible for membership, and providing for representative membership of parish clubs. The following officers were elected: Colonel Charles M. Clement, Sunbury, president; Messrs. James M. Lamberton, Harrisburg, George N. Reynolds, Lancaster, Allen P. Perley, Williamsport, and Hugh B. Meredith, M.D., Danville, vice-presidents, and Mr. Frank C. Angle, Danville, secretary and treasurer. About thirty new members were admitted. Speakers at the dinner were Harry S. Knight, Esq., Sunbury, "The Parish Club in the Diocesan Club"; the Rev. Robert F. Gibson, Williamsport, "The Clergy in the Church Club"; the Hon. Thomas L. Montgomery, Harrisburg, on "The Coöperation of the Laity with the Clergy in the Work of the Church," and the Bishop of the diocese, "Our Bishop." The next meeting is to be held in Lancaster in November.

TRINITY CHURCH CLUB, the organization of men in Trinity parish, Muscatine, Iowa, held its Easter dinner on May 14th. The speaker of the evening was the Rev. John C. Sage, rector of St. John's Church, Dubuque. This club has met with excellent success and now has sixty-five members.

THE RHODE ISLAND Assembly of the Brotherhood of St. Andrew held its May meeting at the Church of the Redeemer, Providence, on May 4th. A new chapter, that of St.

CARDS FOR ASCENSION DAY

Prepared by Mrs. J. D. Morrison (Wife of the Bishop of Duluth)

Ascension Day will become a feast of the first magnitude in practice, when Churchmen make it so. The plan of circulating remembrance cards in honor of the day, as we circulate Christmas and Easter cards, has been suggested as one way in which Churchmen may mark the day, and Mrs. Morrison has prepared a series of cards appropriate for the purpose. These might well be distributed among Sunday School children and members of a Parish.

As the stock is limited, authority to substitute other numbers will be assumed unless otherwise stated.

- No. 1.—Bronze and green, cut of Ascension, illuminated letter, 5 cents each; 40 cents per dozen.
- No. 4.—For Children. Bronze and gold, cut of Ascension, hymn, "Golden Harps Are Sounding." 3 cents each; 25 cents per dozen.
- No. 5.—Similar, larger card, blue and gold, punched for ribbon. 4 cents each; 40 cents per dozen.
- No. 7.—Green and gold, texts, illuminated, 3 cents each; 30 cents per doz.
- No. 8.—Bronze and gold, cut of Ascension, hymn, "Crown Him with Many Crowns." 3 cents each; 30 cents per dozen.

Sample Set, one of each Card, 15 cents.

ADDRESS

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

Bargains

We have just been moving our stock of books from 412 Milwaukee Street to No. 484 on the same street. In looking over some of the stock we find a few sets of Prayer Books and Hymnals which show marks of handling. They are not damaged, but are not quite fresh enough to send out on orders. And so we propose to sell them at low prices.

- 4 Sets, 32mo, Persian Morocco, India Paper \$4.00
Present price, \$2.50 per set.
- 3 Sets, 32mo, Persian Morocco, India Paper 3.50
Present price, \$2.00 per set.
- (One set, a little more rubbed, for \$1.00.)
- 3 Sets, 32mo, French Seal, India Paper 2.60
Present price, \$1.50 per set.
- 2 Sets, 32mo, French Levant 3.15
Present price—1 set \$1.75 and 1 set \$1.00.
- 3 Sets, 32mo, French Morocco 2.35
Present price, \$1.50 per set.
- 2 Sets, 32mo, French Seal 1.80
Present price, 75 cents per set.
- 2 Sets, French Seal, India Paper 2.85
Present price, \$1.60.

ADDRESS—

The Young Churchman Co. Milwaukee, Wis.

Peter's, Manton, was admitted into the Assembly. The Rev. Levi B. Edwards made a stirring and appropriate address.

