

The Living Church

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No. 1

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✂ An Appeal for Our Work in Mexico ✂

THE Bishop of Albany recently returned from a visit to Mexico, made at the request of the Presiding Bishop and seconded by the Board of Managers. His report on the conditions and needs of the Church in that country may be read in the April number of *The Spirit of Missions*. He asks that special offerings be made.

The Bishop has succeeded in obtaining the money necessary to release the Church of San Jose de Gracia in the City of Mexico from its encumbrance, and has obtained also about two thousand dollars towards the money which is very urgently needed to pay off the indebtedness upon the property in Puebla, and towards the necessary expense of making the church building in Mexico available, partly for worship and partly for the use of the students of the seminary. He is appealing now for six thousand dollars more to accomplish these two ends.

In addition to these special contributions, a reliable and regular income is needed for the annual maintenance of the whole work in Mexico. Many of the earlier friends and supporters of this work have died; others must take up and help to carry on the work. The Board of Managers has decided to take this work under its more direct care and supervision, and now appeals to our whole Church for prompt and liberal aid.

The Hooker Orphanage is continuing its excellent work under efficient administration. In furnishing well-trained Christian teachers for the schools of Mexico it is exerting a wide influence. Its buildings require prompt repairs and should be enlarged in order to meet the demands made for the admission and accommodation of pupils. A native clergy, together with a

corps of Christian workers, are in the field and for the work's sake are enduring severe hardships and privations, which are intensified by our failure to provide a regular and reliable support. They and the people are looking to us for guidance and for sympathy, to be extended until they gain sufficient strength to stand alone, unaided. This open door, set before us in a sister republic which borders on our own, presents to us a remarkable opportunity, and lays on us a weighty responsibility.

As the Bishop of Albany writes, "It would clearly be wrong, to the verge of impossibility and crime, to think of withdrawing our hands from the effort of this work now. We have gone too far to make it justifiable in any way to recede from the maintenance of what has already been begun. It would be betraying the confidence of the people, who are more and more coming to trust us and to look forward to the sure position of a complete organization."

We commend this work to the prayerful and thoughtful consideration of all our Church people, and appeal for prompt and liberal offerings, asking that each who reads this appeal will send something for this cause, plainly designating the purpose for which the offering is sent, to Mr. George C. Thomas, Treasurer, Church Missions House, 281 Fourth Avenue, New York.

On behalf of the Board of Managers,
GEORGE WORTHINGTON,
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JAS. DE W. PERRY,
WM. BAYARD CUTTING,
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News and Notes



AFTER several years' ventilation of the subject of the revision of the Confession of Faith, among Presbyterians, action seems now to be forthcoming. It will be remembered that special efforts were made by the committee appointed by the General Assembly three years ago, to discover what were the views of Presbyterians in all parts of the country in regard to revision. Having obtained such information, the committee has now, it is stated, agreed upon a unanimous report to be submitted to the next General Assembly which meets in Philadelphia on the 16th inst. This action looks toward the appointment of a new committee which shall prepare a brief summary of the Presbyterian Faith, bearing the same relation to the Confession that the shorter catechism bears to the longer catechism, in order to state more fully and more clearly the doctrines of the Presbyterian Church on the subjects of predestination, the love of God for all men, missions, and the Holy Spirit. It is expected that this new statement will not be taken as repealing the statements in the old Confession, which are now recognized as unnecessarily harsh and as giving offense to the Christian spirit. For our part we congratulate our Presbyterian brethren on the unanimity with which their committee has been able to agree upon the line of action to be taken. It would seem to us, however, as though the change must still necessitate, in the minds of people, the conviction that the statements in the Confession are either true or false. If they are true in all their harshness and rigor, then it seems as unnecessary as it is undesirable to issue a separate statement on the same subject. If they are false, then unhappily the whole Presbyterian scheme, to establish

which, the fathers in the sixteenth century abandoned the Church of England, is likely to be false. Presbyterianism without Calvinism is such a contradiction in terms that it can hardly be conceived of as a possibility. Yet if Calvinism is to be removed, why may not Presbyterians at the same time consider the possibility of letting by-gones be by-gones, and come back to their old allegiance to the episcopate of nineteen centuries, in the Church founded by our Blessed Lord?

A LESSON in Temperance may easily be learned from the fate of Mrs. Nation, if it be true that she has become violently insane. Mrs. Nation met intemperance with intemperance. She is herself a victim of the crime which she denounced in others. And as delirium tremens is the result of continued intemperance in drink, so is insanity the result of continued intemperance in language and even in violent thought. Mrs. Nation was no doubt perfectly sincere; but she is none the less an example of the awful fate of one who permits uncontrolled passion to obtain the upper hand over her intellectual and spiritual nature. Thus may she perhaps teach by the object lesson of her own fate, the *real* temperance of the Christian, which is to hold in check *all* the bodily impulses, cravings, and passions—which unhappily Mrs. Nation, in the days of her sanity, had not learned to do, and must now, therefore, pay the terrible penalty of her intemperance, as must the drunkard pay his.

THE ENDLESS CHAIN continues to exist in China. The diplomats cannot agree upon the amount of damages to claim, the

foreign armies cannot leave until the indemnity is paid or guaranteed, the Court will not return to Peking until the foreigners leave, and the Powers will not trust China to maintain order until the Court returns. So the deadlock continues, enlivened from time to time by punitive expeditions or debates upon indemnity. In the meantime the cost of foreign occupation increases day by day with nobody but the Powers to blame for it, and the end even yet is not in sight. China indeed deserves the worst that can happen to her, so far as she is concerned; but this does not excuse the Powers for their criminal negligence in delaying their terms of final settlement; nor does it conduce to the peace and quietness which the Powers are nominally unanimous in seeking.

THE CHANGE in the social as well as the legal position of the Roman body in England is well exemplified by the fact that on Thursday of this week, the King had made an appointment to receive Cardinal Vaughan, together with all the Roman Catholic Bishops and peers in England, the latter including the Duke of Norfolk, the Marquis of Ripon, and several peers of lesser degree. The prelates were all to be robed in their ceremonial vestments and it was expected that Cardinal Vaughan would present an address of congratulation to the King on his accession to the throne, prior to which he would kneel and kiss the King's hand in token of his allegiance. All this recalls the day, only a half century ago, when the Italian hierarchy in England was merely tolerated, the Bishops being forbidden by law to style themselves by the titles of their Dioceses. Moreover, it recalls the strange incongruity of those who maintain that the Pope is rightly entitled to a temporal sovereignty which in fact he no longer possesses, while at the same time they do homage to a King whose very throne depends upon the denial of such sovereignty. The world really moves, and both England and Rome have changed since the days when a Pope excommunicated Queen Elizabeth and gave her kingdom to a Spanish prince.

BRIEF MENTION.

THE OBJECT the average American has in view is to get rich and then move somewhere else to live.

THE REV. MR. PARKHURST, of New York, says, "the people are tired of crusades, raids, and investigations." He ought to have discovered that the people are also tired of the raiders, the preachers who propose to reform the world in six easy lessons, the crusaders of every sex who get to themselves notoriety for a brief space and then sink into eternal *nirvana*. Nothing needs to be reformed more than these reformers, especially those who can preach better than they can do anything else—practise, for instance. We would have a better world if the cobbler would stick to his last.

UNITED STATES MINISTER CONGER, who honored his country and himself by his heroism during the Peking siege, says: "There were really no acts on the part of the missionaries that were not entirely justified, when the circumstances are known. The missionaries did not loot. The missionaries there found 2,000 destitute men and women on their hands. There was no government, no organized authority. Property was taken in order to succor hundreds of suffering and destitute Chinese whose lives the original owners of the property had been laboring to destroy. I am prepared to justify the conduct of the American missionaries before the siege and after the siege." Minister Conger again shows himself to be a brave man by contradicting the statements of Mark Twain, who, being in this country, was at a safe distance from Peking, and could beat gongs of slander without danger to himself. But Conger is a serious inan as well as brave, and Twain has sometimes appeared to be humorous, and most so when he tries to be serious.

IN VIEW of what is stated above, it would seem that our friend Mark Twain is now under obligation to explain how and why his information and opinion are better than those of Mr. Conger. Still, poor Mark is not alone in this dilemma. We remember that a number of people who had never been within many miles of Fond du Lac, once took it upon themselves to declare positively what was done there, and then to express warm opinions concerning what should be done about it. Those who make railing accusations must bear in mind that a day comes when proof must be forthcoming, or they themselves must occupy an unpleasant position. Anarchy is really not very plentiful in God's world, and to charge it is apt to re-act unpleasantly upon oneself. Humorists and others must bear in mind, even if they

are obliged to obtain practical demonstration in order to assure themselves of the fact, that there is a certain generic similarity between foreign missionaries, domestic Bishops, and a buzz saw.

HELEN KELLER, the noted blind and deaf girl, can hear and see more than most people. Here is a nugget of good sense about college life—a striking commentary on the almost universal superficiality of modern scholarship and literature. This is the age of the ten cent magazine, and "there's millions in it":

"It is impossible, I think," she says, "to read four or five different books in different languages and treating of widely different subjects on one day and not lose sight of the end for which one reads—mental stimulus and enrichment. When one reads hurriedly and promiscuously one's mind becomes encumbered with a lot of choice bric-a-brac for which there is little use.

"Just now my mind is so full of heterogeneous matter that I most despair of ever being able to put it in order. Whenever I enter the region that was the kingdom of my mind I feel like the proverbial bull in the china closet. A thousand odds and ends of knowledge come crashing about my head like hailstones, and when I try to escape them theme-goblins and college-nixies of all sorts pursue me until I wish—may I be forgiven the wicked wish—that I might smash the idols I came to worship."

THE PAPERS make sad work of it in their learned disquisitions on copes and mitres. One of them in a tone that says, "We are the people to settle a little question like this!" decides that Bishops may wear "mitres or chimeres"—which all Anglican Bishops who have been wearing chimeres for several centuries will hail as a precious privilege granted them by the daily papers. As to the liberty graciously granted them to wear mitres, they will be less grateful because they can perpetrate "ritual anarchy" much easier and cheaper by wearing silk caps (bought on the train), mortar-boards, zucchetts, four-cornered nondescripts in purple velvet, plug-hats, derbys, tam-o'-shanters, and the like, "for the sake of a brief indulgence in vainglorious apparel." All this Falstaffian vanity of head-gear pleaseth, no doubt, that legal mind which in an Eastern paper solemnly declares that Bishops "may not lawfully ransack mediæval garrets for worm-eaten vesture in which to array themselves." Another paper says, "Probably mitre-wearing will not become a rage." True, but it has put some people into a rage who can stand mortar-boards and tam-o'-shanters without a murmur; but mitres—never!

THE St. Paul *Globe* thinks that when "gambling for money invades the household and is, as appears now to be the case to some considerable extent in New York City, practised for the promotion of Church undertakings, it is rather a severe satire on our public morality that no general sentiment of opposition to professional gambling should prevail. The satire is rather sharpened when it is reflected that the classes among whom the gambling habit is found prevalent have been exceptionally active of late in movements for the social and moral betterment of the poorer tenement population." But the editor does not seem to have noted that much of the humanitarianism of the day is a temporary fad of the social sets, put on for a season just as the Gainsborough hat will soon be put on. No love at the bottom of it all, except the love of novelty. No moral basis, else they would not gamble. But then, more's the pity, gambling is the common vice, from penny "craps" to million-dollar "corners." If the men who don't go to church gamble all the week, is it any wonder that their wives contract the bad ways of their husbands, and salve their consciences by turning their winnings (or a percentage of them) into the collection?

THERE ARE TIMES when strong language is justified, and the following from a recent sermon is very fitting to these times:

"Better were it to be Judas giving the kiss of betrayal for thirty pieces of silver—perchance he repented of that—than to stand under the meridian light of this age and take the gold of hire from churches organized to proclaim His divinity, and at the same time in brilliant sophism denying that claim. I would rather be the dying malefactor who, upon first acquaintanceship under these strangest of circumstances, acknowledged Him Lord, than to be one of those who, after long knowledge of the nobility of His work and the divinity of His mission, shall surrender Him to treachery of rhetoric."

Now read the following strong language from an editorial in the Chicago *Daily Chronicle*:

"The pulpit appears to be gravitating toward a type of oral magazine, to discuss literature, art, politics, economics, travel,

æsthetics, novels, kitchen gardening, costumes, speculations, poetry, domestic science—everything except the gospel. Men get a superabundance of all these things in the newspapers, the weeklies and monthlies, nor do they find that when the average pulpiteer addresses himself to philosophy, science, statesmanship, or art, he has anything to say which, if new, is valuable, or, if old, was not said better long ago. . . . More virility in the pulpit, a return to gospel preaching, might bring about a better human balance in the pews."

On the other hand it must be said that the press is not without blame, for, notoriously, it reports the sermons that are freakish, faddish, and sensational—"everything except the gospel."

THE UNION THEOLOGICAL SEMINARY cut loose from the Presbyterians some years since and is now turning out men chock full of every sort of doctrine. It is stated that four graduates of this year have been refused ordination to the ministry by the examining boards of their respective denominations. Of these failures to qualify one occurred before the Worcester Central Association of Congregational ministers, one before the Elizabeth Association of Congregational ministers, and two before the Westchester presbytery. It is stated on excellent authority that all were due more or less to the so-called unorthodox opinions of the candidates. In the Westchester presbytery they were given six months to reflect. In the Elizabeth case, as reported, the subject of evolution was touched on, and the candidate seemed to be much more fluent on evolution than on theology. He was asked whether evolution was consistent with holy writ, and replied in the negative. He did not seem particularly anxious to square his convictions with scriptural teaching. He even ventured to explain parts of the Old Testament as of legendary origin. The Worcester case was also a conflict over the question of the ultimate appeal, whether to the Bible or to conscience. The candidate was unable to find sufficient ground for a positive belief in immortality, although he would not deny the possibility of immortality. Upon being asked how he explained the evident belief of Christ and of St. Paul in immortality, he replied that he did not feel compelled to agree with Christ or Paul at any point at which his convictions led in the opposite direction. Accordingly, he was refused a license to preach, and was given six months to reflect.

Dr. Briggs, a priest of this Church, is one of the professors at the Union Seminary.

MR. FRANKLIN MACVEAGH delivered, April 3d, before the Chicago Historical Society an address on Father Marquette. A member of our own communion, his breadth of interest and his words of appreciation are not restrained because of religious differences, as the following quotation demonstrates:

"Let us not misconceive the spirit and lives of the French missionaries in North America because of our familiarity with present missionary ideas and conditions. We can hardly say too much in praise of contemporary missionaries, but conditions have changed. Marquette and his compeers traveled on snowshoes when they did not go barefoot; they lived on moss when they could not luxuriously feast upon pounded maize; they lived in bark huts when fortunate enough to sleep indoors; and they died of labor and exposure when they were not murdered by the Indians. Their missions, therefore, existed without great revenues; and the most they asked of their friends at home was prayers for the souls they had come to save.

"Nor let us fail to conceive the phenomenal nobleness of these Frenchmen because they were heroes and martyrs in the name of a Church that may not be ours, and which expresses itself in ways that we may not prefer. Whosoever Church it is and whosoever it is not, it is at least a great Church beyond compare; and it has in its history splendid epochs, when it commanded greater self-sacrifice and higher endeavor than Christianity has otherwise known since its first lofty days. One such epoch, raised distinctly above the level of the centuries, was the epoch of the French Jesuits in North America. They were the elect of a society which had a first claim upon the most fervent souls. The records of humanity will be sought in vain for the story of purer lives, of more steadfast apostleship, or of sterner martyrdoms. Jogues, Bressani, Daniel, Brebeuf, Lalemant, Garnier, Marquette, living and dying, illustrated the loftiest virtue in the world. No praise is too extravagant; no language is too sacred to apply to them. They were a "Glorious Company of Apostles"; they were a "Noble Army of Martyrs." SHAQUE.

THIS is an age of benevolence and charity; but no man has a right to be benevolent towards iniquity nor charitable towards sin. There is such a thing as paying a premium on ungodliness.

LONDON LETTER.

LONDON, April 16, 1901.

THE Rev. Charles Bigg, D.D., rector of Fenny Compton, Warwickshire, and Honorary Canon of Worcester, has been appointed by the Crown to be Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church, in succession to the late Dr. Bright. The appointment must strike many as a rather singular one, for the new Professor, who is now somewhat advanced in years, has never figured as an historian, while he can hardly be considered a positive Churchman. Dr. Bigg, who is the son of a Manchester merchant, graduated with honors from Christ Church, Oxford, and was ordained priest in 1864. Until going to Fenny Compton in '87 he was second classical master at Cheltenham College, head master of Brighton College, and Bampton Lecturer in '86; while subsequently Examining Chaplain to the late Dr. Creighton during his episcopate both at Peterborough and London. His contributions to literature consist of several editions of some of the Greek classics, an edition each of St. Augustine's *Confessions*, and the *Imitation*, a work on *Neo-Platonism*, and his interesting Bampton Lectures on *The Christian Platonists of Alexandria*. Dr. Bigg, it may be remembered, was one of the members of the Round Table Conference at Fulham Palace, though not participating prominently in its debates. The Canonry attached to the Regius Professorship is worth £1,500 a year, with a pleasant house and garden in Peckwater Quadrangle.

At the meeting of the Bishop Creighton memorial committee on April 4—the Mansion House fund then amounting to £2,525—it was definitely decided that a standing figure of the late Bishop, in Carrara marble, with a suitable pedestal, should be executed by Mr. Hamo Thornycroft, R.A., and placed in the south choir aisle of St. Paul's Cathedral, at some spot to be selected by the Dean and chapter. The cost of the statue would be £1,800, while the sum of £800 would about cover the cost of the portraits for Fulham Palace and the National Portrait Gallery. A specially influential committee has been formed to promote a separate fund for the Professorship of History memorial, but so far the scheme has failed to elicit a liberal response. At a previous meeting of the Mansion House committee it was authoritatively stated that, while the provision made by Dr. Creighton for his family would have been sufficient had he lived to see the education of his children completed, there were still three to be educated, and for that object outside assistance would be gratefully accepted. Two of the livery companies of the City, the merchant tailors and clothiers, have already voted £105 each towards the education of the three youngest children of the family. The late Bishop's will, made in 1877 while he was vicar of Embleton, has been sworn for probate purposes at Somerset House at a sum slightly in excess of £29,000 net personalty, about one-half of which consisting of life policy moneys. The following donations, among others, have been received towards the memorial fund: The Archbishop of Canterbury, £25; the United States Ambassador, £20; the Lord Chief Justice of England, £25; and Mr. and Mrs. Humphrey Ward, £31 10s.

A memorial chapel to the late Mr. and Mrs. Gladstone, which will also serve as a shrine for a recumbent effigy of them both, is to be erected at Hawarden Church by the members of their family. It is proposed to remove the organ from where it now stands, on the north side of the chancel, in order to make room for the chapel, which will be octagonal in shape, with groined roof and stained glass windows, and costing about £1,500. Sir William Richmond, R.A., is to be entrusted with the execution of the effigies.

The Rev. Mr. Fenton, of West Brooking, Dartington, Devon, writes to *The Standard* to say that the late Sir John Stainer once informed him that he himself reserved his "Sevenfold Amen" exclusively for the service of the Holy Eucharist.

A stained glass memorial window, designed by Mr. Kempe, has just been erected in Winchester Cathedral to Miss Austin, the novelist, who died in Winchester in 1817, whose body rests in the north aisle of the nave and nearly opposite the chantry of the great William of Wykeham. Hitherto the only memorial of her in the Cathedral, besides the black marble slab over her grave, consisted of a brass mural tablet, with an inscription well nigh illegible. The two central figures in the new window, which is one of six lights in the perpendicular style of the nave of the Cathedral, represent King David and St. John the Evangelist, who holds open the Book of his Gospel, while the

four attendant figures delineate the sons of Korah, holding labels, with verses both in Latin and English, from the Psalms. Jane Austin, declared Sir Walter Scott, could do the "exquisite touch which renders ordinary, commonplace things and characters interesting," while he himself could only do the "big bow-wow strain."

Dean Farrar, upon returning to Canterbury in Holy Week, after an illness in London of several weeks' duration, suffered a relapse on Easter Even, and has been seriously unwell again, though he is now thought to be convalescent.

A protest, signed by the churchwarden and 275 other members of St. Bartholomew's, Brighton, the signatures being men only, and many of them "artisans and laborers," some having been "rescued from unbelief and irreligion," has been forwarded to the Bishop of Chichester against the attempt his Lordship is now making to force the Archbishops' "Opinion" on the clergy of that church. The liturgical use of incense, it is stated, has existed at St. Bartholomew's for 15 years, without any protest whatever from the late Bishop, Dr. Durnford, or from the present Bishop until quite lately. Dr. Wilberforce is a pretty strong character, and a better Churchman than many of his episcopal colleagues, but it appears that he is not strong enough to withstand our English Hildebrand. It would, indeed, be deplorable for the Catholic cause in Brighton if incense should be abandoned at such a church as St. Bartholomew's. On Easter Day it was used liturgically at five churches in that great Sussex Church town.