THE MEN'S CLUB of St. Paul's Church, Burlington, Vt., met May 18th, in order to greet a new society, to be fully organized from members of the University of Vermont having Church connections or proclivities. A fair number of interested students, including several professors, were present. A college society was duly formed in connection with St. Paul's parish. A full organization was effected under the name of "St. Paul's Society of the University of Vermont," and its officers were duly chosen. The Men's Club gave a hearty greeting, with music and refreshments, to this new ally in the Church's cause.

THE CHURCH CLUB of Delaware gave its forty-first semi-annual dinner in Wilmington, May 21st, preceded by the regular business meeting. Mr. Charles R. Miller of Wilmington was elected president, succeeding Mr. T. Chalkley Hatton. Several new members were elected, and a committee appointed to plan some special line of Church work to be taken up by the members of the club. The subject for the addresses of the evening was "Revision, Uncertainty, and Authority." The Rev. James Clayton Mitchell of Calvary, Germantown, and Mr. John H. Cole of New York were the speakers.

AT THE annual meeting of the Church Club of the diocese of Pennsylvania, held Monday night, May 11th, the following officers were elected: President, George Wharton Pepper; Vice-Presidents, John E. Baird, Samuel F. Houston; Secretaries, Louis B. Runk, John W. Frazier; Treasurer, Major Moses M. Veale. The club has an active membership of 307 and had a successful year.

ON THE evening of May 18th a joint assembly meeting of the Senior and Junior chapters of the Brotherhood of St. Andrew of the diocese of Washington was held in the Sunday school room of the Church of the Ascension. The subject for consideration was the Tri-Diocesan Convention to be held at Baltimore, May 23d and 24th. This meeting was doubly interesting as the Rev. W. J. D. Thomas, the diocesan missionary, brought with him his guests, which proved to be three monks of the Anglican Benedictine order. One of them made an address which brought forth considerable discussion and added zest to the gathering.

MEMORIAL AND OTHER GIFTS.

A BRASS ALMS BASIN has been given to St. Mark's Church, Jonesboro, Ark., by Miss Vivvia M. Bennett in memory of her mother, Mrs. Carrie M. Bennett. It is very massive and of handsome design.

THREE GIFTS have been made to St. Columba's Indian mission, White Earth, Minn.—a Prayer Book rest for the altar, given by the Indian children of the Government Sunday school; and two brass collection plates by Mrs. Lewis Manypenny in memory of two grandchildren.

TWO MEMORIAL windows have been dedicated in Christ Church, New Brighton, Pa. One represents "The Resurrection," in memory of Mrs. Frances Westcott Mayer, presented by her sons, Messrs. Joseph and Ernest Mayer; the other Plockhorst's "Good Shepherd," given by Mr. and Mrs. Joseph Mayer in memory of their daughter, Jessie Angela.

A LEGACY of \$1,000 has been left to the Trinity Church Home, New Haven, Conn., by the will of the late Miss Mansfield of that city.

DURING a recent visit to St. Andrew's Church, Wheeling, W. Va., the Bishop blessed a handsome bronze processional cross, the gift of Mr. and Mrs. Julian T. Hearm.

THE MEN of St. John's Church, Spokane, Wash. (the Rev. E. W. Couper, rector), have given a new choir room, not only subscribing the money for the building but donating their own labor also. It is 16x20 feet, built at the side of the present chapel, and will, when the future church is built, connect the two buildings. Besides doing service as a choir room, it provides a much needed parish room, and affords extra space for the Sunday school.

A CAEN STONE tablet to the memory of the late rector emeritus of the parish, the Rev. Isaac Gibson, has been erected in St. John's Church, Norristown, Pa., and was dedicated on Sunday morning, May 17th. The sermon was preached by the Rev. Simeon C. Hill, and the tablet was given by the vestry and congregation of St. John's.

THE FOLLOWING memorials have been placed in St. Mark's Cathedral, Salt Lake City, Utah: Sterling silver paten in memory of Charles H. Anderson, given by members of his Bible class; massive carved hymn boards in memory of a son and daughter, given by Mrs. Overfield; and a large cut glass silver-mounted cruet in memory of Paul West Stevenson (companion piece to cruet previously given in memory of his sister), bequeathed by his late grandmother.