The chapel erected in connection with the new Archbishopal Palace at Canterbury, from designs by the architect to the Ecclesiastical Commissioners, was consecrated by His Grace the Archbishop last week. The interior, of black and white Sicilian marble and carved oak, with paneled roof, has two rows of stalls on each side, carved in oak, the ends being ornamented with figures of all the Archbishops from St. Augustine to the late Dr. Benson. Really it is somewhat difficult to see how the present Archbishop could clear himself from the odious charge of "medievalism" that might be properly brought against him from going back to Canterbury to reside!

At the Easter vestry meeting of the parish of Otterbourne it was unanimously resolved to raise a "lasting memorial" to the late Miss Yonge, and that "the place of all others for such memorial" is undoubtedly the village where "from her birth to her death" she lived; and further that, "considering the influence which Miss Yonge exercised by her writings wherever the Eng-

she worshipped daily for so many years, and beneath the shadow of whose walls her body rests." The representatives of Charlotte M. Yonge (*The Guardian* states), have entrusted her friend, Miss Christabel R. Coleridge of Cheyne, Torquay, Devon, with the loving labor of preparing a biography of her. Otterbourne Church, which cost about £3,000, dates from the first decade of the Oxford Movement, when "nobody," as Miss Yonge stated in her *MS.* account of the church, "knew anything about church building"; though every detail was "studied and often drawn (by her father) on the principles of military drawing." In those days, however, it was "considered a wonder," and a "little



THE FORMER HOME OF CHARLOTTE M. YONGE.

picture" of it appeared in the *British Critic*. The carvings, mostly old, were procured from curiosity shops. The decorative scripture texts across the glass in the windows are in Latin, in accordance with the Rev. Mr. Keble's wish that "ancient usage" should be followed. Upon the objection being raised that they "would not be understood," he answered that "a little difficulty in discovering the sense made the more impression."

Rumors have been current of late that both the Archbishop of York and the Bishop of Worcester contemplate resigning their sees, also that open air preaching, as in the days of "Paul's Cross," was about to be resumed at St. Paul's; but they all three lack official confirmation.

J. G. HALL.

[BY CABLE.]

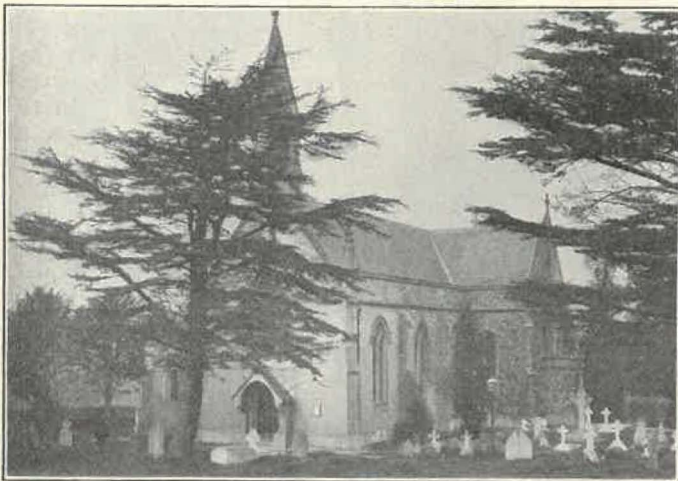
THE DEATH of the Very Rev. William Clavell Ingram, D.D., Dean of Peterborough, occurred on April 26th. Dr. Ingram was a devotional writer of considerable note, the author of a book entitled *Happiness in the Spiritual Life*, which was published in 1891, and was also select preacher in 1893 at Cambridge, of which university he was a graduate. He was appointed honorary canon of Peterborough in 1887 and became Dean in 1892.

NEW YORK LETTER.

ADVANTAGES IN THE EAST.

THE Rev. H. P. Nichols has been rector of Holy Trinity, Harlem, for a year and a half, coming there from St. Mark's, Minneapolis. Speaking for THE LIVING CHURCH he said that Holy Trinity is a different parish from what its founders expected it would be. He says this, not because the parish is not prosperous, for it is united, is making progress in paying off its heavy debt, and all of its organizations are active.

"Holy Trinity is to be, not a parish of the well-to-do householders who desire a family church, but a parish made up of dwellers in apartments. When the church was planned it was supposed that Harlem would be, for many years at least, the residence section of the rich. It was this supposition that made the vestry of that time consent to a large indebtedness. But Harlem is more and more a down-town section. The best-to-do people move to the country, or go down into Fifth Avenue. We must depend upon dwellers in flats; upon the many rather than upon the few. The development of this and similar parishes must be along increased services, and a greatly enlarged clergy staff. At present we have a rector, a curate, and one parish visitor. But what can they do among 1,250 communicants and 1,000 children? Fully three-fourths of these children have parents who are not in the Church. We need a curate who will look after them and nobody else. Our interest bill is at present \$6,000 a year, a sum far too large for the people who must soon be depended on to maintain this parish. Hence we are striving with all our might



OTTERBOURNE CHURCH.

X

[Miss Yonge's grave is beneath the large cross near the mark X.

lish language is spoken," the memorial should be of "so widespread a character that an appeal should be made to the whole of the English speaking race." It is likewise urged by the Rev. Mr. Brock, formerly vicar of Otterbourne, in the correspondence columns of *The Times*, that the "principal memorial" should be "directly connected" with Otterbourne. "Qualified by her gifts and talents to mix," he said, "with the highest literary society of the land, she preferred, like the Jewish matron of old, to dwell with her own people." His first wish would be that the village Church school, wherein Miss Yonge taught "three generations of Otterbourne children," should receive a "permanent endowment," which (had it been carried out in her lifetime) would have been to her a "deep cause of joy and thankfulness." But if not that, then the filling in with stained glass the remaining windows in the church "which she loved so well, where

to pay off our debt, and then to amass an endowment. At least the debt must be paid, and paid as soon as possible, if Holy Trinity is to perform the work in this part of New York which its founders intended it should. There are a vast number of people here. Our services are crowded, and so are our Sunday School rooms.

"Compared with conditions in the West, it seems to me the Church is here more in touch with the people than it is there. This is due to several causes. The active work of some famous parishes here; its historic character; its leadership beginning with Bishop Provoost and coming down to the two Potters; and its preponderance in numbers. For example, there is a wedding or a funeral in a family not connected with any church. In the West a large majority of such cases turn intuitively to the Methodist, or if in Minneapolis, to the Presbyterian body perhaps. Here almost all turn to the Church as the natural thing to do. Out of acquaintances thus formed, Church attendance and often Church membership follows. The incidents serve as doors into new fields. I think the Church in Minnesota was in touch with the people, due in large measure to the personality of Bishop Whipple. But I think nowhere else, so far as I know, is it in so close touch as in New York. Certainly nowhere else are its proportionate numbers so overwhelming, and its public influence so commanding, as in New York. The Bishop of the Diocese said to me the other day that the sizes of Confirmation classes presented to him were never so great as this year, and upon inquiry he had found a large proportion of such new accessions coming to the Church from other religious bodies; coming because they found in the Church a stability, a historic position, a service, which they found nowhere else. From my more limited observation, I think conditions in Harlem are correctly described by the Bishop."

DR. RAINSFORD ON MISSIONARIES.

The Rev. Dr. W. S. Rainsford of St. George's Church dined with the credit men of New York one evening last week, and in his speech referred to the missionary situation in China. He was not reported as having mentioned Mark Twain, but the position he took was most severe upon what Mr. Clemens has been saying and writing. Growing vehement, he characterized as "damn rot" the criticism that has been levelled against these missionaries.

"The clergyman's life is so tense that there is more need than there used to be of the idealist. I have no sympathy with the narrow-minded clergyman, for he has less excuse for that failing than most people, as he has more time for study and more time to learn about the various classes of men. Because men have much work to do is all the more reason why they should try to keep alive the ideal side of their natures.

"The clergyman is no worse than other men, and he is no better. I wish I could stop here to say something in behalf of those missionaries in China, about whom—pardon me, a clergyman, for the expression—so much damned rot has been uttered. Just as soon as men cease to have golden dreams, just so soon will life be far less worth living than it is to-day. True, the clergyman is not the only one in this work, but he is typical.

"I want you business men to organize—not only for your business, but to do good in this world. You want to do good. But you say: 'Let's do good alone; there is no need of Church.' Consider, though, that the old maxim, 'United we stand, divided we fall,' holds good in this as in other cases. You've got to associate to do good, to keep your ideals, and this association must be the Church, whether it be the Christian or the Jewish or any other Church. You will recognize your mistake, if you do not do as I say, when you see your son doing the same thing you are doing now."

Without exception the principal city newspapers contain editorials upon the speech. Without exception, too, they pay high tribute to the position of St. George's and of its rector. And then they deplore his use of such language, and add that such appearances by such a man do more harm than good to the cause of religion.

LONG ISLAND MISSIONS.

The Archdeaconry of Queens and Nassau met on the 24th inst. at St. Joseph's, Queens. In spite of the rain the church was filled. A feature of the business session was the improved relation before a body of women who have formerly labored independently, toward the Archdeaconry, whose active auxiliary they now become. The meeting was opened by a celebration of the Holy Communion. At the afternoon conference Archdeacon Bryan presided, and addresses were made by the Rev. H. D. Waller on "Missions of Parishes," by the Rev. Dr. Arthur Lowndes on "Cathedral Missions," by Eugene M. Camp of Manhattan on "The Economy of Church Extension," especially in suburban districts, and by Governor L. Bradford Prince of New Mexico upon Organization. Governor Prince was a member of the Brotherhood of St. George's Church, Flushing, back in the sixties, and it was to this Brotherhood that the Bishop appealed for help in carrying on the initial work at Queens. The Brotherhood responded, and a few years later raised \$1,500 toward making the mission permanent. The Governor's point

was that if there had not been a Brotherhood, St. Joseph's, Queens, might not have been saved. He felt as a young man the need of organization in the Diocese, and it delighted him to come back and find in splendid working order the very Archdeaconry and other machinery that he, as a young man, so sorely felt the need of. He referred to the handsome church in which he was speaking, and said that when he and others saved the old Methodist building by purchase, so they could have a place to worship in, he had not permitted himself to think of such progress as has actually been made. St. Joseph's is now a Cathedral mission.

It was reported to the meeting that the Pennsylvania Railroad, or a coterie of men in control of it, who have bought the Long Island road and intend to develop Long Beach into a second Atlantic City, have approached the Archdeaconry concerning services at the Beach. It seems that under former ownership a small frame chapel was erected, designed for Church services, but through some circumstance, various people have been holding services there, Romanists included. Now the projectors want the Church to come into its own. Not only so, but they offer a handsome site free, and some financial assistance toward the erection of a church in keeping with the new order of things there. The Archdeaconry voted to take such steps towards the acceptance of the offer as it could.

THE "OLD GUARD."

The Rev. John Huske, assistant at St. Thomas' Church, preached the sermon on the occasion of the 75th anniversary of the Old Guard, a military organization of veterans which is at the top of social New York. St. Thomas' was filled, and among other things Mr. Huske said:

"Preserve the Christian home. The home is the nursery of the State. Good home life makes good national life. Here I believe we are in danger now. Home life is on the wane. Our life in great cities makes us crowd together too much. I am under the impression that there is a natural affinity between apartment houses and divorce, and divorce is one of the worst evils that threatens society to-day. Men who have fought battles have right here in this city a struggle that is worthy of the best valor. Right here you can wield influence in favor of honesty and integrity in the administration of the affairs of the city. I thus speak because you are true New Yorkers, of the bone and sinew."

THE CHURCH CLUB.

The annual meeting of the Church Club discussed once more the subject of a Diocese of Manila. Capt. Alfred T. Mahan read the report that advocated the sending of a memorial to the General Convention and suggested the raising of an endowment by the various Church Clubs. Bishop Potter, General James H. Wilson, Chaplain Pierce, and the Rev. Percy S. Grant were the speakers. The Bishop thought much time should be given to consideration of the subject, and suggested leaving the decision to a committee of the House of Bishops. Chaplain Pierce thought the move would be welcomed by the natives. General Wilson favored financial support, and Mr. Grant seconded him. The memorial was adopted, and the following officers of the Club were chosen: President, George McCulloch Miller; Vice Presidents, S. Nicholson Kane, Chas. C. Haight, and Capt. Alfred T. Mahan; Secretary, Robert G. Hone; and Treasurer, Henry W. Munroe.

A WORD to the pastors and people which may help both. First, the clergyman does not work for money and can not be paid by money, or he is unfit for his office. Second, notwithstanding this, he must have money and the people he works for must give it. Why? Because otherwise he can not do the work. That is to say, the support he receives is not pay for his labor, in the mercantile sense, but simply a means to enable him to go on laboring. The labor is the end, both with him and with his people. He must have means to live while he labors, and that is the meaning of supporting him.—*Bishop Thompson.*

WAITING to be of service is the sure way of missing the service altogether. There is no waiting one's chance in the life of true service. Opportunities throng the path of every-day routine. Every one is susceptible of greater joy. Every one has a burden, often to be lightened by an understanding look, a tactful word, a sense of companionship. But we wait, and offer none of these, because we are not quick to see, and we want to do something notable and striking when we do serve. Meanwhile a whole brood of opportunities is born, and dies. Let us be—not wait to be—of service.—*Christian Advocate.*

"LOVE not money nor the world; use them, only, and they will serve you; but if you love them, you will serve them, which will debase your spirit, as well as offend the Lord?"

✂ The Church at Work ✂

CHURCH TOTAL ABSTINENCE LEAGUE.

THE CHURCH TOTAL ABSTINENCE LEAGUE held its annual meeting at the Diocesan house April 22nd. The Rev. Dr. F. W. Tomkins, of Philadelphia, presided. The object and work of the League were informally discussed by the President, the Rev. Dr. Shinn, the Rev. Messrs. Rand, Yeames, George, and Raymond. A constitution was read and approved. By-laws for parochial branches were then voted upon, and accepted.

The first Sunday in Advent was chosen as the League's corporate communion Sunday. The Rev. George W. Shinn, D. D., of Newton, has written mass leaflets for the League. The Rev. Dr. Clendenin, of New York City, and the Rev. W. H. Van Allen, of Elmira, N. Y., are first and second Vice-Presidents.

This League will coöperate with the Church Temperance Society, though it is a separate organization. It requires of its members total abstinence from intoxicating liquors as beverages, and numbers among its supporters many of the clergy and laity.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Anniversary at Troy—The Bishop at Tuskegee.

THERE WERE two celebrations in Holy Cross Church, Troy, on Sunday, April 21st, at 8 and at 10:30 o'clock, to commemorate the birthday of the foundress of the church, Mrs. Mary Warren. The Rev. E. W. Babcock preached a sermon from the text in Proverbs: "She is not afraid of the snow for her household; for all her household are clothed with



CHURCH OF THE HOLY CROSS, TROY, N. Y.

scarlet." This is the inscription on the mantle in the school-room. Mr. Babcock paid a tribute to the memory of Mrs. Warren, and quoted passages from her diary. He also mentioned many incidents connected with the life of the Rev. Dr. J. Ireland Tucker, for fifty years rector of Holy Cross Church, and quoted from Dr. Tucker's memorial book. The Church of the Holy Cross was the first in the United States to introduce the choral service, and preaching in the surplice. It was also the first church in this city to use flowers in the church decorations. At this service the church was decorated with palms and ferns and potted plants. There was also

a handsome floral cross of roses and hyacinths on the altar. The predominating color was red, as the color of the school is scarlet. The Mary Warren Guild celebrated the sixteenth anniversary of the guild with a musical and literary entertainment at the Mary Warren Free Institute, on Monday evening.

AFTER VISITING the two parishes in Schenectady and confirming classes in both churches, on the Second Sunday after Easter, the Bishop, with Mrs. Doane, left for a short trip to Tuskegee, Ala., where the Bishop expected to be present at the dedication of the new building of the Tuskegee Institute, of which Booker Washington is at the head.

ARKANSAS.

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

Church Consecrated at Mammoth Spring.

ON TUESDAY, April 16th, a beautiful spring day, the Rt. Rev. Wm. M. Brown, D.D., Bishop of Arkansas, consecrated St. Andrew's Church, Mammoth Spring. For several years the church was burdened with a debt, but by the self-denials of the members of the congregation, assisted by the Bishop and other generous friends, the debt has recently been cleared, the edifice newly painted, the chancel beautifully appointed, and it is now one of the neatest and most Churchly buildings in the Diocese. The instrument of donation was read by Mr. P. P. B. Hynson, senior warden, and the sentence of consecration by the rector, the Rev. Edmund A. Neville. The Rev. Walter S. Trowbridge, rector of St. John's, Springfield, Mo., preached a most powerful sermon, which made a deep impression upon the large congregation which completely filled the church. At the close of the sermon, the rector presented a class to receive the rite of Confirmation. Besides the charge of St. Andrew's, Mammoth Spring, Mr. Neville has charge of six other parishes, extending into three Dioceses. The opportunity at the outposts of the Church in southwest Missouri and northern Arkansas for the ingathering of a rich harvest for Christ and His Church, is unique and full of blessed promise.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

Church Consecrated at Memphis—Convocation at Westmoreland.

THE CONSECRATION of Emmanuel Church, Memphis, took place Friday, April 12th. Promptly at 10 o'clock, Bishop Huntington, followed by the clergy, entered the building, reciting the 24th Psalm. After the exhortation and prayers, which were said by the Bishop, the sentence of consecration was read by the Rev. F. B. Keable, rector of Christ Church, Jordan, who is in charge of the Memphis mission. The rector of Grace Church, Syracuse, H. G. Coddington, delivered a very practical sermon from the text: "Thy Kingdom Come." Bishop Huntington celebrated the Holy Eucharist, and was assisted by the Rev. W. DeL. Wilson, Dean of the district. The day was bright and clear, and the church was completely filled with devout and rejoicing worshippers. The choir of Emmanuel Church was augmented by the choir of Christ Church, Jordan, and the singing was especially good.

The church is a wooden structure of gothic design, 23x50, with a tower 9x9 on the southeast corner. The tower is surmounted

by a large cross, which is plainly visible for several miles. The interior is finished in North Carolina pine, the pews and chancel furniture being of a dark color, forming a pleasing contrast. With the exception of \$90, the whole cost of the building—\$1,500—has been raised during the past twelve months; and of this amount, only \$150 was raised by entertainments.

THE SPRING MEETING of the Convocation of the Second district was held in Gethsemane Church, Westmoreland, April 23rd and 24th. At the opening service missionary addresses were made by the Rev. Messrs. J. B. Wicks, W. G. Bentley and A. E. Dunham. On Wednesday morning the Rev. E. L. Wells was the preacher. The report of the Dean, the Rev. E. H. Coley, was gratifying, and showed health and promise throughout the district. The Woman's Auxiliary of the district met with the Convocation and was well represented. The reports of the officers indicated wide-spread and growing interest in the Church's missionary work. The congratulations of the Convocation and the W. A. were extended to the Rev. A. W. Allen, minister-in-charge, and his devoted flock, not only for the hospitalities generously extended, but for improvements made in the church edifice, consisting of new choir next to the chancel (having been removed from a loft at east end of church), new carpet, furnace, etc., at an expense of \$250.

THE BISHOP has appointed Calvary Church, Utica, as the place for the next Convocation, June 11-12.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Convocations at Harrisburg and Catasauqua.

THE REGULAR spring Convocation of the Archdeaconry of Harrisburg was held in St. Stephen's Church, Harrisburg, on Tuesday and Wednesday, April 16, 17. The church, on which over \$3,000 has just been spent in additions to the vestry, etc., and to which another thousand has recently been given for improvements to the chancel, was handsomely decorated with a profusion of palms, spireas, and Easter lilies. The session opened with choral evensong on Tuesday, the officiant being the Rev. W. F. Shero, rector of St. John's, Lancaster. The sermon was preached by the Rev. A. S. Woodle, rector of Altoona, from the text St. John xx. 22, 23. About 25 clergy were present, and Bishop Talbot was in the chancel and gave the benediction. At the conclusion of the service, the large congregation adjourned to the rectory, where a reception was given to the Bishop and visiting clergy, refreshments being served by the local chapter of the Daughters of the King.

On Wednesday at 7:30 a. m. the Holy Communion was celebrated in St. Stephen's Church by the rector (Rev. Ernest F. Smith), assisted by Archdeacon Radcliffe. Matins was said later, and the chief service of the session took place at 10:30, when there was a choral celebration of the Holy Communion, and the Rev. Frank Thurber Cady, curate of St. Stephen's Church, was ordained to the Priesthood. The sermon was preached by the Rev. Alexander McMillan, rector of St. John's, Carlisle, who took the same text as the preacher of the evening before, and based on it a splendid description of the authority and dignity of the Priesthood. The rector presented the candidate and the Rev. Bert Foster, D.D., rector of Marietta, said the lit-

any. Bishop Armstrong's hymn, "O Thou who makest souls to shine," was sung as an Introit. Archdeacon Baker and Archdeacon Radcliffe were gospeller and epistoller respectively.

At the close of the Ordination Service, luncheon was served in the newly decorated and remodeled parish house by the ladies of St. Stephen's, and at its close the Bishop made one of his humorous speeches which more than repaid them for their trouble. The afternoon was devoted to literary exercises, but as some of the appointed speakers failed to appear, it was perhaps even more profitably spent in a discussion on Diocesan Mission work, opened by a speech by the Bishop, and a very able plea for centralization by the Rev. C. J. Wood, rector of York. The Ven. Archdeacon Baker read a thoughtful paper on "The Unpardonable Sin," which provoked considerable discussion. At 5 o'clock the clergy adjourned to the rectory where afternoon tea was served. At the later evensong, the office was sung by the Rev. O. H. Bridgman, rector of Mechanicsburg. Three admirable missionary addresses were given by the Rev. Messrs. W. R. Breed, Bert Foster, and Louis DeCormis, on the following texts:

I. Our Responsibility—"Am I my brother's keeper?" II. Our Resources—"What are they among so many?" III. Our Resolution—"How much owest thou unto my Lord?"

The Archdeacon of Harrisburg, after a brief address of thanks, gave the benediction, and brought a very successful convocation to a close.

THE SPRING SESSION of the Reading Archdeaconry met at Catasauqua (Rev. Geo. A. Green, priest-in-charge), the Ven. James P. Buxton presiding. At the first evensong, April 22nd, the Rev. Canon Witman was the preacher. Bishop Talbot blessed the new church and confirmed a class. Many of the clergy were present and the sacred edifice was packed. The following day, after the early Eucharist and matins, the business session took place, the several missionaries reporting. At lunch, literary exercises, consisting of a conference on practical subjects, took place. The Rev. M. A. Tolman led a discussion on "Parochial Calling," and the Rev. B. S. Sanders, on "The Holy Eucharist in the Life of the Parish." In the evening a missionary meeting with three addresses took place, prefaced by brief prayers. The subjects and speakers were: Diocesan Missions and the Duty of Each Congregation, by Archdeacon Radcliffe; "The Church for Americans," Dean Sterling; The Diocese the Unit of Church Life and Its Missionary Character, Bishop Talbot. Archdeacon Buxton as chairman of this Archdeaconry introduced the speakers.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

An Interesting Letter—Death of Dr. Hemmingway—Notes.

A COPY of a letter recently received by the rector of St. James' Church will, we feel sure, be of general interest now, and of historic interest in the annals of St. James' Church, in the years to come.

"Foreign Office, April 2nd, 1901.

"Sir—I have laid before the King my Sovereign the printed account of the service held at St. James' Church, Chicago, on the 2nd of February last, in memory of Her late Majesty, Queen Victoria, Empress of India, together with the address delivered by yourself on this sad occasion.

"I am commanded by the King to convey to you his sincere thanks for this expression of sympathy in the heavy loss which has fallen upon him and upon his subjects.

"I am, Sir,

"Your most obedient humble servant,
LANSDOWNE.

"The Reverend James S. Stone, D.D.,
"128 Rush St., Chicago."

ST. ANDREW'S PARISH, Chicago, has met with a great loss in the death of Dr. Hemmingway. He was a most generous giver and before failing health caused his withdrawal from much of the active work of the parish, he had served as vestryman, treasurer, and financial secretary of the church, and was always first in giving whatever aid he could, in the men's club and the Brotherhood.

IT IS WITH the deepest regret that the parishioners of Trinity Church have heard of their rector's decision to accept a call to St. James' Church, Philadelphia. Mr. Richardson has worked earnestly and faithfully, and has endeared himself alike to rich and poor. To the new parish we have only congratulations to offer.

ST. ANDREW'S PARISH, Downer's Grove, has been enabled to pay up all indebtedness through the generosity of Mr. John Oldfield, lately deceased, who left \$500. in his will for that purpose.

A CHAPTER of the Brotherhood of St. Andrew has been inaugurated at the Church of the Mediator, Morgan Park (Rev. Harold Morse, rector), during the past week. Messrs. Courtenay Barbour and James P. Pendleton made short addresses. Eight members were admitted.

THE REV. BENJ. F. MATRAU, who resigned the rectorship of St. Bartholomew's Church, Englewood, after ten years of hard work because his physicians enjoined rest, left the city unexpectedly for Florida, in order to save himself and his flock the pain of saying goodbye. Only the members of his family and those close to him knew of his intention.

Mr. Matrau is a native of Michigan, and after a theological course at Seabury, was ordained by Bishop Whipple to the diaconate in 1878, and by Bishop Robertson to the priesthood in 1879.

BISHOP McLAREN has vacated his late residence in Lakeview and with his family has taken lodgings in the Victoria Hotel, where he will remain until June, when he goes to the seashore, there remaining until he leaves for San Francisco at the time of General Convention. The house No. 1825 Roscoe St., which he has just given up, was formerly tenanted by the present Bishop of North Dakota while he was rector of St. Peter's, and after an occupancy of several years by Bishop McLaren, will still remain an episcopal residence as Bishop Anderson has moved into it.

THE 40th ANNIVERSARY of the ordination of the Rev. H. C. Kinney, which falls on Tuesday, May 9th, is to be observed by his brother priests of Chicago who have tendered him a luncheon in the clergy house, following a celebration of the Holy Communion at the Cathedral. Only five of the diocesan clergy outrank Mr. Kinney in the length of their ministry, these four being the Rev. Messrs. Gustav Unonius, the first graduate of Nashotah, who has resided in Sweden, his native land, for the past 30 years; H. J. Hiester, for more than 40 years incumbent at Farm Ridge; Clinton Locke, D.D., Dean of the Northeastern Deanery; T. D. Philipps, who is unattached; and F. M. Gregg, who antedates Mr. Kinney by a few months.

Mr. Kinney received his orders from the hand of Bishop Horatio Potter, who ordained him to the diaconate in 1861.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Death of Mrs. Hart—Episcopal Visitations—Gifts at La Junta.

WE LEARN with regret of the death of the wife of the Very Reverend Dean Hart of the Cathedral in Denver, which occurred on Thursday, April 18th.

THE BISHOP OF SALT LAKE has been spending some time in the Diocese making visita-

tions in the absence of the Bishop, who is still at Erie, Pa., in a broken condition of health. Bishop Leonard held an ordination, elsewhere described, on Low Sunday, at All Saints' Church, Denver, and was at Colorado Springs on Sunday, April 21st, confirming a class at Grace Church in the morning, where the offerings were given for the work in the Salt Lake Mission; and was at St. Stephen's in the afternoon, and in the evening at St. Andrew's, Manitou.

While an early return of Bishop Spalding to the Diocese is not anticipated, yet it is reported that his health is much improved.

A NEW ALTAR, chancel rail, and choir stalls have been placed in St. Andrew's Church, La Junta, and during Lent a vested choir was inaugurated. The mission of St. Andrew's (the Rev. W. H. Haupt, priest in charge), has passed a prosperous year and is in excellent condition.

EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

Vested Choir at Goldsboro—Kinston.

A VESTED CHOIR of over forty voices was installed at St. Stephen's Church, Goldsboro, on Palm Sunday. It was organized by the rector and partly trained by him. At the first appearance the Bishop made his visitation, and complimented the congregation on the great improvement in the music and the conduct of the service. The parish has grown rapidly in the past year, especially through Confirmations of adults, of whom the greater number have been men.

THE MISSIONARY work under the Rev. J. H. Griffith, Jr., is making rapid progress. Two mission churches are to be built soon. So is it at Kinston, the parish of Mr. Griffith, where will be built a church costing when completed \$10,000. A large part of the money has been secured; and the church will be built on the same location as the one recently destroyed by fire. The parish of Kinston is an active one in spite of their loss that would have paralysed many congregations.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, Jr., Bp. Coadj.

THE BISHOP of the Diocese was recently called East by the death of his sister-in-law, Mrs. Elizabeth R. Grafton, in New York.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Cathedral to be Consecrated.

THE GOOD NEWS has been announced that out of the debt of \$20,000 which hung over the Cathedral two years ago, there is now remaining only \$600, which latter is likely to be cleared in the near future. This large amount has been raised through the active efforts of Bishop Graves, Bishop Talbot, and Dean Cope, and the contributions have been largely made from the East. It is now expected that the debt will be completely paid off and that the consecration function may be arranged for Aug. 11th. It is hoped that at that time, in addition to the Bishop of Laramie, the Bishops of Colorado and Salt Lake and the Bishop Coadjutor of Nebraska, with possibly other Bishops, may be present.

LONG ISLAND.

A. N. LITTLEJOHN, D.D., LL.D., D.C.L., Bishop.

Processional Cross at The Atonement.

A PROCESSIONAL CROSS was given to the Church of the Atonement, Brooklyn (the Rev. E. H. Wellman, Ph. D., rector), on Easter Day, as a memorial to the father and mother of the giver. On the same day, there was also presented a red cassock and a cotta for the crucifer, who was to bear the cross in

procession. It is hoped that a reading room may shortly be fitted up in the parish house for the benefit of the members of the parish.

MARQUETTE.

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

Progress at Gladstone.

ON THE Second Sunday after Easter a handsome processional cross was given and used for the first time in the service at Trinity Church, Gladstone (Rev. A. H. Brook, missionary), the occasion being the visitation of the Bishop, who confirmed three persons and received one from the Roman communion. A vested choir appeared for the first time on Easter Day. The work at this point shows prosperity, the Sunday School having more than doubled the enrollment of last year, while the attendance at the Church services has increased nearly three-fold within the last few months. The rector also does much missionary work in adjacent villages.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Notes—Churchman's Club—Death of Wm. F. Koopman.

THE REV. DR. WILLIAM R. HUNTINGTON, rector of Grace Church, New York, preached Sunday morning, April 21st, at Christ Church, Baltimore, and in the evening at St. Mary's Church, Roland avenue, Hampden.

THE REV. W. W. BRANDER, assistant rector at St. Peter's Church, Druid Hill avenue and Lanvale street, who has been appointed chaplain in the United States Navy, preached his farewell sermon Sunday evening, April 21st. At the conclusion Mr. Brander received many of his friends in the vestry room of the church, where he bade them farewell. He has terminated his connection with the parish, but will remain in the city until he receives orders from Washington.

THE ST. GEORGE'S SOCIETY held its annual service at St. Michael and All Angels' Church Sunday night, April 21st. A sermon appropriate to the occasion was preached by the rector, the Rev. C. Ernest Smith. A choral evensong was given by the vested choir and the church was beautifully decorated with English and United States flags and potted plants. A very large congregation was present. The offertory was for the benefit of the Victoria Memorial Fund of the Society.

A FRIEND of the rector, the Rev. S. J. Morgan, of St. Andrew's Chapel, Davidsonville, has presented the church with a very handsome communion service.

THE VACANCY in the choir of St. Luke's Church made by the resignation of C. Hawthorne Carter, organist, will be filled by the appointment of William H. Whittingham. Mr. Whittingham will take charge of the St. Luke's choir May 1st, although it has not been announced whether his engagement is permanent. Mr. Whittingham was for a number of years organist of St. Paul's Church and left there about five years ago to take charge of the choir of the Church of the Redeemer, in Brooklyn. The rector of the Brooklyn church is the Rev. George C. Carter, also formerly of St. Paul's Church, whom Mr. Whittingham accompanied at the time of his acceptance of the new charge. Recently Mr. Whittingham resigned from the Church of the Redeemer and has been living at the home of his father, who is rector of St. Mark's Church, Cecil County. The organist is a nephew of the former Bishop of Maryland.

THE ANNUAL MEETING and election of officers of the Churchman's Club of the Diocese of Maryland, was held Tuesday night, April 23d, at the Lyceum parlors. The attendance was large and the affair was one of the most successful in the history of the club. A banquet was served on the third floor after the

business meeting had been held. Judge Henry D. Harlan, the newly elected President of the club, acted as toastmaster. The Rev. Dr. Floyd W. Tomkins of Holy Trinity Church, Philadelphia, the first speaker, spoke of the need for an active propagation by Churchmen of the idea of a personal God. Bishop Paret spoke upon the need of a greater knowledge of Church law among the laity, and said that while the laity in this country have far greater powers than those of England, they have less sound influence upon great questions, because of the comparatively small number who are versed in the history and theory of the law. Mr. J. B. Noel Wyatt delivered an interesting address upon Church architecture and the manner in which it typifies the character and age of the builders.

Following is a list of the officers elected for the ensuing year: President, Judge Henry D. Harlan, Emmanuel, Baltimore; First Vice-President, Blanchard Randall, St. Timothy's, Catonsville; Second Vice-President, Dr. Samuel C. Chew, Mount Calvary, Baltimore; Secretary, Edw. Guest Gibson, St. George's, Baltimore; Treasurer, John Glenn, Jr., Christ Church, Baltimore; Members of the Council, Richard C. Norris, Grace Church, Elkridge; Charles A. Martin, Grace Church, Baltimore; George C. Hildt, St. Peter's, Baltimore; William W. Chipchase, St. Michael and All Angels', Baltimore.

MR. WILLIAM FRANKLIN KOOPMAN, youngest son of Charles Frederick Koopman, Sr., of West Roxbury, Mass., died in Boston, Mass., on Thursday, April 25th, of spinal meningitis, after a brief illness. He was born in Freeport, Maine, February 4th, 1877, and was a graduate of the Roxbury Latin School in the class of 1895, and of Brown University in the class of 1899. Since the latter date he has been librarian of the Maryland Diocesan Library in Baltimore. He was a scholarly young man, and of noble character. He was a member of *Phi Beta Kappa* and *Kappa Sigma*.

MASSACHUSETTS.

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

Choir Festival—Crucifix Presented—Bishop Potter on Civil Service—Ware—Choir Guild.

THE 11th ANNUAL FESTIVAL of the Choir Guild was held at the Church of the Advent on Friday, April 19th. The service was a plainsong adaptation from the Ratisbon Gradual by J. Wallace Goodrich. The service was preceded by an introit as usual, and between the Epistle and Gospel was sung the Gradual, followed by the Sequence.

A LARGE bronze and ebony pulpit crucifix has been given to the Church of St. John the Evangelist, Boston, in loving memory of William Thornton Parker, A.M., M.D., one of the early members of the Church of the Advent, who worshipped there in 1840-50.

BISHOP POTTER delivered, on April 25th, an admirable address upon the place of the individual in good government, at Saunders' Theater, Cambridge, under the auspices of the Harvard Civil Service Reform. In a certain part he said:

"What have we got to have in order to get such a result as that? Legislation? Yes, of a certain kind. But behind the legislation an active, aggressive, alert public opinion. Consider the expeditious administration of India by judges who are known to the not over well disposed natives to be incorruptible. Think of the achievement of a government which can so manage its affairs that a lady is able to travel alone round the world wherever the British flag floats absolutely, unmolested. How is it done? Look at the Indian newspapers and see how freely officials are criticised in that country. Read the London *Times*, and see how often, whenever anything goes wrong, the Englishman writes to the papers. It is the infirmity of

our American mind that it is so constantly disposed to put up with wrong or faulty things. One cause is that we are all so busy; the other is that we all have private interests to look after."

THE REPORT of the City Board of Missions for the conventional year shows the board to be in an excellent condition. They paid out for charitable work over \$25,000.

TRINITY CHURCH, Ware, is now in a most prosperous condition. The debt, which five years ago was \$3,700, has now been paid through the energetic work of the rector, the Rev. Arthur Chase. Memorial Cathedral stalls of quartered oak have been given, which give an improved appearance to the chancel. The church building will be consecrated this summer, as soon as the Bishop of the Diocese can make the appointment.

MR. STAUNTON H. KING, the efficient manager of the Sailors' Haven, Charlestown, under the support of the City Board of Missions, has published the account of his conversion to Christianity, in the daily press. He became a Churchman from reading the Bible in the shell-room of the "Wabash."

THE FIRST SECTION of the Choir Guild sang the festival music at St. Paul's Church April 25th. The choirs which participated were St. Paul's and Emmanuel, Boston; St. Anne's, Lowell; Christ Church, Hyde Park, and St. James', New Bedford. Monk's Anthem, "The Day Is Past," "Lord God of Abraham," from *Elijah*, Stainer's Anthem, "Awake Thou That Sleepest," "Hail, Glorifying Light," by Martin, and Parker's *Te Deum* in E, were some of the selections sung. Mr. Warren A. Locke, the organist and choir master of St. Paul's was congratulated after the service upon his great success in the rendering of the music.

MISS ELTON, formerly in charge of the church rooms in Hamilton Place, has passed successfully through a painful operation upon the eyes, and will soon be able to carry on some kind of Church work.

THE REV. A. E. GEORGE delivered a special sermon before the St. George's Society on Sunday, April 21st, in St. Matthew's Church. All the local lodges attended in a body.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Death of Mrs. Seabrease.

ON APRIL 17th occurred the death of the wife of the Rev. A. W. Seabrease, rector of Trinity Church, Fort Wayne. Mrs. Seabrease was a daughter of the late Philip Rootes of Louisville, Ky.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.

Bishop's Visitations—Faude Memorial Service—The Deputation Plan—Death of Mrs. Holbrook—Church Club—Bishop Coadjutor Asked For.

BISHOP WHIPPLE has begun his visitations, as announced in advance, by Confirmation and celebration of the Holy Communion in the Cathedral at Faribault on April 21st. Next day he addressed the officers of the Woman's Auxiliary in St. Paul. On the 23d he admitted Miss Kinney as a deaconess and also preached and celebrated the Holy Communion in St. Paul's Church, Minneapolis. Each day during the same week he confirmed at least one class and on the 25th, St. Mark's Day, in the evening, he preached a memorial service in memory of the late Rev. Dr. Faude, at Gethsemane Church, Minneapolis. At this latter service the spacious building was crowded with those who felt a personal loss in the death of Dr. Faude. Beside the Bishop there were a number of clergy from St. Paul and Minneapolis in the chancel, and also Archdeacon Jenner of the Diocese of Fond du

(Continued on page 26.)

CHURCH GROWTH AND CHURCH CONCORD.

FROM THE CONVENTION ADDRESS OF THE RT. REV. WM. F. NICHOLS, D.D., BISHOP OF CALIFORNIA.

GREAT GRACE was one mark of the Pentecostal days of the Church. *With great power gave the Apostles witness of the resurrection of the Lord Jesus* was another. *The multitude of them that believed were of one heart and one soul* was another. The grace, the witness, the concord of a Church and of a Diocese are always the credentials to which we must give earnest heed lest at any time we should let them slip. When we measure Church life and progress by such standards it saves us from much of the fret and fume of passing agitations. We see that many burning questions are only bonfires after all and do not touch the real fabric of the Church. We note further that real concern should be reserved for that smell of smoke in the Church when smouldering danger may be indeed lurking about its structural beams and braces. And if we only stop to think soberly upon many contemporary matters of difference we shall be impressed, I think, with the fact that whatever be the heat developed over them there is practical concord in the underlying efforts of earnest men to secure for the Church its Apostolic tradition of great grace, great witnessing, and great "Godly union and concord." And just now we need to especially remember that we are not an hysterical but an historical Church. We need to pray the old prayer against "factious maintenance of groundless opinion." Upon considerations which bear upon the general outlook of the Church, I am not disposed at present to dwell. The General Convention, when it comes to us, will, in its deliberations, especially those upon its Constitutional and Canon law, project before us the fullest and latest and best working of the mind of the Church upon questions like that of marriage and divorce, and the righteous witnessing of the Church in the perils which so beset our National life.