THE CHURCH CHARITY FOUNDATION, BROOKLYN.

WEDNESDAY, May 13th, was the occasion of the annual spring festival at the Church Charity Foundation, Brooklyn, and the attendance was very large. This event marks the close of the year in the work of its friends. Although there has been a slight falling off under last year in smaller contributions, yet in larger gifts there is room for congratulation. There has recently been realized a legacy of \$5,000 from the estate of W. H. Mayo, deceased, and \$14,000 out of the total \$50,000 left by bequest of the late Col. Martin has been turned over to the institution. Interest is also being revived on the remaining \$36,000. Another legacy of \$10,000 will also be given in the near future, representing one-third of the estate of the

FLY TO PIECES.

The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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The Religion of the Incarnation

By the REV. CHARLES FISKE
Rector of St. John's Church, Somerville, N. J.

Clear and definite explanations of the Church's teaching.

Popular in its treatment of current objections to the Church's doctrine and practice.

Useful for Bible Class and Confirmation instruction.

Invaluable to put into the hands of earnest, thinking men and women who may be drawn to the Church.

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late Mrs. Grace R. Atkins of Brooklyn. There are other legacies representing substantial sums also in sight, all of which, with the other amounts, will be used to swell the endowment, which has passed the mark of one-third of a million. A large part of this sum has come in during the past two years.

The annual report of the Foundation shows that there were treated in St. John's Hospital 1,053 patients; there were cared for in the Home for the Aged 60 men and women, and in the Orphan House 94 children, while the Home for the Blind has 17 inmates.

DIOCESAN MEETINGS OF THE WOMAN'S AUXILIARY.

DALLAS.—The Woman's Auxiliary of the diocese held its annual meeting during the sessions of the diocesan convention. Eight parish branches were represented, and reports showed a large increase of both gifts and interest over any previous year. Mrs. J. S. Thatcher presided; Mrs. Theodore Wallace read a paper on "The Social Side of Our Visit to Richmond"; Mrs. W. B. Robinson spoke on "The Triennial gatherings of Diocesan Officers," with especial reference to the triennial service at Richmond. Officers to serve the next three years were elected as follows: President, Mrs. J. S. Thatcher, Dallas; First Vice-President, Mrs. B. B. Ramage, Fort Worth; Second Vice-President, Mrs. William Clarkson, Corsicana; Treasurer, Mrs. A. J. Free, Dallas. Mrs. George Beggs made an earnest appeal for All Saints' Hospital, Fort Worth, and the needs of various missions were considered and methods determined upon to aid them. A reception at St. Mary's College ended the programme.

DELAWARE.—The Junior Auxiliary of the diocese held its annual meeting in Trinity Church, Wilmington, Saturday, May 23d. The rector, the Rev. P. M. Kirkus, conducted the service and made a brief address on the Missionary's Message. The Rev. Jules M. Prevost then spoke on Alaskan Missions, describing his entrance on his work and many encouraging features of it now. The various branches then made their yearly reports, and the president gave hers. Mrs. Dr. George C. Hall gracefully eulogized the late Bishop, whose interest in the Auxiliary was always so helpful. The Auxiliary's offerings were \$220.52 in money. A number of boxes were sent at Christmas, and the Lenten box was sent to Dr. Driggs, Alaska. The total value of the year's work was \$434.41. The Babies' Branch, with a membership of 160, gave \$113.

MISSISSIPPI.—Good progress was shown at the annual convention, which was held from May 16th to 18th, the first day being utilized for a devotional preparation. The business session was inaugurated on the 17th with an address by Miss Emery, and the afternoon was devoted to the Juniors, who had made a fine showing. At the evening service addresses were made on "Work Among the Oneida Indians," by the Rev. Walter Grubb, and on "The Work Among the Miners of Nevada," by the Rev. J. C. Johnes. Reports showed five new branches organized during the year, and contributions of all departments \$2,300. The officers were all re-elected, and the office of honorary president was created for Mrs. Thompson, widow of the late Bishop. Miss Emery was in attendance at each session, and her helpful words gave encouragement to all.

OHIO.—A congregation of women, which entirely filled Grace Church, Cleveland, gathered on May 19th for the annual convention of the diocese of Ohio. At 10 o'clock there was a celebration of the Holy Communion. The address by the Bishop was on the subject of "Unity." At the business session Mrs. W. A. Leonard presided. The reports of the officers, particularly that of the diocesan secretary, Mrs. Verna L. Bates, showed



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The Holy Eucharist

With Other Occasional Papers. By the Rev. P. N. WAGGETT, S.S.J.E. Cloth, \$1.25 net. Postage 10 cents.

Father Waggett has here grouped in one volume an address on the Holy Eucharist, delivered some years ago, with four others on the same subject. There are also papers on other topics of very great interest, making a handsome volume of 260 pages, with a very full index of every topic.

New Book of American History by the Bishop of London

The Early English Colonies in America

A Summary of the Lecture by the RT. HON. AND RT. REV. ARTHUR FOLEY WINNINGTON INGRAM, D.D., LORD BISHOP OF LONDON, with Additional Notes and Illustrations, delivered at the Richmond Auditorium, Virginia, October 4, 1907. Transcribed by Sadler Phillips, author of *Fulham Palace*. With a preface by the Bishop of London. Price, \$2.00 net. Postage 15 cts.

This volume contains, first, the historical address in regard to his researches in American Colonial History delivered in Richmond last October by the Bishop of London, and, in much greater detail, a reprint of an abundance of documents relating to the same period which were hitherto unpublished and which were discovered among the official papers of Fulham Palace. These are edited by the Bishop's chaplain, the Rev. Sadler Phillips. There are also eight illustrations from such original documents. The book is an essential to every historical library and will be a source of interest to many a casual reader.

The Poetical Works of the Rev. H. F. Lyte, M.A., Author of "Abide with Me"

Edited, with a biographical sketch, by the Rev. JOHN APPLEYARD. Cloth, 376 pages, price, \$2.00 net. Postage 15 cts.

One reading this volume will wonder that Mr. Lyte's reputation should rest so exclusively on his one hymn, "Abide With Me." This volume of his poems shows innumerable others that would seem equally entitled to fame. The volume will, no doubt, be cordially welcomed.

The Commonwealth of Man

By ROBERT AFTON HOLLAND, D.D., D.C.L. Cloth, \$1.00 net. Postage 10 cts.

"The pen of the writer is keen and epigrammatic, and its defence of Church and State is a rather refreshing one after the mass of ill-digested socialism and agitation of labor which it is the fate of the present century to have to listen to.—*Hartford Courant*."

"The Commonwealth of Man' is the work of a true scholar; it is dignified, almost prophetic in tone; and in its presentation of spiritual truths, in its grand, monastic conception of existence in part and whole as one Being, it is a philosophy of life which may well be studied by all."—*Boston Transcript*.

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The Young Churchman Co., Milwaukee, Wis.

a most encouraging growth in the diocese during the past year. At the afternoon session Dean Du Moulin of Trinity Cathedral delivered a forceful address on "The Need of the Missionary Motive in the Parish Life."

ST. ELISABETH'S CLERGY DEPOSED.

THE BISHOP OF PENNSYLVANIA has, it is reported, deposed the lately retired clergy of St. Elisabeth's Church, Philadelphia, Fathers McGarvey, McClellan, Cowl, and Hayward. Of these clergymen the Rev. William McGarvey, D.D., was graduated at the General Theological Seminary with the degree of B.D. in 1887, receiving from Nashotah that of D.D. in 1904. He was ordained deacon in 1886 by the Bishop of New York and priest in the same year by the late Bishop Seymour. For the first ten years of his ministry he was assistant to the late Dr. Henry R. Percival of the Church of the Evangelists, Philadelphia, and from 1896 until two weeks ago, rector of St. Elisabeth's Church, Philadelphia. In 1891 he was largely instrumental in the formation of the "Congregation of the Companions of the Holy Saviour," which gathered together a number of priests living a celibate life, only a part of whom were in the mother house. Dr. McGarvey was chaplain general of the Sisters of St. Mary from 1902 until a few months ago. He is the author of a number of important liturgical and doctrinal works, chief of which are *Liturgiae Americanae*, *The Doctrine of the Church of England on the Real Presence*, and, in collaboration with the Rev. C. P. A. Burnett, *Ceremonics of the Mass*. Dr. McGarvey's influence had been very widespread among Catholic Churchmen and his defection causes much sadness among them.