But it is perhaps well that I should discuss frankly here some phases of Church life, which, owing to our isolation and absorption in so many practical problems, are somewhat peculiar to us in California. We have been saved in great measure from the evils of party spirit. Whatever were the other evils that Bishop Kip had to contend with, he rejoiced in the freedom from partisanship in this field. That blessing has been continued to us, and I am glad to believe still continues. Conditions are favorable for its healthy maintenance. There never has been here any lack, to be sure, of strong personal characteristics, or of positive and pronounced differences of view. But that is quite a different thing from pushing party spirit. Sturdy individual trait and ring of conviction are healthy and helpful and are signs of Church growth. Courteous interchange of opinion, however far apart the standpoints, and of criticism however set may be the ways, is like the rhythm of the old flail on the barn floor—the thumps are only thrashing out the grain for winnowing. All that we have had, and just because we are freer from party prodding from either extreme than many parts of our Communion, we are in a position to intelligently avail ourselves of all the best the Church has to offer from any camp. Truth and usage can stand on their merits the more hopefully without bias, without prejudice, and without party bolstering. Our Church life and character can the more readily take to itself the benefit of every really good thing for which anybody or any party stands. The leaven the woman took in the parable leavened the whole, and we are readily accessible to the working of any real leaven of the Kingdom. The thoroughness of its working may be said to be characteristic of California Churchmanship. The opportunity is a real one to make this even more decidedly a feature it seems to me. Indeed, we have in evidence many marks of that true breadth of Church scope and spirit which betokens the best traits of an inclusive Catholicity. For the Church of England, says Wake-man in his work on the Reformation, recently published: "Amid the jarring of creeds, the dogmatism of theologians, the fanaticism of partisans, which have done so much to weaken Christianity and desolate Europe since the sixteenth century, the Church of England has held consistently a middle course at the risk of inevitable misunderstanding and partial isolation, not because she seeks to unite two opposite systems, but because she believes that to combine the principles of liberty and authority without exaggeration, to leave to the human conscience the fullest moral responsibility consistent with the existence of a Divine revelation, to train the souls of mankind by patience and sympathy rather than by coercion and punishment, to handle the reins of discipline as gently as loyalty to a Divinely appointed

organization will permit, is to be true to the principles of the primitive Church and to be consonant with the methods of Christ Himself."

And your responsibility, my dear brethren of the clergy and laity, in perpetuating the real character of Catholic-minded inclusiveness in the Diocese, will be to rise above partisanship and the temptation to work for any "movement" more than you work for the interests of the whole Church of Jesus Christ. In the first place let all remember the golden sentence of Hooker: "There will come a time when three words uttered with charity and meekness shall receive a far more blessed reward than three thousand volumes written with the disdainful sharpness of wit." Next be on your guard against that narrow spirit of propaganda which mistakes the concordat of an inclusive spirit for the opportunity for party pickings, and rates the desire to assimilate every good of a movement as a weak or timid concession to the partisanship of it, and which inevitably introduces factors into a Diocese to disturb its order and its proper Diocesan economy by acting under the direction or advice of those outside who are willing to be as a busy-body in other men's matters, or at it is literally put by St. Peter (*ὡς ἀλλοτριεπίσκοπος*) *bishop-ing* it in other men's matters. That spirit, if we should ever yield to it, tends to close up other party groups, to segregate the clergy from the life, not to say the work of the Diocese, into a clique, and the congregations into a cult, and to hinder that concord which, I believe, is now in the Diocese of California, at once the secret and the promise of strength and healthy growth—a growth which, by the *Living Church Quarterly* statistics of the last ten years, shows an increase in the ratio of communicants in the State from 1 to every 124 of population in the State in 1890, to 1 to every 97 of population in 1900, and from 1 to every 101 of population of the city of San Francisco in 1890 to 1 to every 83 of the population in 1900.

Great grace, great witnessing for our Blessed Lord and Saviour, and great concord be our inspiration and our Catholic ideal with which to step into the vast possibilities of the new century and the stirrings of new worlds of Christian conquest on the Coast washed by the ocean that surges on our shores. "It was the saying of an old Greek in the very dawn of thought," says Dean Church, in one of his letters, "that men would meet with many surprises when they were dead. Perhaps one will be the recollection that when we were here we thought the ways of Almighty God so easy to argue about." But here and now, in our earthly life and work, in chancel, pew, Convention and Diocese, while we have time and before the night cometh, we may, to adopt other beautiful words in one of Dean Church's essays, catch something of "that sight of the unseen, that burning and inextinguishable love of an object beyond the veil, the new life inspired by the never-failing faith and the ever-growing love," and make these the real roots and springs of all we think or wish or do.

INCIDENTAL TOUCHES OF HUMOR IN BISHOP RICHARD H. WILMER'S MINISTRY

BY THE REV. JAMES R. WINCHESTER, D.D.

A CYNICAL gentleman, who prided himself upon the deeper spirituality of his own denomination, *i.e.*, the Presbyterian, abruptly cast his prejudice before the good Bishop in strong words, saying, "You Episcopalians lack the *Leaven*."

The Bishop replied, "And you Presbyterians lack the Twelve!"

There was a pause, as the Calvinistic mind slowly took in the idea, that the greater numeral may include the lesser, but the lesser can by no possible means comprehend the greater.

Traveling in a Mississippi steamer with a number of sociable Methodists, one of the ministers, appreciating the loneliness of the "Episcopal Bishop," kindly engaged him in conversation, and in due time remarked: "Why is it that in the South there are so many of our people and so few of yours?"

Bishop Wilmer, reading between the lines of egotism, answered: "Did you ever think, as you ascend in the natural world, there are fewer in the species? For example," he added, "there are many mosquitoes, and few eagles. Many mice, and few lions. Many minnows and few whales."

Not long afterward the Bishop received a peculiar request from his traveling companion, applying for orders in the Church, and adding as a reason: "I want to become an eagle." Of course the Bishop did all in his power to enable him to mount up on wings, above the swarming masses of earth.

A parishioner one day complained of "a buzzing in his head, like a swarm of bees." Mr. Wilmer jokingly said:

"I think Hive Syrup would do you good."

A few days later the gentleman, meeting his rector, said:

"I took the Hive Syrup, but the buzzing has not left."

Whereupon the young rector had to acknowledge his error upon the excuse of a pun. When the successor of Mr. Wilmer took the parish, he told a number of the amusing anecdotes connected with his predecessor, and unfortunately related this "Hive Syrup" experience in the home of the patient; and as "Dame Rumor" leaves the record, he found as a consequence, a swarm of bees about his head, which burst from the bonnets of the female members of the home. Better not be too loquacious as to our predecessors!

Meeting one of his friends, a clergyman, who had moved farther north and had become rather rotund, the Bishop greeted him by saying:

"I see you have changed your longitude, as well as your latitude."

'Twas Bishop Wilmer who, when going into a cemetery in Virginia, where he had lifetime memories, saw a stone erected by a husband to his wife, having a sentiment that was expressive of his experience; "The light of my life is gone." The Bishop seemed very sad, and was asked by a friend present, "What he thought of this monument to the wife?"

Knowing the husband had married again, he said: "I think he has struck another match."

The Bishop was fond of tobacco. It is said, as a vague rumor from the closed doors of the House of Bishops, that the Bishop of Fond du Lac introduced an anti-tobacco motion, which Bishop Wilmer, on account of deafness, failed to catch. Perceiving an interest coming over the House of Bishops, he asked: "What is the motion?" and was told "Anti-Tobacco."

"Who made it?" he asked.

"The Bishop of Fond du Lac," was the answer.

"*Fond of milk!*" replied the Bishop; and went on with his own reflections.

Bishop Wilmer asked me, in my early ministry: "Can you imagine yourself thankful at hearing profanity?"

I was rather shocked and surprised, when he told me of a passenger on a ship in a storm. He went to the captain time and again until he became annoying, as the captain knew there was no danger, and tried to assure him of his reasons. All argument being unavailing, the captain conducted the passenger to the opening out of which came words of profanity from the sailors. The captain said:

"Whenever you hear sailors swearing in time of storm there is no danger. Sailors are afraid to swear when they think the ship is in peril."

The passenger, with this assurance, went to his stateroom, where, becoming agitated in a little while, he returned to the mysterious hole and listened until he heard a word of profanity, and then exclaimed:

"I am thankful they are swearing still."

The parishioner, who suffered from depression, because of over-indulgence in creature comforts, and was told by her rector (Mr. Wilmer): "This kind goeth not out but by prayer and fasting," did not stop with this advice (as it now comes back to me through the Bishop's nephew, the Rev. C. B. Wilmer of Georgia). The old lady said:

"But, Mr. Wilmer, I have such sinking spells."

"An overloaded vessel is apt to have sinking spells," replied the young rector.

The ex-President of the Confederacy was a communicant for a short time of St. Lazarus' Church, Memphis, Tennessee, and his family were devoted to Bishop Wilmer. Whether this fact had anything to do with the following story I am not prepared to say. But Bishop Wilmer asked a conundrum:

"Why is the South like Lazarus?"

It went the newspaper rounds in those days of bitterness. Bishop Beckwith told me that he and Bishop Wilmer were guests of a gentleman in the East at a large dining. The host had a vague idea that the Bishop of Alabama had put forth a conundrum and insisted upon having it repeated. Bishop Wilmer objected, saying it would be discourteous. Being pressed the Bishop said:

"Upon one condition I will ask it, i.e., that you will not take any offense."

With this assurance granted, Bishop Wilmer asked: "Why is the South like Lazarus?"

There was a pause for an answer, and Bishop Wilmer had to give it: "Because licked by dogs!"

The host flushed and excitedly said:

"If such is your opinion of us, why do you Southern Bishops come North for money for your work?"

"Oh," said Bishop Wilmer, "the hair of the dog is said to be good for the bite."

The gentleman answered:

"That is so good I forgive you"; and from that moment good feeling prevailed among all, and no doubt kindly offerings came.

When Bishop Wilmer was rebuked by some one for saying so many sharp words in repartee, he said:

"If you only knew how many I keep back you would not blame me for the little I say!"

THE DANGERS OF DIVINITY SCHOOLS.

BY THE REV. ROLAND RINGWALT.

WE HAVE no desire to carp at any particular seminary, or to reflect on any school of thought. It is our purpose to say a few words to which we think nearly every clergyman will assent. Our point is certainly not a partisan one.

The young man who enters a divinity school is not exposed to the temptations which surround many colleges. But he is menaced by a serious danger—the danger of irreverence. Sacred subjects, the books of Scripture, the mysteries of the faith, are often spoken of in a light, flippant tone. One jesting allusion brings on another, and there is need to watch and pray lest one tread with shod feet on holy ground. An attack on the Faith as a whole or even upon one doctrine of the Faith, rouses a student's loyalty. Nevertheless, men who consider themselves loyal Churchmen, and who strive to be loyal in word and deed, sometimes fall into habits of careless speaking which must develop a tendency to lower spiritual planes.

Suppose that a boy is reared by devout parents. The only clergyman he knows is the rector of the parish, a mature and reverent man. During the later years of boyhood, the young fellow looks vaguely forward to the ministry; during his college life he determines to become a candidate, and at last he enters the seminary. At first there is a glow and delight on entering a school of the prophets. Then comes a chill. It is a fine autumn day, and half a dozen young men are together, presumably studying. They want to go out for a walk, but they must prepare for an examination in the Greek Testament. No one desires to be irreverent, and yet the sacred text is hastily coned, some ludicrous circumstance comes to mind, somebody tells a story about the oddities of a departed instructor, the main object is to get out of doors, and the book which a novelist called an "awful volume" is not handled with reverent awe. The youngest student feels a trifle conscience-stricken, but this sensitiveness exposes him to ridicule, and he first conceals and then loses it.

No one is always hungering and thirsting after knowledge. A seminarian wishes to dine with a friend, but he must read a certain quantity of Hebrew. The quaint sound of Hebrew words invites a jest, the complicated construction tries one's patience, an anecdote is told, and a chapter of Isaiah is treated with scant reverence. We have heard a student, at a seminary table, say: "I want a good book on old Jerry." He meant the prophet Jeremiah. The tendency to seek and quote scriptural conundrums is so widespread that few, if any, men pass through a seminary without being affected by it. Italians say, "The acolyte stands so near the altar that he has no reverence for the mysteries." Young men who have to be examined on the doctrines of the Faith are in danger of falling into school-boy levity. We have no wish to boast, and do not claim any right to throw stones at others. The hazard is one which every graduate of a seminary will recognize. If space permitted, we could give an instance drawn from a Roman Catholic institution, and one from a Puritan college. Surely no man at any of our seminaries can say: "This danger does not exist here!"

Men who prepare to enter divinity schools are frequently counseled to guard themselves against doctrinal laxity or covert skepticism. These counsels are timely. But the most orthodox faculty, the best library, the most stately services will not save a young man from irreverent speaking and thinking. Surely the prospective seminarian should look well to this danger.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

SUBJECT.—The words of the Lord Jesus as found in the Gospels of St. Matthew and St. John.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE LORD JESUS TEACHES USEFULNESS.

FOR THE FIFTH SUNDAY AFTER EASTER.

Catechism: XXV. Requirements. Text: St. Matt. xxv. 29. Scripture: St. Matt. xxv. 14-30.

FROM the Parable of the Ten Virgins, the lesson for Sunday last, we learned the value of watchful waiting for the promised return of our Master. Lest it should be thought that Christians have only to sit and watch, our Lord immediately added a further parable, that of the Talents. In the Parable of the Talents, the servants are represented as *working* for their Master. This, then, is the true waiting, this the right watching: work!

The story hinges upon the high and noble quality of loyalty to an unseen and absent master. A man, about to travel into a far country, leaves his affairs in the hands of trusted servants (verse 14). Upon one of them he bestows five talents (the talent was a large sum of money), upon another two, upon another one. The size of the trust in each case is measured by the capacity of the agent (each "according to his several ability"), and it seems to be understood between master and servant that the loan is for use.

"After a long time" the master returns (verse 19). The "five-talented" man is not ashamed to see him; so also the "two-talented" man. They have done their best, and by diligence have added handsomely to that which was loaned them. Both are rewarded, and are rewarded alike (vv. 21, 23), for they have been equally faithful, though their original endowments were not the same.

We can imagine how the "one-talented" man hangs back, and comes reluctantly to give an account of his stewardship. He has made not even the slightest effort to be faithful. We are sure that he has done this, not from honest fear lest his master's talent shall be lost, but rather from some motive not directly indicated in the parable: either sheer laziness, or else sulkiness and envy occasioned by the larger loans bestowed upon his fellow-servants. However, he makes fear his excuse (verse 25), and even charges his master with a degree of severity which leaves but a narrow margin of choice between the misfortune of losing and the crime of hiding. His craftiness has betrayed him. His master turns back upon him his insincere apology, somewhat like this: You thought I would require a large return from the loan; why, then, did you not bestir yourself and try to gain it? You expected that I would demand interest; how did you think that buried money could multiply and earn interest? (vv. 26, 27).

A judgment is passed upon the servants. The faithful two are rewarded abundantly (vv. 21, 23). From the unfaithful one the neglected talent is taken, and added to the endowment of him who has the ten (verse 28). "The privileges and gifts of God are not lost, but transferred from him who has abused them to one more worthy; from Esau to Jacob, from Saul to David, from Judas Iscariot to St. Matthias, from Israel to the Gentiles" (Isaac Williams). "Hold fast that which thou hast, that no man take thy crown" (Rev. iii. 13).

"The unprofitable servant," the man who simply did not try to do, is not only stripped of his possession, but is also severely punished: "Cast ye him into outer darkness; there shall be weeping and gnashing of teeth" (verse 30). Having buried his talent as useless, he himself is put away as useless; for "non-use leads to death, in the day when the indolent shall find both his power and his opportunity for doing good forever taken away from him."

This is a parable, which requires not only to be understood, but to be acted upon and lived up to in the Kingdom of Christ, by old and young alike. Our Master, in a sense, has taken His journey "into a far country." To us, His servants, He has given talents, powers, abilities, opportunities, for the vigorous use of which He will call us to account when He returns. What is His expectation: that we shall do nothing (wrap our talent in a napkin and bury it); that we shall merely "hold our own,"

adding nothing, from year to year, to our power and usefulness as Christians?

"He that hath ears to hear, let him hear" (St. Matt. xi. 15). These three great points have been indicated, as clearly set forth in this parable (*Pastor Pastorum*, pp. 316, 317):

I. "The rewards are proportioned, not to the amount of the original gifts, which stand for natural advantages, but to what has been obtained by *turning these gifts to good account*."

Let us take our illustration from the Sunday School: the youngest child in the infant class, just an *ordinary boy*, with a good will to do his best. He passes on from lower to higher grades, always doing his best, laying up knowledge and power for future usefulness. He never goes backward. Having been a faithful scholar, he becomes in time a faithful teacher; then, perhaps, his rector's helper, in some office of trust; then a vestryman, and a good one, too. He may have opportunity to go no further than this in the Church; but he has multiplied his talent; and, having multiplied his talent, so and in proportion will he be rewarded by his Master. Another may begin as a *very wonderful boy* and may become a Bishop. This parable tells us that the reward of these two will be the same, if in the same proportion they have multiplied God's gift to them, as in the case of the "five-talented" man and the "two-talented" man. Each has done his best; each has turned his gift to good account; the same "Well done!" for both, the same "Enter thou into the joy of thy Lord" (vv. 21, 23). The "one-talented" man, then, was mistaken, if he thought that he had no chance to win the crown. There was no more reason that he should bury his "one," than there was that his fellow-servant should bury his "five."

II. "What the servants are recompensed for is administrative efficiency, which shows that our Lord has in view for us active service in God's cause, and not self-improvement alone."

In simpler phrase, talent, power, ability, is to be kept bright, not by our sitting down apart and alone to polish it, but by our using it for Christ and for our fellow men in the Kingdom. The brightest metal is that which is kept most in circulation. The buried talent has to be polished; the used talent polishes itself. How plain it is from this parable that it is useless to give back to Christ only what he has given us; and that the "Well done!" is for those alone who, in doing what they can to-day, have strengthened themselves to do the more to-morrow.

III. "The reward of the faithful servants is not self-gratification, but promotion to wider governments."

This too is worth thinking of. We serve God, and in so doing we learn to love to serve. The very best reward that can be bestowed upon one who loves to serve, is larger opportunity to serve—just what Christ promises in this parable—"Thou hast been faithful over a few things, I will make thee ruler over many things" (verse 21). Keep on serving; thou hast done well; I promote thee from the care of talents to the government of cities (St. Luke xix. 17).

HAVE FAITH IN GOD.

HAVE FAITH in God; ah, restless heart, believe
God lives; He loves, waits to receive
Thy humble, whispered prayer.
At home, abroad, both morn and eve,
Rest; God is everywhere.

Have faith in God; He reigns in human hearts,
He guides, impels, and hope imparts
When clouds o'ershadow life.
When wild storms rage, when lightning darts,
He strengthens for the strife.

Have faith in God; the flowers call Him fair,
And breathe to Him their fragrant prayer.
All nature sounds His praise.
The silent stars in heaven declare
His goodness in unuttered lays.

Have faith in God; His truth shall conquer wrong;
Sin-burdened souls, take courage and be strong.
Life somewhere shall be love.
Sorrow and sin shall end in song.
Have faith in God above.

EMILY BEATRICE GNAGEY.

To DETHRONE Christianity from its place in the world to-day would be the act of a madman or a fool. Were it possible to do so, vast numbers of intelligent people, who now think themselves emancipated from it, would strive for its restoration, not at all because they thought it divine, but because they had come to realize, as they never had realized before, how necessary it was to the progress of the world.—*New York Tribune*.

Why we Graded Our School and How we Conduct it.

By ETHEL D. BROWN, M.D., of St. George's Sunday School, New York.

BEFORE answering the questions which give the title to this article, let me first tell you a little about the material of which our school is composed, not because I expect that anyone reading this will have a school just like it, but merely to show you how a graded system is flexible enough to meet all conditions and circumstances.

First for the scholars; they come chiefly from the tenement house homes of our German Protestant emigrants. These children get no religious training except as they get it from us. There is no family Church life, no going to the church with parents. If the parents go at all, the mother goes with some neighbor, and if the children go, they go with other children. The parents see that their children attend Sunday School until confirmed; after that the boy or girl is left free to attend church and school as it may see fit. The parent considers his or her work finished.

The parents, as a rule, do not read or write English; many do not even speak it. The children are bright, sharp, and quick, with the sharpness and quickness which comes with early contact with the world; but they have no intellectual training whatever except just what is gained in the public schools, and their school days are early over.

Our teachers are a much more varied class than our scholars. They range from the young tenement house girl trained up in our own school, to the fashionable matron. Our own young men and maidens make in some respects very good teachers. Their freedom from social engagements make them able to attend regularly the teachers' meetings and the session of the school, but on account of their long working hours they can do little visiting, and their teaching capacity is limited by their limited education. Still, they know their children, their temptations and trials, as no one from a different walk of life can do. The matron of comparative leisure has the advantages of culture and wealth, and time to visit; yet her many other engagements often prevent her attending the teachers' meetings, and there is the great drawback of her short stay in the city merely during the middle of the winter. Between these two come the self-supporting men and women, school teachers, music teachers, professional men and women, bringing a trained mind and a well prepared lesson to their classes, but with little time for visiting or teachers' meetings.

It is easy to see that with teachers of such varied capacities, a child left constantly with an inferior one would be very unevenly trained.

This introduction will explain why some minor details have perhaps only a local usefulness and yet at the same time shows how the system may be adjusted to meet other local requirements.