The Rev. Maurice L. Cowl is a graduate of Trinity College, Hartford, and of the Berkeley Divinity School, and was ordained by the late Bishop John Williams of Connecticut as deacon in 1887 and as priest in 1888. His diaconate was spent as assistant at Holy Trinity, Middletown, Conn., after which he was, with Dr. McGarvey, an assistant at the Evangelists, Philadelphia, until the formation of St. Elisabeth's parish in 1888, when he became assistant there, succeeding to the rectorship in 1892, but becoming assistant again to Dr. McGarvey, who became rector in 1896.

The Rev. William L. Hayward is the son of a priest and was graduated at Nashotah in 1894, being ordained deacon in 1893 and priest in 1894 by the late Bishop Nicholson. His earlier work was in the diocese of Milwaukee and in 1896 he became associated with the other clergy at St. Elisabeth's, Philadelphia.

The Rev. William H. McClellan was graduated at the University of Pennsylvania and at the General Theological Seminary, taking the degree of B.D. from the latter in 1902, after which he was ordained by the Bishop Coadjutor of Pennsylvania. His brief ministry has been spent entirely at St. Elisabeth's.

HISTORICAL SKETCH OF OLD COLONIAL CHURCH.

AT OLD St. Peter's Church, New Kent county, diocese of Virginia, a handsome double stained glass window was dedicated on Sunday, May 17th. It was erected in memory of Captain Edward Bacon and his wife (Ann Lyddall) by Mrs. A. J. Perry of Washington and other descendants. Captain Bacon was one of the early colonists, was a captain of militia, and a vestryman of St. Peter's parish about 1700.

St. Peter's Church is one of the oldest and most interesting of the nineteen old Colonial churches in the diocese. It was built about 1700, at a cost of 146,000 pounds of tobacco. One of its early rectors, the Rev. David Mossum of Newburyport, Conn., was

the first native-born American ordained as priest of the Church of England. He officiated at the wedding of George Washington and Mrs. Martha Custis (as well as at her former marriage), and it is claimed by many historians that the wedding took place in St. Peter's Church. The present building was used by the Union soldiers as a stable during the Civil War; but has been restored and kept up at the expense of the few faithful parishioners, and is now in a very good state of preservation.

The sermon at the dedication was preached by the Rev. Guy D. Christian, who has been in charge of St. Peter's for a year and a half.

A NEW ST. MARTIN'S-IN-THE-FIELDS.

THE CORNERSTONE has been laid of St. Martin-in-the-Fields, a chapel to be in the parish of Christ Church, West Haven, Conn., situated in the proximity of Savin Rock, the pleasure focus of southern New England. It is to be constructed from material from the old Christ Church, West Haven, recently superseded by the new stone church. The building will have a peculiarly sentimental interest, inasmuch as it will continue to be the oldest church building of any kind in the state of Connecticut, the original Christ Church from which this is taken having been erected in the year 1739. It has been determined to build only as money for the purpose comes in. The framework is erected and unless further means become available the work will soon have to stop. About \$3,000 more is needed to complete the building, or \$2,000 if the chancel is to be omitted. The parish of Christ Church has just erected its new church and in doing so has been strained to the utmost financially, but even so far it has been very generous to this cause. The cornerstone bears the interesting double date of 1739 and 1908. The peculiar name of St. Martin-in-the-Fields given to it is the name of the church in London where were ordained three men from Yale College in the year 1723, whose determination to seek episcopal orders started this church as a native movement in Connecticut. Two of the three men—namely, Dr. Samuel Johnson and Daniel Brown—were West Haven men. The land for the chapel was given as a memorial to Dr. Johnson and the name of the chapel then suggested itself.