We graded our school because we put into our children's hands lessons that we required them to prepare. In our case at first they were the Blakslee Lessons, but the actual lessons were of minor importance; it was the fact of requiring home preparation. Just as soon as we began to expect our teachers to see that their scholars did the work for the Sunday School as they did for the secular, teachers began to come and say: "I have a boy in my class; he is as old as the other boys but he can not read and write as well as the other members of the class and is getting discouraged. I find he is in a lower grade in school than the rest of my boys and think it would be a good plan if he were in a class with boys of his own grade." The boy did not mind, if it were kindly done, for after he was once settled in the new class he found himself with the boys of his own grade in the school and with whom he could compete with some hope of success.

This process of irregular grading went on for about two years. By that time the majority of the teachers had gotten an idea of the advantages of a graded school and were eager for it. They realized that the Sunday School was a school, and not a place for social intercourse for an hour on Sunday morning. When we had reached this point we were fully ready to grade the school.

We divided our Junior Department, as we call it, into five grades, each grade having as many classes as was necessary to

give each teacher as many children as was the custom of the school; in our case it is ten. The children come to us from the Primary at eight years of age, just as they begin to read and should leave us in five years in time to be well settled in their classes in the Intermediate Department before they come up for Confirmation. Scholars are not confirmed in my department.

We could not alter our building so we had to adapt our grades and classes to it. Thus it happens that in one large room we have two grades, one using the right hand side of the room, the other the left. A stranger might think it would make little difference to the scholars which side of the room they sat on, but I assure you to the scholars the difference is great and real. Not having any room large enough for the next grade, we have had to put it into two rooms, calling one Jr. 3, the other Jr. 3b.; yet the scholars realize they are the same grade. It would be just as easy to put the entire department into one room if it were large enough, or if necessary, to divide it into twenty rooms. Of course each room must have some one in charge to see that every class has a teacher, and to help preserve order if necessary. If the room is not very large there is no reason why she should not teach a class; but if the room is very large it is well not to assign her any regular class, but to leave her free to take the class of any absent teacher.

Neither the arrangement of a building nor the absence of any building need deter one from grading a school, no matter what its size, be it fifteen or fifteen hundred.

Do we promote teachers and scholars? is the question you would probably like answered. We do not, although many schools do, and under some circumstances it is best.

The reasons we do not are these: First, because our inexperienced teachers get a certain degree of proficiency by going over the same grade of work; secondly, because as our teachers come from such varied walks of life our children are more evenly trained by contact with the different teachers than they would be by only coming under the influence of one person. You all know how one person influences you in one direction, while a different friend, although just as good, brings out a different element in your character. The school is primarily a school, the aim of which is to develop the scholars morally, spiritually, and mentally, and if necessary, other things must be sacrificed to gain that end. A third reason for changing the teachers comes from the fact that as the children go to church without older persons, we felt that if they found there familiar faces and some one to help them find their places, they would be more likely to come again; and with a change of teachers this is more likely to happen, as their circle of adult church-going friends is increased thereby. Of course this does away with the personal influence which comes of long association, but in a school like ours, where from the constant moving away of families, both the teaching staff and the scholars change frequently, this influence would be more in theory than in fact; and when the scholar reaches the Intermediate Department, which is before Confirmation, they keep their teachers, as the changes are not so frequent, the boys and girls being able to pay their own fare if they move up town, as they are now working.

We have of course the Girls' Friendly, King's Daughters, and kindred organizations, where the personal influence has free scope. Of course if in a school the personal influence was the chief thing needed, it might be the part of wisdom not to change the teachers; but in our case the parents send the scholars and we have the responsibility of their development while with us.

As yet we have not reached the stage of having definite different work for each grade, although I hope we will soon come to it. Jr. 5 and Jr. 4 (our lowest grades) have Bible stories, and in 4, the scholars begin to find the Bible references. Jr. 3, 2, and 1, have the same subject matter, only graded, the subject changing from year to year, the amount required for each grade remaining fixed.

This having the same subject matter facilitates the work of arranging the teachers' meetings, and is the great reason we have not changed to the other plan. We have tried to solve the teachers' meeting question by having the teachers meet in groups of from five to twenty, and go over the lesson together. One

teacher is held responsible for the meeting each week. She looks up the necessary geographical and historical points, going to the clergy if necessary. While this teacher is in charge, still all take part in the class, and with the clergy banished, a free discussion can usually be obtained. Not only the actual lesson can be taken up, but also any other questions in regard to the school that may come up.

I have not spoken of the Catechism, not because we do not think it of importance, but because it is of so much importance that it has a special service. Most of our mothers wish us to have a second session, "so as to keep the children off the street"; so at that afternoon service, held in the church building, we teach the Catechism, and the service is known as the "Junior Catechism Service." Having it in the church helps to form the habit of going to church. Giving it that name impresses the importance of the Catechism. We have also a short service in connection with it, thus supplementing the work done in the morning, in teaching the scholars to follow the service in their Prayer Books. If a parent does not wish a child to attend this second service, the parent may write and have the child excused; but then the child must be taught at home the portion of Catechism he would be taught at the service. Unless the scholar is so excused, he must attend both services.

While the Catechism is taught at this separate service, still questions on it are always included in the semi-annual examinations held in the Sunday School.

It may not be out of place to state who determines the scholar's fitness for promotion. This rests with the class teacher, for no one person in as large a school as ours could know all the scholars well enough to determine so important a matter. The teacher, besides the examination and class marks, has her own personal knowledge of the child to help her decide this point.

You may care to know what has been the result of this system in the department where it has been employed now for several years. Perhaps the best statement to make is that the department grows, and that in spite of the fact that the neighborhood is rapidly changing, the places left vacant by the moving away of the German Protestants being filled by Jews and Italians. The parents say they like the school because the children learn something; the children like it because there is a goal to reach. With the yearly breaking up of all the classes, and the change of teachers, has come a breaking up of all sets and factions. The teachers have gotten an interest in the school as a whole, and with this interest has come on the part of both teacher and scholar, an increase of loyalty to both school and Church.

THE CONSOLATION OF FORGIVENESS.

The Dean of Norwich contributes to *The Quiver* the second part of his paper on Christ, the Consoler, and touching on the consolation of forgiveness, he writes:—Forgiveness and the sense of it are among the earliest experiences of the consoled believer. These are accompanied and followed by spiritual trials, which arise from the presence in us and outside us of tendencies and of principles which challenge the supremacy the joy of forgiveness claims for Christ. Who does not know the conflict between the ideal of the new life and the habits of the old? Who has not wondered at the strength of sentiments, of proclivities, of emotions, which are regarded as the merest foibles, but which we found possessed of extraordinary powers of resistance as soon as we began to attack or expel them? What a new realm opens to the gaze of the Christian in serious conflict with the undergrowths of his own past? Sins of the fancy must be refused the least approach to truce. Sins of the tongue! How varied in their nature, character, and number! Words may be spoken, and by no means rapidly, at the rate of one hundred and sixty a minute! They may be false, cursed by habitual untruth, or charred by the heat of exaggeration. They may be malicious, combining a minimum of truth with a maximum of insinuation, and deadly in detraction, dastardly in malignant scandal, and cruel in their cowardly defamation of the absent, the innocent, the helpless. They may be foul, reeking with putridities, which defile and destroy. And what of actions? What of dispositions, antagonistic to and incompatible with the beautiful ideal that lives before the followers of Christ in the holy Gospels? Under the stress of these conditions, we can but look to Him whose incipient and elevating mercy has revealed them to us. Christ, by His Spirit, has made us conscious of these failings. Shall He leave us with this unwelcome experience? Helpless? Disheartened? Surprised? Never. He who bestows gratuitous and immediate forgiveness encourages us to continue in the paths of spiritual progress by bestowing power over the sin He alone can pardon. Men sin because sin is stronger than men. Christ makes a man stronger than his sin. He is here the *Christus Consolator*.

To RETURN good for good is human; evil for evil, carnal; evil for good, devilish; good for evil, divine.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably 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.

THE ALBANY ORDINATION.

To the Editor of *The Living Church*:

INFERENCES are not always just or true. The ordination to which you refer in your issue of April 20th and about which my friend Dr. Hodges writes, was held in my absence by another Bishop, who is alone responsible for the conduct of the service.

Very truly your friend,

WM. CROSWELL DOANE.

WHY HIDE OUR LIGHT UNDER A BUSHEL?

To the Editor of *The Living Church*:

HERE is an experience of mine with the name of the Church. An English woman had lived in this town a year before I heard of her as a member of the Church. Her home was with a family of Baptists. I called. While waiting for her entrance into the room, I picked up her Prayer Book, which was lying on the table. The fly-leaf showed definite Church teaching. It contained the date of her nativity, her "birth into Christ," her first communion, and her Confirmation, all evidently in her own handwriting.

I told her what I had learnt, and asked her why she had not been to Church. She said hers was not in town, that she knew who I was, and used our present legal name in the same manner as she mentioned Methodist Episcopal, with just a little sneer. She promised to bring her English Prayer Book to church on the following Sunday and see for herself. After service she waited to speak to me, and said that she had found what she had been looking for since her arrival in America. She became one of our active regular members.

Frostburg, Md.

ALEXANDER C. HAVERSTICK.

COMPARATIVE STATISTICS.

To the Editor of *The Living Church*:

I WANT to thank you for your kind and magnanimous reference to Trinity Church, Newark, in your editorial of this week. May I suggest one or two corrections? A reference to the Convention Journal will show that the assessment of the parish is: Bishop's salary, \$210; Convention expense, \$150; Diocesan Missions, \$300; besides which two feeble churches in the Diocese (not on the Board of Missions), are assisted annually, the one at a rate of \$300, the other at \$600. So that \$1,560 for Diocesan purposes would seem to be a little nearer the mark than the figure you give.

Sincerely yours,

Newark, April 27.

L. S. OSBORNE.

[This, we beg to say, precisely bears out what we argued in the editorial in question, which is that comparative statistics are worthless by reason of the varying conditions in different localities. There is no disposition on the part of anybody, so far as we know, to criticise the unquestioned liberality of Trinity Church, Newark; but there is a very decided desire on the part of a great many to stop the incessant carping at other parishes in which conditions and not lack of willingness make it altogether impossible to duplicate the balance sheets of that parish. We frankly say that there are parishes, East, West, North, and South, whose contributions for extra-parochial purposes, whether diocesan or general, are a stigma upon their rectors and a blight upon the parishes; but we are not willing to have it assumed that the sole test of such liberality is to be found in the offerings made through the Domestic and Foreign Missionary Society.—EDITOR L. C.]

THE DEATH of Ignatius Donnelly, of Shakespearian "Cryptogram" fame, adds interest to a recent surmise in the Donnellian field. This is no less than an argument in favor of Shakespeare's authorship of the Bible. In a late number of the *London Answers*, a writer claims that in the name "Shakespeare" lies the key to this wonderful cryptogram. He says: "The spelling of 'Shakespeare' was the nom-de-plume of the great poet, while 'Shakspere'—an evident change of 'Shakespeare'—was his real name. Each of the two latter spellings contain ten letters—four vowels and six consonants. By combining these figures the number 46—the key to the mystery—is obtained. Take up your Bible, turn to the forty-sixth psalm in the Revised Version, and you will find that the psalm is divided into three portions, each one ending with the word 'selah.' Now count forty-six words from the beginning of the psalm and you will read the word 'shake' in the first portion. Then count forty-six words from the end of the psalm and you will reach the word 'spear.' There you have the word 'Shakespear' as plainly as the letters can make it."

Editorials and Comments

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THE OUTLOOK FOR UNITY.

THE agitation in recent years for a restoration of the visible unity on earth of the Christian Church may be regarded in different ways. In its brightest aspect it is a righteous acknowledgment of wrong, and an earnest seeking after the proper means of undoing the wrong. No well-instructed believer can doubt the sinfulness of schism, however difficult it may be to apportion justly the responsibility for the present state of Christendom. Schism is contrary to the expressed will of Christ, and is necessarily due to impatience, to the failure of charity, and to the obstinacy of pride.

In a less encouraging aspect, the movement for unity consists of blind gropings, gropings which reveal one of the inevitable consequences of schism. This consequence is the loss of perception on the part of multitudes of the nature of the Church, of its divinely appointed organization, and therefore, of the primary and necessary means whereby the visible unity of the Church was originally provided for. This means is loyalty to the ecclesiastical regimen instituted by our Lord; the Apostolic Ministry, and the sacraments. We say that this is the primary means. There are other conditions, of course, the absence of which precludes the restoration of unity. For example, there must be unity of faith and the revival of charity. Men cannot walk together in peace, unless they be agreed as to what is necessary for salvation; and without charity, unity is clearly out of the question.

THE LIVING CHURCH has consistently maintained the position that no other ecclesiastical government is available as the means of visible unity than the Historic Episcopate. This Episcopate is essential to the being of the Church, considered as an organized entity, whatever may be said and granted as to the possibility of members of the Church continuing apart from the episcopate without thereby ceasing to be members. The point maintained is that no other organization answers to the true definition of Christ's Church, except the organization and ministry with which Christ instituted His Church in the beginning.

We do not undertake to define the private convictions which led to the famous Declaration on Unity made by our Bishops in 1886. But it seems clear that no other position than that which we have outlined above can reasonably be read into their language. They solemnly asserted in their declaration that the

Historic Episcopate is one of the "inherent parts" of "the substantial deposit of Christian Faith and Order committed by Christ and His apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men." By what course of logic certain Churchmen have persuaded themselves that this means the maintenance of the episcopate as an historic fact merely, without reference to its divine origin, lies quite beyond our understanding.

FOR GREATER CLEARNESS it may be well, before proceeding further, to state more expressly what seems to be necessary practically before Church Unity can be restored as between us and our scattered Protestant brethren.

First then, as touching external procedure, such restoration of unity must mean that all are ready to abide by the Historic Episcopate and the sacramental regimen of the Catholic Church. In plain terms this means that our separated brethren must abandon their allegiance to the presbyterial and congregational polities and must submit to the original and divinely instituted episcopate. This statement holds good of any of the so-called episcopal ministries which have derived their authority historically from modern and purely human sources—not from Christ and His apostles. They too must be abandoned by the sharers in unity.

Secondly, the restoration of unity must be the result of agreement touching the Faith as well as the Order of the Christian Church. This agreement must cover not only such points as the most "liberal" consider essential—which are very few indeed—but all the articles of that Faith which has been handed down by the Church from the beginning. This means, in short, that a great many people have got to be converted to doctrines which they now reject, and from errors which they now profess.

Finally, charity must increase mightily before unity can be reached. This is too obvious to need dwelling upon. A quarreling Church is one that is on the eve of schism. The condition of our own fold of late suggests that our own sins against charity are too great to-day for godly people of other bodies to look to this Church as actively showing forth in the lives of its people, the mind of our Lord. If the fault rests largely on others under the former heads, we have sins of our own to confess here. To our Catholic Faith we must add greater charity each to the other before we can expect to be taken seriously in our alleged yearnings for Christian unity.

Such seem to us to be the irreducible conditions prerequisite to the removal of our divisions.

WHAT THEN is the outlook for unity?

That depends upon our mode of regarding the question. If the question refers to the success of external movements intended to bring about unity between modern religious bodies considered in their corporate capacity, the outlook is practically hopeless. The unity aimed at, to be worthy of the name, must embrace all earnest professors of Christianity. But how, for example, can we reasonably expect ardent High Church Episcopalians (we use such a phrase for clearness; it has a bad taste, however) and old-fashioned Congregationalists to unite in one Church, when their views of the Church itself differ so radically and are held so earnestly and conscientiously? To ask them to waive convictions which they deem necessary to be maintained is to invite inevitable refusal.

Before any organized action can succeed, the members of the different denominations must come to much closer agreement as to what is necessary to be maintained. It seems like the blindest optimism to look for such agreement so long as modern denominations retain their multitudes of adherents. We must remember that the instant a Congregationalist or Presbyterian ceases to believe in the ecclesiastical polity of his particular sect, his loyalty to that body is undermined. If all Congregationalists, or the bulk of them, came to agree with our view of the Christian Church (and without such agreement ecclesiastical unity is impracticable), their coming into agreement with us would involve the dissolution of Congregational bodies

through the submission of their individual members to the Historic Episcopate. In time there would remain no Congregational body to treat with.

There is, in fact, no likelihood of success in any efforts to secure unity as between the diverse ecclesiastical organizations of modern times. Ecclesiastical unity requires previous agreement touching the divinely appointed organization of the Church of Christ. Such agreement cannot come suddenly, but requires many campaigns of education and much time. Moreover, the result of general agreement would be—not the union of diverse denominations, but—the dissolution of all religious bodies the politics of which failed to satisfy Christian consent. Clearly the outlook for existing movements towards denominational unity is hopeless.

BUT THERE is another and more encouraging way of considering the outlook for unity. Unity between bodies which represent conflicting ideas in their very structure is not to be looked for. There is but one divinely appointed structure of Christ's Church, and therefore but one polity to be reckoned with in considering the restoration of visible unity. All other polities must disappear before world-wide Christian unity can be realized.

But why should progress toward unity be measured by the attitude of modern denominations? If these denominations were divinely organized, so as to be necessarily permanent, they would indeed have to be reckoned with. But in that event Church Unity would be impossible, if we mean by such unity what our convictions require us to mean—the prevalence of one divinely appointed regimen and ecclesiastical obedience among all professing Christians.

The truer view of the matter requires us to consider but two external factors in the restoration of unity. These are the Historic Episcopate, to which Christ has given the earthly rule over His Church; and individual Christians. The unity which is sought will be attained when all professing Christians train together under the Historic Episcopate. Such a consummation requires previous agreement touching fundamental doctrine, and the revival of charity. But the point to be observed is that unity must be the outcome of the convictions and actions of individual souls. When God has restored wandering souls to one ecclesiastical polity, the problem of restoring communion between the divided portions of the Catholic Church will probably have become an easy one.

The prospects for unity depend entirely, humanly speaking, upon the multitude; and not at all upon the attitude of modern denominations. These denominations depend for their very existence upon the continuance of polities which must cease to be before their members can enjoy the benefits of Church Unity. The parties to unity in the Protestant direction, then, are individual souls. We have to consider Christian people rather than Christian societies. When Christian people are agreed, they will be found under one ecclesiastical polity and with one faith.

With such considerations in mind, the outlook for unity is to be regarded as depending, not upon denominational or organized movements, but upon unorganized and popular tendencies. We believe that the more close observer will discover two tendencies now dominating the religious world about us. They are the down-grade or rationalistic tendency, leading men away from all determinate Christian teaching; and the conservative tendency to recover ancient paths. It is noticeable that both tendencies are destructive in their effects upon Protestant denominations. The down-grade tendency leads to a non-church-going and undenominational habit among those affected by it. The conservative tendency accounts for the largely increased number of dissenters who are returning to the spiritual home which their ancestors forsook. If such movements continue long enough, the time will come when earnest believers who have not succumbed to rationalism will be gathered into one historic fold, and their previous denominations will either have dissolved or have become mere humanitarian clubs.

With such possibilities in view, the outlook for unity seems bright, although the process may take a long time, and we are not likely to live long enough to enjoy the consummation in this world. We take courage from the fact that things are making for unity. And we note that the interests of unity seem to be bound up with the triumph of conservatism rather than with that of compromising schemes. It is by exhibiting the ancient ways that we shall promote unity. If we do this faithfully we can leave the rest to God and His people. The only part that denominations have in the matter is negative and involuntary. All human sects must be abandoned by those who would enjoy Church Unity.

AS VARIOUS of the secular papers have circulated the report that the Presiding Bishop is to be placed on trial as a result of the denial of his jurisdiction by the seven Bishops, we beg to state that, so far as we can learn, there is absolutely no ground for the rumor. The nature and extent of the authority of the Presiding Bishop is purely a constitutional question, of large importance, but altogether impersonal. The fact that a serious difference has arisen over the question does indeed make it necessary that either by declaration of the House of Bishops, or by legislation of General Convention, the authority or jurisdiction must be defined; but the press writers who assume that this means a choice scandal or schism in the Church are doomed to bitter disappointment. Whatever declaration is made, or legislation accomplished, will be in the nature of solving a difficulty and not of judging any one. The issue is simply a clash of jurisdiction, which does not involve any personalities whatever. The Presiding Bishop is respected and honored by every one, and we feel certain that not one individual in the whole Church can be other than grieved and annoyed that such absurd reports should be printed. It is unfortunate that the secular press should deem it necessary to pay attention to ecclesiastical affairs, at least without obtaining reliable information; but as they do so, we beg that Churchmen will pay no attention whatever to any reports thus printed, and will simply thrust them aside as absurd.

We shall shortly take occasion to sum up the situation relating to this constitutional question; but if any expect this to contain matter for yellow journals to seize upon with their peculiar avidity they will be disappointed, and in the meantime we cannot permit such absurd misrepresentations of the truth as have been circulated, to go unrebuked.