DR. TALKS OF FOOD. Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good, rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

NO SKIN LEFT ON BODY

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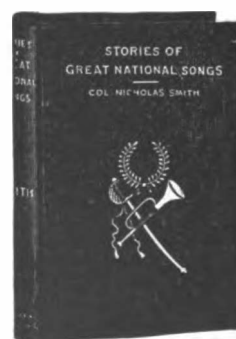
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The Young Churchman Co.
Milwaukee, Wis.

COURT DECISION ASSURES NEW CHURCH AT WILLIMANTIC, CONN.

ST. PAUL'S CHURCH, Willimantic, Conn., is to receive \$20,000, with interest, from the estate of the late Lucy H. Boardman of New Haven. When Mrs. Boardman died she left about \$1,000,000 to Church and charitable institutions, mostly in the diocese. The note making the gift to St. Paul's was contested, and a decision has just been handed down by Judge A. T. Rorabach with the result named above. With this money and other funds, amounting in all to \$31,000, a new stone church will be built. The present organization is as a mission, the property being owned by the Missionary Society of Connecticut, and is ministered to by the Rev. Richard D. Hatch, missionary in charge, to whose arduous efforts great credit is due for the results achieved. The mission is about the most important in the diocese, and is conducted on definite Catholic lines.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Clergy Planning Summer Outings—Death of Mr. Samuel Chambers of Fox Lake—Founders' Day at Kemper Hall, Kenosha.

WITH THE advent of warm weather those of the Milwaukee city clergy who can get away are looking forward to the summer vacations. The Rev. Frederick Edwards and family will spend July and August in New Brunswick, and the Rev. William Austin Smith and family will occupy their summer cottage at Peabody, Mass.

MR. SAMUEL CHAMBERS of Fox Lake died on Tuesday, May 19th. He was the warden of Christ Church, and was highly respected.

LAST MONDAY was observed, as usual, as Founders' Day at Kemper Hall, when the Bishop was celebrant at the high celebration and the Rev. Marmaduke Hare of Davenport, Ia., preached the sermon.

PENNSYLVANIA.

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

Death at Germantown—Notes.

ST. PETER'S CHURCH, Germantown, has lost, in the death of Stephen Greene, which occurred on May 21st, one of its most active and influential laymen. One of Mr. Greene's daughters is the wife of the Rev. Joseph Hayman, assistant at St. Peter's. The burial office was rendered over the body at St. Peter's on Monday, May 25th, the rector, the Rev. Stewart P. Keeling, officiating.

A SERIES of services and functions lasting from May 28th to May 31st are to be held at St. Augustine's mission for colored people, Philadelphia, in joint commemoration of the fourth anniversary of the founding of the mission and the twenty-fifth anniversary of the ordination of the missionary in charge—the Rev. Henry S. McDuffey.

A COMMITTEE of three clergymen residing in Bucks county has reported to the Germantown Convocation, by whom it was appointed, that there is an excellent field and opportunity for planting the Church at Morrisville, opposite the city of Trenton, N. J., separated by the Delaware river, which is the dividing line between the two States.

THE CONGREGATION of the Orthodox Greek Church is desirous and has offered to purchase All Saints' Church at Twelfth and Fitzwater Streets, Philadelphia, whose vestry has for some time been considering the desirability of a change of location.

UTAH.

FRANKLIN S. SPALDING, D.D., Miss. Bp.

Rev. Dr. Lloyd Addresses the Woman's Auxiliary at Salt Lake City.

THE REV. DR. LLOYD, general secretary of the Domestic and Foreign Missionary Society,

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was in Salt Lake City on the Fourth Sunday after Easter, and preached in the Cathedral and in St. Paul's Church. He addressed a well attended meeting of the Woman's Auxiliary and also a meeting of men. While in the city Dr. Lloyd was the guest of the Bishop, who accompanied him on the trip to Portland to attend the Eighth Department Conference.

WASHINGTON.

Meeting of the Diocesan Sunday-School Institute—Service for Cathedral Foundation Builders—Personal.

THE SUNDAY SCHOOL INSTITUTE of the diocese held its regular meeting on Tuesday, May 19th, at Epiphany parish hall, and though a severe rain storm was at its height, 114 teachers and their friends and several of the clergy were in attendance. The Rev. C. S. Abbott, Jr., delivered a strong address on the "Problem of the Boy in the Sunday School." The eleventh annual rally of Sunday schools will be held on the Fifth Sunday after Easter at the Church of the Epiphany.

THERE WAS a largely attended meeting of the Washington Clericus at the University Club, Monday afternoon, when the Clericus was the guest of the Rev. Dr. George Williamson Smith. Aside from the usual routine an excellent paper was read on "Unity," by the Rev. W. M. Morgan-Jones.

ARRANGEMENTS have been made for the Foundation Builders' service at 4 P. M., on the feast of the Ascension, on the Cathedral Close. This service will mark the beginning of the building of the great national Cathedral, and will, therefore, be of unusual interest to all Churchmen. The president of the Standing Committee, the Rev. Dr. R. H. McKim, will make an address, and the sermon will be preached by the Rev. C. C. Pierce, D.D., rector of St. Matthew's, Philadelphia. It is also hoped that Bishop Paret of Maryland will be present and preside.

VACATIONS among the rectors are beginning. The Rev. W. M. Morgan-Jones departs for Europe about June 6th. In his absence the Rev. W. C. Butler will be in charge of the Church of Our Saviour, Brookland, D. C.

EDUCATIONAL.

[Continued from Page 184.]

June 3d, at 10 A. M.; the sermon in the chapel will be by the Rev. Horace Fuller, rector of old Trinity Church, Oxford. After the annual banquet and business meeting held in the afternoon, an essay will be read by the Rev. J. Sanders Reed, D.D. The commencement will be held at the Church of the Saviour on Thursday, June 4th, when the sermon will be delivered by the Rev. James De Wolf Perry, D.D. The graduation class numbers ten and the ordinations by Bishop Whitaker will be held in St. James' Church, Twenty-second and Walnut Streets, on Whitsunday, June 7th.

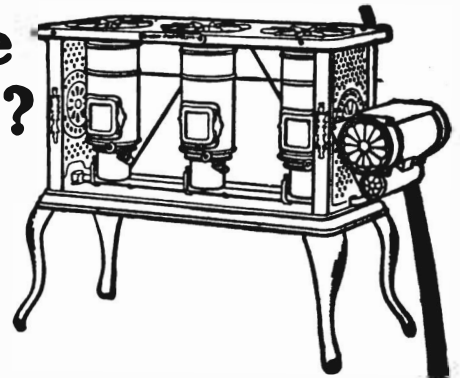
THE COMMENCEMENT of St. John's Military School, Salina, Kan., will be held on June 2nd.

THE CLOSING exercises of the 38th year of St. Agnes' School, Albany, were held May 19th. A notably large number of alumni were in attendance. Eight young ladies were graduated.

AT THE regular annual meeting of the Convocation of the alumni of Nashotah House, held in Shelton Hall, Nashotah House, on Thursday, May 21st, the following named officers were elected: Warden, the Rev. B. Talbot Rogers, D.D., Grafton Hall, Fond du Lac, Wis.; treasurer, the Rev. James F. Kieb, Green Bay, Wis.; Secretary, the Rev. Samuel W. Day, B.D., West Allis, Milwaukee, Wis.; Directors, in addition to the above named officers: The Rev. Nile W. Heermans, B.D., DeKalb, Ill.; the Rev. Henry Willmann, Janesville, Wis.

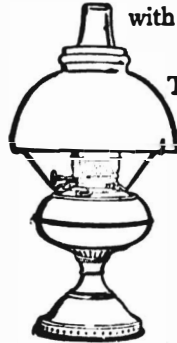
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