The Church is not on the verge of serious trouble, is not torn by internal strife, and is not placing her senior Bishop on trial. We should be glad if the secular press would take occasion to declare these facts as beyond question.

THIS leads us also to say that secular press reports published last week relating to an alleged "defiance" of the Presiding Bishop by the Bishop of Fond du Lac in a certain service at Oshkosh, in the Diocese presided over by the latter, were "fakes," pure and simple. The same journalistic enterprise which supplied choice details of tortures and massacres from Shanghai last summer, is now engaged in the same honest calling with respect to subjects more or less intimately connected with the alleged ritualism of the Church in the West. The particular report in question purported to consist—and for aught we know may really have consisted—of a despatch from Milwaukee to a number of Eastern papers, and was also published locally in this city. In the *Providence Journal* a double-column headline in black letters read:

"BISHOP CLARK DEFIED.

"BISHOP GRAFTON AGAIN USED THE EXTREME HIGH CHURCH EPISCOPALIAN RITUAL, INCLUDING ELEVATION OF THE HOST AND INCENSE."

Now it so happens that on the identical date on which all this happened, Bishop Grafton was in Massachusetts, and preached on that Sunday morning at the House of Prayer, Lowell. Nor is there any confusion of dates, for we are informed that Bishop Grafton has not been in Oshkosh for some considerable period of time. We understand, however, that Bishop Weller visited the parish in question on that day, and that the usual service was held. The church itself is a small mission and there was no significance of more than local interest to the service.

The Boston *Transcript*, which had published the telegram, had the grace to apologize next day, saying the despatch came "from an apparently trustworthy news source," and concluding, "We regret greatly the publication of the erroneous despatch." The *Providence Journal*, which is usually very reliable on ecclesiastical affairs, also gave ample space to the denial; and very likely there were other papers as well which did the same.

All of which shows that if the people demand sensational news, they will have it; and also that if they would seek the truth in regard to ecclesiastical events they must disregard the greater part of the information conveyed in (at least) the secular papers.

ANSWERS TO CORRESPONDENTS.

P.—The meaning of the term *Maranatha* is, "The Lord hath come." In connection with *anathema* it denotes judgment, and intensifies the curse.

THE EUCHARISTIC SACRIFICE.

BY THE REV. DARWELL STONE,

Principal of the Dorchester Missionary College, England.

The Eucharistic Sacrifice. An historical and theological investigation of the sacrificial conception of the Holy Eucharist in the Christian Church. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, Author of *Helps to Meditation, Catholic Faith and Practice*, etc. With an introduction by the Rev. T. T. Carter, Hon. Canon of Christ Church, Oxford, and Warden of the House of Mercy, Clewer. Crown 8vo. lxx., 605 pp. New York, London, and Bombay: Longmans, Green & Co., 1901. Price, \$3.00.

There appear to be two main objects in the elaborate book on the Eucharistic Sacrifice which has been recently published by Dr. Mortimer. The first object is to assert that a sacrifice is offered in the Holy Eucharist. The second is to deny what Dr. Mortimer describes as the "modern view" about the sacrifice. The latter object is much the more prominent, and a very large part of the book is devoted to it.

By the "modern view" Dr. Mortimer means the way of regarding the Eucharistic Sacrifice which he associates chiefly with the distinguished liturgiologist, Mr. Brightman, the librarian of Pusey House, Oxford. He understands Mr. Brightman to represent the sacrifice in the Eucharist as related to the sacrifice of our Lord in heaven in such a way that it is severed from our Lord's death, and to regard the death on the cross as an incomplete sacrifice. Thus, he speaks of

"the modern view, which regards the Eucharist as a sacrifice only in so far as it is related to a sacrifice which our Lord is supposed to be now offering in heaven" (pp. 148-149);

"the modern view that the sacrifice of our Lord's Body and Blood offered upon the altars of the Church on earth is a sacrifice only because we are doing in the Eucharist what our Lord is doing in heaven" (p. 160);

and

"the teaching of the modern school, implying as it does the incomplete sacrifice on Calvary" (p. 448).

Of this idea he writes with the strongest condemnation. It is of "dangerous tendency" (p. x.); it "is in conflict with the doctrine of the Atonement as set forth in Holy Scripture, recognized by the Catholic Church, and distinctly taught in the formularies of the English Prayer Book" (*ibid*); it "is essentially based on the Socinian interpretation of the Epistle to the Hebrews" (p. xv.); it "is precisely that of Socinus" (p. 89); it "conflicts" "with the very foundation of the doctrine of the Atonement itself" (p. 453); a rejection of it is necessary if "loyalty to the principles of the Church of England" is to be maintained (p. 458). Further, Dr. Mortimer dogmatically asserts the Catholic Faith to require that

"It must be denied that the Sacrifice of the Altar consists in aught else than the 'doing' of that which our Lord Himself did, and commanded His apostles to continue, namely, the taking of bread, and the consecrating it into His Body, the taking of wine in the cup, and the consecrating it into His Blood. Hence it must be denied that this Consecration of the Body and Blood of our Lord under diverse species, as severed by death, has any counterpart in our Lord's Mediatorial work in heaven; and it likewise must be denied that it finds its counterpart anywhere save in His sacrifice on the cross. . . . It must therefore be denied that in the proper sense our Lord offers any sacrifice in heaven, or that He there exercises that function of His Priesthood. For revelation assures us that He has committed to the priesthood on earth the ministry of reconciliation through which priesthood, in the Church on earth alone, He actively offers sacrifice" (pp. 456-457).

The attack made on Mr. Brightman is very marked. Throughout the book he is continually referred to as the representative of the opinion stigmatized as contrary to the Faith. Dr. Mortimer himself says, "I have severely criticized his theory" (p. xviii.).

After reading this attack on a scholar of the learning and devotion which are usually credited to Mr. Brightman, and observing that he is represented as regarding the Eucharistic Sacrifice in relation only to the sacrifice in heaven and as impairing the perfection of the offering made upon the cross, it is not unnatural to turn to his paper on the subject.* To read it is to find that the teaching contained in it has been entirely misunderstood by Dr. Mortimer. Speaking of "the assumption that the Holy Eucharist is directly related to our Lord's offering of Himself on the cross," Mr. Brightman says: "So far as it goes it is true, but it is not the whole truth" (p. xix.). Of the liturgies he writes: "They do not treat the memorial as confined

to the act of our Lord's death on the cross" (p. xxii.); "in every liturgy I know, the scope of the commemoration includes more than our Lord's Death" (pp. xxii., xxiii.). The Eucharist, he says, "is related to the cross as the eternal act of our High Priest in heaven is related to the cross" (p. xxvi.). And at the end of the paper, when he has said that his aim has been to illustrate "the relation of the Holy Eucharist to our Lord's present life in heaven" and to suggest that such a "basis for the doctrine of the Eucharistic Sacrifice has" "existed in the mind of the Church from the first," he adds:

"It must be remembered that this is not all; the Holy Eucharist is of course related to our Lord's death and to the sacrifice of the cross, only not in the direct and exclusive sense in which it is sometimes represented. All the languages of all the centuries about it would be quite vain and unintelligible if it were for a moment forgotten that the mark of the cross is on the sacrifice, and that in symbol and in mystery the Passion is commemorated and so far re-enacted. Only in its whole conception it is something more: it is the remembrance of Him, and not only of His death—of Him, and therefore of His death" (p. xxx.).

Dr. Mortimer also appears to misunderstand a statement in a letter from Mr. Brightman which he quotes on pages 553-555. Mr. Brightman there says that the Eucharist is "obviously, absolutely, and primarily a sacrifice," and that "we ought to have" "derived our conception of sacrifice from it, and interpreted the Atonement by it." In Dr. Mortimer's emphatic denial that the Eucharist is "an absolute sacrifice" (p. 90), it is permissible to think that he is using the word "absolute" in a different sense from that in which Mr. Brightman intended the word "absolutely"; his criticism of the statement that we ought to have interpreted the Atonement by the Eucharist as "reversing whatever relativity there may be" (p. 91), takes an assertion that we ought to have learnt to understand the Atonement by means of the Eucharist as if it had meant that the Atonement itself was dependent upon the Eucharist.

This much it has seemed necessary to say in order to vindicate one of the most loyal, as well as most learned, of the living sons of the Church from a charge of heresy. It is possible that Mr. Brightman may not have sufficiently emphasized some parts of the truth or may have pressed some considerations rather far. But he definitely showed that his position differs fundamentally and essentially from that of Socinus.

Dr. Mortimer refers also to Father Puller, though less repeatedly than to Mr. Brightman, as holding the "modern view" and as sharing in the heretical opinions of Socinus (pp. 515-522, 529-532). Possibly some of Father Puller's words at the Oxford Conference may need guarding, and he may underestimate the priestly character of the incarnate life of our Lord as a whole; but he stated that our Lord when dying was a "victim," and that His "death on the cross is a most essential and fundamental element in His sacrifice;"† and thus showed that he, like Mr. Brightman, entirely differs from Socinus.‡

It remains to consider the way of regarding the Eucharistic Sacrifice which Dr. Mortimer describes as the "Catholic view." Much which he affirms is valuable. Many of his numerous quotations are of great interest and importance. That the sacrificial character of the death on Calvary, and the relation of the Eucharist to it as the presenting to the Father of that which our Lord then did, should be strongly emphasized, is a matter for thankfulness. It is different with the denials which Dr. Mortimer considers an essential part of the "Catholic view." Since he admits that "our Lord is a sacrifice in heaven in a passive sense" (e. g., pp. 140-2, 146, 457), it is difficult to see that in his vehement repudiation of the idea that our Lord there "actively offers" sacrifice (e. g., pp. 140-2, 457), he has rightly understood the meaning of any who should use such a phrase. An active offering of sacrifice in heaven, when rightly understood, is no more inconsistent with the truth of the Atonement and the value of the death on the cross than is an active offering of sacrifice in the Eucharist on earth. While the Epistle to the Hebrews suggests that our Lord's death was of a priestly character (ii. 14-17, ix. 26-28, x. 10, xiii. 12), the central idea of His priesthood throughout the Epistle is connected with His work in heaven, and in one passage the Ascension is referred to with special emphasis in relation to His priestly office after the order of Melchizedek (vi. 20). The significance of this fact is entirely missed by Dr. Mortimer. When he contends that the

* Different Conceptions of Priesthood and Sacrifice, A report of a Conference held at Oxford, p. 100.

† Most of the words quoted above from Father Puller and Mr. Brightman form parts of the lengthy extracts given by Dr. Mortimer. He does not appear, however, to have observed the force of them.

* Read before the English Confraternity of the Blessed Sacrament in 1890.

description of the "Lamb standing, as though it had been slain" (Rev. v. 6), is inconsistent with any "action of sacrifice" being performed by our Lord in heaven because "the Lamb is *standing* in the midst of the throne of God, not lying upon an altar" (pp. 140-5), he ignores that the standing position indicates that our Lord is priest as well as victim, and that His offering in heaven is in life, not in death. His argument from the offering being of "the Body and Blood of Christ" (p. 153), does not allow for the truth that, since the Resurrection and the Ascension, it must needs be of the risen and ascended Body and Blood. His emphasis on "the separate consecration of the bread and wine" marking that the Body and Blood are regarded as "severed as by death," and his assertion that "there is clearly no act which can be shown to be an objective memorial or counterpart of His Resurrection and Ascension" (p. 153), ignore that the commixture ordered in the ancient liturgies symbolizes the re-union of the body and soul of our Lord at His Resurrection. He does not realize the force of the commemoration of the Resurrection and Ascension in the liturgies (pp. 149-156). In his contention that the phrase "heavenly altar" is merely "metaphorical" and "figurative" (e.g., pp. 156-160), he does not appear to see that, if the phrase is a metaphor, it must be metaphorical of something, and that what the figure of an altar denotes is that a sacrifice is offered. When he insists that the word "heavenly" simply means "spiritual" (pp. 136-138, 160-174), he fails to recognize the bearing of the truth, which he nevertheless admits (p. 174), that in the Holy Eucharist Christians are uplifted to that which is transacted in heaven. He takes it for granted that, where the Eucharist is connected with the Blood of Christ, the reference is to the cross and not to the presentation in heaven (e.g., p. 220). From his point of view it ought to have been impossible for him to say that passages he quotes from the Greek fathers "explicitly refute" the "contention that our Lord is offering sacrifice in heaven" (p. 263), because if they are inconsistent with a sacrifice being offered in heaven, they are also inconsistent with a sacrifice being offered on earth. The natural interpretation of the Latin fathers quoted in the same connection (pp. 265-267), is that they assert the offering of a sacrifice in heaven. The doctrine of the Eucharistic Sacrifice was not worked out in detail in the patristic period; such indications of the belief of the fathers as exist, support a connection with a sacrifice in heaven. The mediæval writers quoted (pp. 270-316), though they, like the fathers, had no clearly formulated doctrine of the sacrifice, appear to connect the Eucharist with the heavenly offering.

The chapter on the Anglican divines (pp. 339-412) is most unsatisfactory, as may be seen by the one instance, which might be paralleled by many, that Cosin, who expressly says that "Christ Himself, now He is in heaven," "does present and offer Himself and His death to God" (p. 373), is classed among the "forty-two authors" who refer the Eucharist to the sacrifice of the cross "only" (pp. 394-395). The claim that the Tractarians are against the "modern view" (pp. 412-449), can only be justified by the misconception of Mr. Brightman's position which has been pointed out above. Keble, especially, speaks with great definiteness of "the sacrifice which our Lord offers in heaven" (p. 429). From first to last, Dr. Mortimer's contention that our Lord does not offer any sacrifice in heaven, and that therefore the relation of the Eucharist is not to any heavenly offering, is based on a series of misunderstandings. Indeed, from time to time he himself makes admissions (e.g., p. 146), inconsistent with the denials on which, as a rule, he lays stress.

The whole incarnate life of our Lord is a sacrificial life. There is a sense in which He is a priest from the moment of His conception. On the cross He perfectly offered to the Father the sacrifice of His death. In the Ascension He carried the sacrifice within the veil and presented to the Father the offering of the living Body and Blood which had passed through death. In the heavenly places He now pleads that same Body and Blood. In the Eucharist we indeed show forth His death. But we plead also His Resurrection and Ascension. It is our Lord Himself, not simply one fact in His life, that we are allowed to present to the Father. His living Person, as His sacrifice abides in heaven by virtue of His unending priesthood, raises our earthly offering to be one with His own action. The Holy Ghost makes the bread and wine to be the Body and Blood of the Son, and enables us to share in that which the Son does in heaven. The living Body and Blood presented in heaven and presented on the altar are the same Body and Blood which He offered on the cross in a life surrendered even unto death. The Eucharist is related to this sacrifice of the cross because of

its relation to the pleading of the merits of His death and the power of His life, which our Lord now offers in heaven. The sacrifice is throughout one and the same.

Literary

A Catechism of Christian Instruction, According to the Doctrine of the Holy Church of Armenia; being the Second Part of "The Course of Religious Knowledge," by the Most Reverend Archbishop Khoren Narbey. Translated during 1895-98 by Ter Psack Hyrapiet Jacob, Priest of the Holy Church of Nazareth in Calcutta. Calcutta: Printed at the Edinburgh Press, 47 Bentick St., 1900.

This little book of 250 pages is of singular interest to those who are engaged in showing the unity of the Faith of the ancient Churches of God where they have been true to their traditions. It may seem strange that this tractate should have been done into English, but the translator explains that there are many Armenian youths living in the British part of Asia who would be more likely to read the work, and thus gain a knowledge of the true teachings of their national Church, if they could be given it in the English tongue. "This translation," we learn, "is published in the Pontificate of His Holiness Mgrtich I., Catholicus and Supreme Patriarch of The Holy Apostolic Church of Armenia, and in the Patriarchates of The Most Reverend Haroothune, Archbishop of the Holy See of Jerusalem, and The Most Reverend Maghakia, Archbishop of Constantinople, and in the Episcopate of The Most Reverend Maghakia, Prelate of all Armenians in Persia and India, Archbishop of All-Saviour's Holy See and Convent, at Julfa in Ispahan, Persia."

The work thus introduced to the reader was written by one of the most learned and highly esteemed of the Armenian hierarchy. It was approved formally by the authorities of his Church, and the translation is made from the fifth edition, of which the following is the title: "*A Catechism of Christian Instruction According to the Doctrine of the Holy Church of Armenia, for the use of Advanced Classes in National Schools*," prepared by the Most Reverend Khoren Narbey, Archbishop of Constantinople, at the Proposal and with the Authority of the Council of Religion of National Central Govt., during the years 1874-76, and published by Authority of the Patriarch."

The Catechism takes the usual form, treating first of the "Articles of Belief," next of "Duties," and lastly of the "Means of Grace." It may be interesting to give a sample of the method of treatment. The fervor with which this body, isolated from Catholic Christendom since the Council of Chalcedon (A. D. 451), invokes the saints and reveres the sacred Icons is well known; perhaps then the following, from the explanation of the second commandment, will interest the reader:

"4. *May we make pictures of Christ, the Blessed Virgin, or of the Saints?*

"Yes; and whatever veneration we cherish towards such representations is not paid to the pictures, but to God only, in whose Name the Church consecrates them; accordingly in this sense only may we venerate those portraits, i. e., raising our minds to God at their suggestion.

"5. *May we respect the relics of Saints?*

"Yes, because *their bodies were temples of the Holy Ghost* (I. Cor. vi. 19); therefore to Him is really paid whatever veneration we offer to the relics of saints.

"6. *Is not venerating of Saints tantamount to worshipping them?*

"God forbid! We worship God only, but we merely reverence the saints as the beloved of God, as we also pray for them in the Holy Mass for the increase of their glory through the merits of their Saviour and ours.

"7. *To what degree may we offer respect to pictures and relics?*

"We must be careful that such reverence should not lead us into materialism—in offering to them excessive honors and permitting in our hearts superstitious hopes in connection with them; all this is not only against God, because "*He only is holy and worthy of worship*" (Rev. xvii. 4), but must also be unacceptable to the blessed saints themselves. They, as in their earthly lives, so likewise in heaven, condemn all such unlawful honors as are offered to creatures (Rev. xix. 10; Acts x. 26; xiv. 14).

"8. *May we pray to the Saints?*

"No, we must pray to God only, but of the saints, as our consubstantial elected brethren, we request that they may also pray to God with and for us as our brothers.

"9. *Can the Saints grant us grace?*

"Never! God alone can give us grace and mercy. The saints

have no power whatever of themselves, except such as God gives them, whenever He thinks fitting and useful.

"10. Then does a person who invokes the aid of Saints instead of addressing himself to God, commit sin?"

"Yes, because instead of reposing all his hopes upon the Creator, he transfers them to his creatures, which is a very grievous sin" (pp. 142 and 143).

There are many other points which the more learned of our readers will be glad to see treated from the point of view of so ancient a Separatist body.

H. R. PERCIVAL.

Atonement and Personality. By the Rev. R. C. Moberly, D.D., Regius Professor of Pastoral Theology in the University of Oxford, Canon of Christ Church. New York, etc.: Longmans, Green & Co. Price, \$4.00.

This essay is an attempt to reconcile the dogma of the Atonement with the mental conceptions of man as to the principles of justice and right. Canon Moberly seems to be of the same school of younger Catholic theologians in Oxford as Canon Gore, Canon Mason, Illingworth, and others, who are trying to make the Catholic religion acceptable to men by explanation and concession.

The argument of this book is that the Atonement would be more acceptable to men in general if the idea of Personality were more clearly understood. From a standpoint of individualism the fact that an innocent Man suffered for the guilty world is plainly repugnant to the idea of divine justice; and as long as we import legal conceptions we must find it difficult to see how God could accept the death of His Son in place of sinful man, even if He was willing to be our Substitute.

But a consideration of the unity of the human race, and reflection on the teaching of the Spirit of God that Christ is our Head, and when the body sins the Head must suffer, will make the doctrine of the Atonement more intelligible. The author shows that it is a matter of common experience that the parents often suffer more than the sinful child, and no one doubts that a father or brother may pay the unsuccessful son or brother's debts and so free him from his liabilities. So a recognition of the solidarity of humanity and the mutual dependence of one upon another goes far to explain how the Son of God could suffer for us.

The author says: "It has seemed therefore only right to give to these pages the title *Atonement and Personality*; and that not only in order to emphasize the belief that no explanation of atonement can be adequate which is not, at every point, in terms of personality; but also, and perhaps even more, because it seemed to be increasingly clear, on analysis of thought, that neither could any explanation of personality be adequate which was not, in point of fact, in terms of atonement."

The chapters are on Punishment, Penitence, Forgiveness, The Person of the Mediator, The Obedience of Christ, The Atoning Death of Christ, Objective and Subjective, The Holy Spirit in Relation to the Being of God, The Holy Spirit in Relation to Human Personality, The Church and Sacraments, Recapitulation, Our Present Imperfections, and a supplementary chapter on "The Atonement in History."

The treatise is written in a beautiful spirit, and is most devout and reverent in its whole treatment; but one finishes the reading of the book with the feeling that, after all, the author does not mean by Atonement what the Church has been accustomed to understand by the word, and that he, in his effort to make the doctrine easier for the mental comprehension of man, has taken away some of the necessary factors in the great and mysterious doctrine.

FRANK A. SANBORN.

The Sign of the Cross in Madagascar; or from Darkness to Light. By J. J. Kilpin Fletcher. Chicago: Fleming H. Revell Co. Price, \$1.00.

There were missions of the Roman Church in Madagascar in the eighteenth century, but they seem not to have accomplished much. The London Missionary Society entered the island in 1818 and in the next ten years got its work well established. But the accession of Queen Ranavalona I. brought the heathen party into power, and foreigners were banished from the island, and the native Christians subjected to a severe persecution, which lasted intermittently till the death of the Queen in 1861. Through the time of persecution the number of Christians continued to grow, and there were many more at Ranavalona's death than at her accession. From this time Protestant missions flourished remarkably till the French conquest, when they received a severe set-back through the favor shown by the French government to the Roman Catholics; and later on suffered severely in consequence of the rebellion of the heathen tribes against the French. The present volume is mainly con-

cerned with the fortunes of the Christians during the early persecution, the facts of which are presented in vivid narrative which has more than the fascination of romance.

Sam Lovell's Boy. By Rowland E. Robinson. Boston: Houghton, Mifflin & Co., 1901. Price, \$1.25.

On a background of the homely country life of the Vermont hills, Mr. Robinson has woven the story of *Sam Lovell's Boy*. It is the story that most country-bred New Englanders can recall from their own experience. A New England boyhood, in touch everywhere with nature, familiar with bird and beast, with forest and stream, is an ideally healthy life, and is here interpreted with perfect sympathy. The human types too, which surround Sam's boyhood, have the grace of nature. Uncle Lisha is altogether admirable. It is a book to be commended to the lover of rural New England.

Early Days in the Maple Land. Stories for Children of Stirring Deeds under Three Flags. By Katherine A. Young. Illustrated by Arthur Heming. New York: James Pott & Co., 1901.

The Maple Land is Canada, and there are gathered in this little volume many stories of the early days of that land. There are stories of French explorers and Jesuit missionaries, of brave soldiers and heroic women. They are told in a manner to be attractive to children. If we were to offer a criticism, it would be that the stories are too condensed and that not enough is made of the very attractive material.

A BOOK of exceptionally helpful devotional thoughts is *Following Christ: Practical Thoughts for Daily Christian Living*, by the Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia. The matter first appeared in the *Public Ledger* of Philadelphia, and will be welcomed in this more permanent form. Dr. Tomkins is at his best in such terse, brief meditations, which anyone can use. Published by Geo. W. Jacobs & Co., Philadelphia. Price, 50 cents net.

AMONG the series of "Temple Classics" so happily gathered together in uniform style by the Dents of London, has been published Jeremy Taylor's *Holy Dying*, following closely upon his *Holy Living*. The edition is a very pleasing one. Published in the United States by The Macmillan Co. Price, 50 cents.

AN ATTRACTIVE souvenir is entitled *Seen of Men*, being short paragraphs from the sermons of the Rev. G. Heathcote Hills, rector of Christ Church, St. Joseph, Mo., embellished with a portrait of the author and pictures of his church and choir. The matter includes some excellent and happy thoughts.

A "Book for Blue Monday" is the appropriate description given as a sub-title to *Wit and Humor of the Parson*, by the Rev. Frank J. Mallett. This consists of series of anecdotes more or less connected with the clergy, and of examples of such clerical wit as that exemplified by Dean Swift and Sydney Smith. It will give opportunity for restful smiles to many of the clergy. Published by the Church Publishing Co., New York. Paper, 50 cents.

A STUDY of the prophetic portion of the Book of Revelation with relation to the nations of to-day is contained in *The Great Nations of To-day*. Published by the Review and Herald Pub. Co., Battle Creek, Mich.

A RECENT issue of The Riverside Art Series is *Greek Sculpture*, with Introduction and Interpretation by Estelle M. Hurl. Sixteen photo-engravings are given from Greek marbles, with selections from Greek literature, and such explanations and suggestions as will help the young student to understand and appreciate these masterpieces of all time. A great variety of subjects is presented—portraiture, genre studies, bas-relief, statues. A list of books of reference, a historical directory, and a pronouncing vocabulary of proper names and foreign words, are valuable additions to the descriptive text and illustrations. Published by Houghton, Mifflin & Co. Price, 75 cts.

WE HAVE SEEN a handsome design for cards, hand painted, made for Ascension Day according to the excellent suggestion recently made in Mrs. J. D. Morrison's paper on the observance of that day. These cards may be obtained by addressing Mrs. J. D. Morrison, Duluth, Minn.

The ROMANCE OF KATE WINTHROPE.

By M. E. R.

CHAPTER I.

THIRTY-THREE years old to-day! one, two, three; yes, there are a few grey hairs, but Jane Blake, who is only twenty-five, has hair almost as white as snow."

With a toss of her head, and a saucy glance at herself in the glass, Kate Winthrope turned around, and picking up her work, began to sew. Her rosy cheeks and light hair made her look fifteen years younger than she really was; and with her bright eyes and cheery manner, no one thought of her being as old as we have just caught her announcing to her mirror. A few minutes later, she heard her name called, and putting away her work, ran down the stairs.

"Please, Miss Kate, mother sez won't yer come round to see about our Tommy?"

And a small, wizened face looked beseechingly into hers from the hall below, and the quavering voice continued:

"She sez she can't do nothing with Tommy, and yer are the only one he will mind, and she sez, you jest tell him yer won't keep him in yer class if he don't stop his bad ways!"

"All right, May; tell mother not to worry and I will see Tommy. Good-bye!"

Hardly had the door closed upon the child when a gentle voice called:

"Kate, dear, can you copy for me some names, from the Register, if you are not too busy?"

"Never too busy for you, father. Everything else must wait when you need me."

Soon Kate was deep in the mysteries of baptismal and marriage records, from the Parish Register; and here we will leave her, to learn something of her life and its history.

Kate's father, Doctor James Winthrope, was the rector of St. Luke's Church, in the town of Markham; and she, his only child. One of the church chroniclers once said to a friend:

"Miss Winthrope's face reads as if she had had a history in her life."

And so she had, but no one knew how that history read.

Undoubtedly Kate was a spinster in the eyes of the young, but a popular one. She told her mother that she had never realized she was growing old until, a few days before, she had read upon the fly-leaf of one of the choir boy's books, "*Kate Winthrope, old maid*," probably written by a roguish chorister with whom she had remonstrated for irreverent behavior in church. But Kate had many girl friends, and was constantly in demand.

Men liked her too, and in trouble would go to her for sympathy and counsel, knowing she was honest in her opinion and ready to help them whenever she could. Many wondered why she had never married; for surely, with her many admirers both young and old, she must be hard to please if she could not make a choice. Frank Sterne, the only son of a wealthy banker, in days gone by had never hesitated to tell his friends that it was no fault of his that she was plain Kate Winthrope, and many wondered she had not cared for him; for an only son of a wealthy man, good-looking, pleasant manners, bright and intelligent, need hardly have gone begging in a social circle where there were many pretty maidens from whom to choose.

Mr. Sterne was a rich and prominent man in town, and in his own way most generous; and the soul of honor himself, he could never forgive dishonesty in another.

We must now go back a number of years before our story begins, to a time when a sad thing had happened to Mr. Sterne, after which he was never the same. He had taken into his family an orphan child of his dearest playmate and college chum. As Harold Priestly's mother laid upon her death-bed, not knowing what would become of her poor child, Mr. Sterne had promised, for her husband's sake to take the boy and bring him up with his son Frank, who was one year younger. The mother died, blessing her kind friend and her last words were:

"Harold will do you credit, for he is like his father, whom every one trusted; and though my boy is only four years old, I have never known him to deceive me."

Kissing the child, she said: "Harold, be true and live to

return Mr. Sterne's kindness. Do you understand, my boy—be true!" and then he was left alone to face life's battle.

The night his mother died, Mrs. Sterne took him to her home and the two boys were brought up like brothers. Harold seemed to live out his mother's request, "*Be true*," for it was constantly said among his companions, when undertaking some forbidden expedition: "Don't ask Priestly, for he won't do anything that can't be told, you know." Notwithstanding his high principle, he was a general favorite, and his love of sports, with his fine physique, made him the champion in all the college games.

Frank was not as much liked, and sometimes felt the difference with a pang of jealousy; but in spite of this, he had the greatest admiration for Harold, and the boys were constant companions when home for the holidays.

When Priestly graduated from college he was anxious to study law, but to please Mr. Sterne, who showed so plainly his disappointment, he gave up his desire and went into Mr. Sterne's bank. Frank's father had wished him to do the same, but he preferred an army life and had entered West Point. However, after his graduation from the Academy and serving the government for a year, he retired from the army, and at his father's earnest solicitation had joined Harold in the bank.

One evening Mr. Sterne, after congratulating Harold and Frank upon their successful progress in the business, added:

"Wait one or two years longer, and then it will be time for you to look for wives and settle in your own homes; though we do not wish to drive out our boys. But you must not expect to find mates as good as the mother, lads, for she would outshine any, even if her cheeks are a little faded now and the hair growing white."

Frank answered:

"Plenty of time, pater; don't turn us loose yet."

But Harold only laughed, and picking up a book began to read.

CHAPTER II.

TWO or three days later, Harold and Frank were invited to a lawn party to be given at the beautiful country home of Maud Reynolds' father. Both were anxious to accept the invitation, and Mr. Sterne had urged them to so arrange their business that they could have the day's outing. Frank, however, found it impossible to leave, but as Harold had not been well, both he and Mr. Sterne promised to manage Harold's desk for him, and let him off.

The day dawned bright and clear for the May-day party; and the birds were loudly chattering together over the plans for their summer cottages in the trees. The guests met at Maud's town house, and started in high spirits for the country. Harold felt himself indeed a lucky fellow when he found that Kate Winthrope was to be his companion on the long drive. After a two hours' trip through lanes sweet with the May blossoms, past apple orchards radiant in their new spring dress, they arrived at Mr. Reynolds' beautiful home. Then the party separated to wander where fancy led them; some to play tennis, others to the grove in search of wild flowers; for none but town people know the joy and delight of a day in the woods, away from the bustle and dust of a city.

After luncheon, served on the broad, vine-covered veranda, Harold whispered to Kate: "I want to talk to you about something. Please give me a few minutes alone. All the others have had their share of your time, and I think it might be my turn now."

Kate laughed, and answered:

"Very well, Harold, take me to the fish-pond. I have not been there since last summer."

As they started, Maud called to them to be back in time for a six-o'clock supper. Each walked in silence for a few minutes, enjoying the beauty surrounding them; a privilege which very old friends take with each other. It was Harold who broke the spell by saying: "Kate, on my twenty-third birthday, which will be next Saturday, I want you to help me celebrate it by a drive to an old farm out on the Dempster Road, where I have not been since I was a boy. Will you go?"

"Yes, unless father needs me," answered Kate.

"What would you do if you had grave fears that one of your dearest friends were going wrong, and you could not gain his confidence? Would you go to him and tell him of the evil reports you hear, or would you wait and let him speak first?"

"That is a difficult question, Harold; you might make him

very angry, and so lose his friendship altogether, if you spoke to him unless you could prove *all* you hear of him. Why not ask him the reason for no longer making you his confidant? Perhaps he is waiting for a chance to tell you of his troubles, and you might thus prevent some serious disaster. I will not ask you the question, Harold, but I fear Frank is the friend for whom you are so anxious."

With a start, Harold exclaimed:

"Why do you think so, and what do you know about him?"

"Nothing much, but father saw him one day down town with that Mr. Reeves, for whom he has the utmost contempt. He has ruined more young men with his gambling and wine suppers than we would dream of. He encourages them to visit him, and then makes them play heavier and heavier, until he has them in his clutches. Father knows all about him, for he nearly ruined a young cousin of mine. Once father spoke to Frank about him, but he laughed it off and answered, 'Don't worry about me, Dr. Winthrope. A young man is not worth much if he does not know when to stop; and Reeves is not half the bad fellow you and others think. Just because he sometimes gives a wine supper, you all cry him down!' Father only replied: 'Take care, Frank, my boy; I have no son of my own, and I am very fond of you and Harold, and want neither of you to go astray.'"

Harold acknowledged it was Frank, and that it would break his father's heart if he knew it, for he had such implicit confidence in him. Once or twice lately, when Frank had returned home late, he found him very much excited, and knew he had been drinking; and the day following he would be depressed and irritable.

They talked together a little longer, and then turned to re-join the party. As they approached the piazza, where the rest had already assembled, Harold whispered to Kate:

"Don't forget your promise for Saturday afternoon, and I will then have another question to ask while on our drive, to which I earnestly hope you will listen and answer as I trust you will."

But they little dreamed that years instead of days would pass before they took that drive together, or how changed both would be.

(To be continued.)

THE REQUEST OF SAINT PHILIP.

Philip saith unto Him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father (St. John xiv. 8, 9).

"Thou canst not see My Face and live";

So God to Moses spake of old;

But He hath deigned His Son to give
That man in Him may God behold.

And when the Son our nature took
And did as Man with man abide,
Man's yearning wish on God to look
In Him at least was satisfied.

Of those who had with one accord
For three long years cast in their lot
With Him on earth, and called Him Lord,
Still could it be some knew Him not?

They knew Him Heir to David's Throne;
Of Jesse's Stem the Promised Rod;
Nay more, had learned in Him to own
One more than man, the Son of God.

But One with God, Co-equal Son,
As yet their Lord they did not know;
But clearer vision must be won
As nearer drew His Hour of Woe.

Saint Philip, to thy bold request,
"Shew us the Father," answer came,
For which, with fuller knowledge blest,
The Church holds dear thy honored name.

The Father and the Son, she knows
Are truly One and in His Face
To whose dread death her life she owes
She sees the Father—God of Grace.

—MARY ANN THOMSON.

COUNTLESS THOUSANDS are straining every nerve to be successful in business, not only ease, but health often being sacrificed in the effort to gain a fortune. But, alas! how few in this money-loving age are striving with all their might to be successful Christians! There is no folly so great or so ruinous as that of the man who is so bent upon temporal success that he fails to lay up treasure in Heaven. "What shall it profit a man if he shall gain the whole world and lose his own soul?"—*Church in Georgia.*

Family Fireside

THE PURSUIT OF PERFECTION.

BY MARY APPLEWHITE BACON.

THE Magazine Club was studying an article on Auguste Rodin. Philippa wound up glibly a paragraph towards the end. "His anatomy is always artistically expressive," she read, "his arrangements always adjusted to the end of beauty—whether of the beauty that resides in force, or of that in which charm predominates over power, or of that which merely accentuates the essence of abiding and impressive reality that all concrete things have in germ and are ready to yield up to the syntheist who sees their significance."

"Will some one give examples of these three forms of beauty?" said the president.

"How boring she is,"—thought Philippa.

"One need not go very far for examples of the second type," said the new member, with a glance around the room which she meant to make comprehensive, but which in spite of herself returned to Philippa and rested there.

"Rachel Ware is an expression of the third sort," spoke Philippa's swift heart, but her lips said languidly, "We might be found to possess even 'the essence of abiding and impressive reality' if some artist were willing to concentrate his energy upon its discovery and 'accentuation.'"

"Why should a girl as beautiful as Philippa, who only strikes a false note like that once a century, ever insist on striking it at all?" thought the president; but she deferred sounding a counter note till the close of the hour.

"Now she is going to be didactic," said Philippa to herself, as Mrs. Broadnax at last closed the magazine with a finger between its pages.

"One statement in this article is as true of the women in this club as it is of any artist"—Mrs. Broadnax opened the magazine for an instant; her verbal memory was poor—"the 'feeling for perfection' is a part of our 'proper inspiration' also, and the pursuit of it 'an important part of our business.'" She was contrasting Philippa's foolish remark with the successful toilettes around her, the harmonious furnishings of the club-room, the odor of violets on its steam-heated air.

Philippa felt aggrieved. The pursuit of perfection was her own private recipe for retaining a perpetual zest in life. To hear it recommended in the cold black and white of spoken words to her world at large was exasperating.

She shook her skirts as she stepped from the elevator and walked out into the bright winter sunlight. "To be sure," she admitted, "Mrs. Broadnax meant in every direction, like a sort of artistic perpetual motion, and I am pursuing it in only two—my looks and my ideas."

"And that reminds me"—she walked a block farther and went into a florist's. "Give me three of those Katherine Mermet buds," she said, and pinned them across the brown velvet and fur of her coat.

"It is really the last touch that even an artist could have added"; she stepped back from the tall mirror and surveyed with a purely impersonal pleasure the image before her—the tall figure, brown hair, brown eyes, clear complexion, the touch of rose in her hat, the pink bud cradled in the lace at her throat; youth, health, satisfaction.

The perfume of the roses was suddenly a subtle monition. She went back to the florist's marble counter and laid down a silver dollar. "Give me three more of these buds," she said; "wrap them in tissue paper."

She walked to the Chelsea. Mrs. Broadnax had not returned, but the servant took Philippa to the study. An office desk almost filled one end of the room. Philippa put the roses into a vase and wrote "With love" on a scrap of paper lying near it. After all, it must be rather dull to have no keener excitement in life than that engendered by presiding over a club.

There was still time before luncheon to go out to Edgewood and see Rachel Ware about making some new shirt waists. The usual eccentricities of suburban architecture exhibited themselves along the car-line, but the small red house quite at the

end of it was uncompromisingly bare, faded, and of an earlier generation.

The adjuncts of Rachel's calling overflowed the little sitting-room from which the widowed sister took her two babies when Philippa entered. A sewing-machine stood before one window whose panes of greenish glass distorted the brown pickets of the garden fence and the black trunks of the trees. On a small shelf before the other window, which got the sun, was a pot of narcissus, with one long stem just breaking into pale, fragrant bloom.

There were little gray shadows in the hollows of the young dressmaker's face; her features were as uncertain as her pronunciation of the words in her fashion books; her shoulders stooped. Philippa was always asking herself the secret of her strange charm. "It is in some way connected with her candid gray eyes," she thought, delaying the matter of the shirt waists that she might watch Rachel at her work. "If I were an artist I should see more," she reflected.

A woman in a cheap gray worsted, who had been waiting for the street car at the corner, came in with her little girl and asked to warm. The child's eyes took in all the details of the room and then made an inventory of Philippa; the woman's turned constantly to the flower in the window.

The hum of a car was heard. Rachel rolled up a magazine and gave it to the child. "Make you some paper dolls," she said. Then she cut the stem of the narcissus blooms at the root, put it into the woman's hand as she passed out of the door, and sat down again to her sewing.

"Some people can perform only approximately perfect deeds," Philippa said to herself on her way back to the city, "because they are hindered by something in their environment. Rachel isn't."

AT THE SHRINE OF ST. GENEVIEVE.

BY VIRGINIA HARBERT.

WE ARE at the shrine of the holy St. Genevieve. Here and there around the gorgeous tomb a flickering taper sends out a feeble ray into the gray light of the old church. Three or four devout women piously kneel, telling their beads while their candles burn. One light is out, and one worshipper reverently rises, crosses herself, and passes down the aisle. It was her candle. It is late in the afternoon, and the old priest is nodding over his table near the shrine, where is spread out an array of candles, images, and ornamental reliquaries. A bent old woman now makes her way up the aisle of the transept. Stopping before the old priest, she exchanges a few words with him, drops a few centimes into a little box on the table, and approaches the shrine with her lighted taper. Devoutly she places it in one of the holders around the tomb, and now she is kneeling with bowed head. She will remain there in prayer until the little taper has burnt itself quite out. From a chapel in the farther transept comes a low drone of voices. A mass is being said, and a few worshippers can be seen kneeling before the lighted altar in adoration of the sacred Host. The great, storied windows overhead are transforming the sunshine into soft, mellow light which radiates from them down the long, deserted aisles. It is very sweet to be here. The air itself breathes a spirit of rest and contentment.

Leaning up against an old pillar, under the very feet of a sculptured saint, again we watch the flickering lights about the shrine of St. Genevieve. Who was this saint, we ask? A noble woman whom Paris many hundred years ago made her patron saint. Like Jeanne d'Arc, she first appears as a simple peasant girl, a shepherdess. Wonderful miracles are performed by her in her native village. A Bishop hears of her, goes to see her, and consecrates her to the service of God. She becomes the deliverer of the city of Paris when it is besieged by Attila and the savage Huns. It is she herself, who one day converts to Christianity King Clovis and his Queen Clothilde. When as an aged woman, eighty-nine years old, she dies, she is buried in solemn pomp by the side of Clovis and Clothilde. Her bones are not here in this gilded shrine—they could not survive that revolution of a century ago—but many holy relics are said to be preserved here, and it is here that pious pilgrims still come to pray by the tomb of the revered patroness of the city of Paris.

But while we have been reflecting, the old priest has gotten up from the table and is talking in a low voice to a sweet-faced peasant woman near the shrine. From a large bundle under her arms she has brought out a little plaster image of the Virgin. First, a layer of cotton, then cloth, then paper, show how care-

fully she has protected the little treasure. After placing a coin in the priest's hand, she gives the image over to him. With her lighted taper she now approaches the shrine. It is in its place, and she is kneeling. But let us watch the old priest. He has produced a little, red-lined service book, and is muttering over it while he crosses and recrosses the image. He lays the book down, and into a basin of holy water he dips his fingers, again to cross the image, this time on the forehead. Now he has opened a door in the end of the shrine, and has pushed the image inside, where for a few moments he leaves it. Yes, it is in the very sacred atmosphere now of the holy St. Genevieve, even in her very tomb. The service of consecration is over; the woman rises from her knees and receives the image reverently from the hands of the priest. Now she is tenderly wrapping it while the tears gather in her eyes. The little scene is over, and we ourselves feel that there has been something ineffably sweet in such adoring faith.

St. Mary's Hall, Faribault.

PREVENTING MOTHS.

A HOUSEKEEPER writes to an Eastern contemporary: "It gives me pleasure to inform you what will entirely exterminate, root out and destroy every moth, or egg of moth, whether in carpets, clothes, or furniture. I have a large house full of the richest carpets, all very woolly, also rich furniture, all of which has been in use since 1875, and not a moth has been seen at this date. But the first year we moved in we had millions, although everything was new. Twice a year I take turpentine and a paint brush and saturate the edges of carpets all around, move all the furniture, and get at the dark and dusty corners and in dark closets. I rub the brush all over if carpeted. For rich furniture take paper and wet it with turpentine, and nail the paper under the sofas and chairs. The smell of this will drive out the moths and kill their eggs."

SILK AS A NERVE TONIC.

THAT WAS a clever doctor, even if he was only a story-book doctor, who recommended to a nervous invalid whose disease was largely in her own imagination—the kind of an invalid who nowadays would be cured by a mental scientist—to have a silk gown made trimly and wear it as constantly as might be, says the *Philadelphia Press*.

The effect of being dressed up to the whimsical woman who had for years confined herself to invalids' robes was electrical. She felt herself mentally and physically braced up, and a speedy cure followed.

Electrical treatment, the doctor gravely called it—electricity in the silk—and the one-time invalid sounded the doctor's praises far and near. If a silk handkerchief is used to tie up the head in case of a headache, doctors say the effect is much more beneficial than if a plain one is used.

ENERGY AND NERVOUSNESS.

TO BE ENERGETIC, to be ever ready, to be on the move, does not necessarily mean to be nervous, though nervous people are afflicted with both these qualities to an inordinate degree. To be nervous, even slightly nervous, is an affliction, but to allow the nerves to gain such an ascendancy that they injure the health, is, in many instances, the fault of one's self.

Nervousness can usually be regulated by the exercise of the will power, by proper diet, by outdoor exercise and by proper and regular bathing, and it is the duty of every person afflicted with "nerves" to take the best possible care of herself.

After the exercise of the will, diet comes next in importance in the treatment. The food for this class of people should be generous and contain plenty of fat. The appetite must not, as a rule, be encouraged by tonic treatment. Upon waking up in the morning a cup of coffee and a roll should, if possible, be taken at once, then a cold, or as cool as can be borne, sponge bath; it need last but two or three minutes. After the bath five minutes' exercise with dumbbells or Indian clubs should be taken before dressing; after dressing, and before sitting down to a regular breakfast, a short walk should invariably be taken.

Breakfast and every other meal should be eaten very slowly, and after the meal is over full fifteen minutes should be spent in perfect quiet. This is a good time to read the paper. No food should be eaten between meals. Eat as many meals during the day as nature demands, but eat them regularly. Never drink anything until you have finished your solid food. Plenty of rest is also essential to nervous sufferers, and above all, the mind should be kept pleasantly occupied with anything but one's own ills.

BE pitiful, be merciful, be kind,—but not at the expense of justice and truth. There are men and women who need a loving rebuke rather than a charitable glossing-over of their sins.

Church Calendar.



- May 1—Wednesday. SS. Philip and James. (Red.)
 2—Thursday. (White.)
 3—Friday. Fast.
 5—Fourth Sunday after Easter. (White.)
 10—Friday. Fast.
 12—Fifth Sunday (Rogation) after Easter. (White.)
 13—Monday. Rogation Day. Fast. (Violet.)
 14—Tuesday. Rogation Day. Fast. (Violet.)
 15—Wednesday. Rogation Day. Fast. (Violet.) (White at Evensong.)
 16—Thursday. Ascension Day. (White.)
 17—Friday. Fast.
 19—Sunday after Ascension. (White.)
 24—Friday. Fast.
 26—Whitsunday. (Red.)
 27—Whitsun Monday. (Red.)
 28—Whitsun Tuesday. (Red.)
 29—Wednesday. Ember Day. (Red.) Fast.
 30—Thursday. (Red.)
 31—Friday. Ember Day. (Red.) Fast.

KALENDAR OF COMING EVENTS.

- May 7—Dioc. Conv., Mississippi, New Jersey, Pennsylvania, South Carolina.
 8—Dioc. Conv., Alabama, Arkansas, Georgia, Kentucky, Massachusetts, Tennessee, Texas, Washington.
 12—Consecration of Christ Church, Little Rock, Ark.
 14—Dioc. Conv., Dallas, Western New York.
 15—Dioc. Conv. Maine, Nebraska, Pittsburgh, Southern Ohio, Virginia.
 21—Guild of All Souls, Milwaukee; Dioc. Conv., Central Pennsylvania, Iowa, Long Island, Missouri, Newark, Ohio, Quincy, West Missouri.
 22—Dioc. Conv., East Carolina, Los Angeles, North Carolina.
 28—Dioc. Conv., Chicago.
 29—Dioc. Conv., Maryland; Convocation, New Mexico.
 July 24-28—Brotherhood of St. Andrew, Detroit.

Personal Mention.

THE REV. JOHN K. BURLESON has entered upon the rectorship of St. Paul's Church, Grand Forks, N. D., and was instituted on Sunday, April 28th.

THE street address of the Rev. R. M. CHURCH has been changed from 429 Custer Ave. to 221 N. Fremont Ave., Los Angeles, Calif.

THE REV. WM. CONEY has changed his address from Johnsonburg, Pa., to St. Stephen's Rectory, Newport, Ore.

THE REV. B. J. DOUGLASS has resigned the rectorship of St. Paul's memorial Church, Upper Providence, Pa., on account of ill health.

THE address of the Rev. UPTON H. GIBBS will be, until May 18, care of Cyrus Smith, Clearwater, Minn., and after that date, Sisson, Siskiyou Co., Calif.

THE REV. S. E. HANGER, who has been priest in charge of St. Stephen's, Florence, N. J., since the First Sunday in Advent, has received a call to the rectorship of that parish.

THE street address of the Rev. J. H. HERENDEN is changed from 306 S. Division St. to 50 Park View Ave., Buffalo, N. Y.

THE REV. J. B. LINN has changed his street address to 1034 State St., Schenectady, N. Y.

THE address of the Rev. ARTHUR LOWNDES, D.D., is now Freeport, L. I., N. Y.

THE REV. R. A. MAYO of Philadelphia has accepted a call to the rectorate of Christ Church, West River, Md.

THE REV. G. ALEX. MCGUIRE took up his duties as rector of St. Thomas' Church, Philadelphia, on March 1st. His street address is 1133 S. 19th St.

THE REV. W. D. MORROW, who has for some months been assisting the rector of Trinity Church, Chicago, has removed to take charge of St. John's Church, Albion, Neb.

THE REV. EDMUND A. NEVILLE, rector of All

Saints', West Plains, Mo., is *locum tenens* for five weeks at Calvary Church, Sedalia, Mo., for a rest and a change.

THE address of the Rev. GEO. B. PRATT has been changed from Chicago to Dundee, Ill.

THE REV. W. C. RICHARDSON, rector of Trinity Church, Chicago, has accepted the election to the rectorship of St. James' Church, Philadelphia, Pa., and enters upon his duties there June 1st.

THE REV. P. B. SIMPSON, of British Honduras, has entered upon his duties as rector of Christ Church, City of Mexico, Mex.

THE REV. H. S. STREETER has resigned the rectorship of St. John's Church, White Bear Lake, Minn., and accepted that of St. Paul's Church, Gas City, Ind.

THE REV. F. B. TICKNOR has resigned the position of Evangelist of the Edenton Convocation, Diocese of East Carolina, to accept the rectorate of Trinity parish, Columbus, Ga.

THE REV. W. ASHTON THOMPSON has taken charge of the Church of the Ascension, Waltham, Mass.

THE REV. R. H. WELLER has changed his address from Jacksonville to Lake City, Fla.

THE REV. RICHARD WHITEHOUSE should be addressed at Valentine, Neb., instead of New-castle, Wyo.

THE REV. ERNEST WOOD of St. Simon's Church, Toronto, Can., has received a call to the rectorship of Calvary Church, Sandusky, Ohio.

ORDINATIONS.

PRIESTS.

CENTRAL PENNSYLVANIA.—On Wednesday, April 17th, as described under the diocesan head, the Rev. FRANK THURBER CADY, by the Bishop of the Diocese.

CHICAGO.—At the Cathedral on St. Mark's Day, were advanced to the priesthood OTHO W. GROMOLL, WM. H. BLISS, and GUSTAF SJOSTROM, who were ordained deacons on May 20th, 1900. The Bishop of the Diocese was happily able to perform the rite. According to the usual custom in the Diocese, the chasuble and also the eucharistic vessels were given severally to each of the candidates. Mr. Gromoll has had charge of All Saints', Pullman, and a small mission (St. David), West Pullman; Mr. Bliss' field lay in Geneva, Ill., and Mr. Sjostrom has done good work in the Swedish mission which was organized last December.

COLORADO.—At All Saints' Church, Denver, on Low Sunday, BENJAMIN J. FITZ, by the Bishop of Salt Lake, acting for the Bishop of the Diocese. The Rev. F. F. KRAMER was preacher. Mr. Fitz is a member of the faculty of the State University at Boulder.

OHIO.—In the College Church of the Holy Spirit, Gambier, by the Bishop of the Diocese, on Tuesday, April 23d, 1901, the Rev. WILLIAM FOSTER PEIRCE, L.H.D., President of Kenyon College, was advanced to the priesthood. The presenter was the Rev. C. S. Aves, and the preacher the Rev. Geo. F. Smythe, D.D. Those who took part in the laying on of hands were the Rev. C. S. Aves and the Rev. G. F. Smythe, with the Rev. C. L. Fischer, D.D., the Rev. Jacob Streibert, Ph.D., the Rev. D. F. Davies, D.D., the Rev. John Hewitt, the Rev. J. H. Ely, and the Rev. O. J. Davies.

DIED.

BENTON.—At Los Angeles, Cal., Saturday, April 20th, ANGELYN BENTON, only daughter of the Ven. Archdeacon M. M. Benton of Kentucky. Burial was from Christ Church Cathedral, Louisville, on Friday, April 26th.

PINKNEY.—Entered into rest on the morning of March 26th, in Annapolis, Md., MARY FRANKLIN PINKNEY, daughter of the late Somerville Pinkney and the late Mary Franklin Pinkney, all of Annapolis, Md.

"Blessed are the pure in heart, for they shall see God."

SISTER JOSEPHINE.—Entered into Life, on Tuesday, April 16, 1901, at Trinity Hospital, New York, Josephine d'Inoilliers Dewey (SISTER JOSEPHINE).

"The golden evening brightens in the west;
 Soon, soon to faithful warriors comes the rest;
 Sweet is the calm of Paradise the blest.

Alleluia."

MEMORIAL.

FAUDE.—The members of the CHURCH CLUB of the Diocese of Minnesota hereby place on record an expression of the immeasurable loss we have sustained in the translation from earth to Paradise, April 2nd, 1901, in the 49th year of his age, of our distinguished associate, Rev. JOHN J. FAUDE, D.D., sometime rector of Gethsemane Church, Minneapolis, and for more than nine years a member of this Club.

Dr. Faude speedily recognized the usefulness of the Church Club. Becoming a member as soon as the door of admission was opened to the clergy, the influence of his strong personality was steadily exerted in our behalf. He gave to every meeting the influence of his presence, the force of his example, and, upon invitation, the fruits of his wisdom, always so calmly, so eloquently, so impressively expressed. Whether as selected speaker upon a designated subject or when called upon impromptu, as was frequently the case, it is not too high praise to say that from no other member has the Club invariably heard such words of wisdom, of inspiration, of courage, of fidelity to sound principles as from him. On more than one occasion when topics had been exhaustively, and apparently satisfactorily, discussed by others, has he been called upon at the last and amazed us with his illumination of the subject, his grasp of fundamental principles amid perplexing details, his discernment and presentation of all things in due proportion. His was indeed a master mind. His death is a distinct loss not only to this Club, but to his Parish, his City, his Diocese, and to the entire American Church. In his removal it can again be said as it was said of old; "In Israel a great man and a prince has fallen."

A man of strong feelings under most perfect control, of intellectual faculties of the highest order, and a spiritual insight of the most discerning character, he was indeed a born leader. Rarely do we find so many and such varied talents united in one person. As orator, preacher, administrator, thinker, educator, canonist, debater, parliamentarian, advocate, counsellor, organizer, leader, he had few equals. In all these capacities he attained the highest rank.

As few men possessed as he did such a variety of gifts, so harmoniously blended and working together in a unity of purpose, so also there are few who had so wide a range of experience in so brief a time. Whatever he did, he did well. This is true, whether we consider him as a student of penology while ministering as Chaplain to the inmates of the State Prison of Northern Indiana, or as founder of the parochial educational institution at Michigan City, known as Barker Hall; or a trustee of Racine College, and of St. Mary's Hall, Faribault; or as trustee and ministrant to the spiritual needs of the sick of St. Barnabas Hospital; or as Chaplain tenderly interested in the welfare of the little children of the Sheltering Arms; or as the organizer of St. Thomas' Mission for the spiritual uplifting of the colored people of Minneapolis; or as Rector of a Parish the working of which so thoroughly in all its details and upon the highest standards, has caused it to be recognized as a model; or as leader in missionary work, whether it be in his home city, in his Diocese, or in the National Missionary Councils of the Church; or as the recognized leader in General Convention of the conservative forces of the Church as opposed to the vagaries of extremists; or as the invited champion of the Church's distinctive claims as against those outside her pale; or as orator of the day upon important civic occasions; or as select preacher upon numberless special occasions; or as the sought for counsellor of his brethren of the priesthood, and of not a few Bishops. No phase of ecclesiastical or humanitarian work was foreign to him. There was no part of Church work—parochial, municipal, diocesan, or national—with which he was not in sympathetic touch, and to which he did not consecrate the best of his magnificent powers.

He seemed to sum up in himself some of the best traits of the leading Apostles, having the sympathetic qualities of St. Barnabas, the sanctified common sense of St. James, the affectionateness of St. John, the altruism of St. Andrew, the leadership of St. Peter, the zeal, the courage, and unyielding adherence to principle of St. Paul.

Calm, patient, deliberate, resourceful, persevering, thorough, courageous, magnanimous, unostentatious, self-controlled, deeply earnest—these are his distinguishing characteristics. To the attainment of the highest ideals of the holy

priesthood, his entire being was supremely consecrated.

His was indeed the strenuous life. He knew no rest. If there be one text of Holy Writ which more than any other dominated his life, it was the assurance of his Blessed Master and ours, "I must work the work of Him that sent Me while it is yet day. The night cometh when no man can work."

He rests with the Saints of God. May it be said of each of us when the final summons comes, as can be truly said of him:

"Life's race well run,
Life's work well done,
Life's crown well won.
Thanks, hope, peace, rest."

WANTED.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, English, with a long experience in America, would like to make a change. Churchman with best of references, professional and cleric. Address D., care THE LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER wanted. Mixed vested choir. Fine organ. New England parish. Salary \$600. Opportunity for pupils. Address, M. V. C., LIVING CHURCH Office, Milwaukee.

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Secretary General,
Rector, St. Anna's,
New Orleans,

OR

L. S. RICH,
Business Manager,
Church Missions House,
Fourth Ave. & 22d Street,
New York

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. This Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer. All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, New York.

Legal Title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CHURCH IN HAVANA.

The American Church Missionary Society (Auxiliary to the Board of Missions) has secured a lot in Havana, but needs \$7,000 in addition to the amount now in hand for the building

of a church. It earnestly appeals for sufficient contributions to this end. Send contributions to

Rev. W. DUDLEY POWERS,
General Secretary,
281 Fourth Avenue,
New York City.

REDDING, CAL.

Will you not help build a church in Redding, the chief town of northern California? Important mining center but only one missionary and about 75 communicants in a county as large as Connecticut. St. Agnes' Guild, of ten women with small means, by years of self-denying work, has paid for a fine, central location at a cost of \$1,200. There is \$600 in hand towards a church and \$600 more pledged; \$2,500 will put the church in place. Help is needed and has been fairly earned, and a work of great present and future importance can be secured. For the Master's cause send an offering to the missionary, Rev. A. L. BURLESON, Redding, Calif., or to the Rt. Rev. W. H. MORELAND, Bishop of Sacramento, Sacramento, Calif.

This appeal has my hearty endorsement.
W. H. MORELAND, Bishop.

HORSES REQUIRED.

WHO WILL HELP to provide a team of horses (say \$150) to enable a missionary to keep on at the work he has been doing for the past fifteen

years on an income that averages no more than \$450 a year, during which time he has averaged 25 miles driving for each Sunday, besides week-day calling, and for the greater part of the time three services a day? Address Rev. C. B. FOSBROKE, Box 125, Rice Lake, Barron Co., Wis.

Acknowledgment of all receipts will be made in this paper.

This appeal is commended by the Bishop of Milwaukee, who well knows the facts, and also the needs, and who will gladly receive and acknowledge donations towards this fund.

216 Martin St., Milwaukee, April 18, 1901.

BOOKS RECEIVED.

HOUGHTON, MIFFLIN & CO. (Through Des Forges & Co.)

The Successors of Mary the First. By Elizabeth Stuart Phelps. Illustrated. Price, \$1.50.

Under the Redwoods. By Bret Harte. Price, \$1.25.

T. & T. CLARKE. Edinburgh; imported by Charles Scribners' Sons (Through Des Forges & Co.).

Evening Thoughts. Being Notes of a Three-fold Pastorate. By the Rev. Paton J. Gloag, D.D., LL.D., Edinburgh. Price, \$1.50 net.

HERBERT S. STONE & CO.
Graustark. The Story of a Love Behind a Throne. By George Barr McCutcheon.

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wholesome food is lightened by
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There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

THE MURDOCK PRESS, San Francisco.

The Catechism of the Orthodox, Catholic, Eastern Church. Examined and Approved by the Most Holy Governing Synod, and Published for the use of Schools, and of all Orthodox Christians, by the North American Ecclesiastical Consistory. With the Blessing of the Most Reverend Tikhon, Bishop of the Orthodox Greek Russian Church in North America. Price: Cloth, 40 cents; paper, 25 cents.

JAMES POTT & CO.

Triglot Dictionary of Scriptural Representative Words. In Hebrew, Greek, and English. By Henry Browne, M.D., Consulting Physician to the Manchester Royal Infirmary.

A. C. ARMSTRONG & SON. (Through A. C. McClurg & Co.).

The Highest Life. A Story of Shortcomings and a Goal. Including a Friendly Analysis of the Keswick Movement. By E. H. Johnson, Professor of Systematic Theology in Crozer Theological Seminary. Price, \$1.25.

THE MACMILLAN CO. (Through A. C. McClurg & Co.).

Politics and the Moral Law. By Gustav Ruefelin, late Chancellor of the University of Tubingen. Translated from the German by Rudolf Tombo, Jr., Ph.D., Columbia University. Edited with an Introduction and Notes by Frederick W. Holls, D.C.L., Author of *The Peace Conference at the Hague and Its Bearings on International Law and Policy*, etc. Price, 75 cts.

The Evolution of Immortality. By S. D. McConnell, D.D., D.C.L. Price, \$1.25.

FREDERICK A. STOKES CO. (Through A. C. McClurg & Co.).

Philbrick Howell. A Novel. By Albert Kinross, Author of *An Opera* and *Lady Grasmere*, etc.

PAMPHLETS.

The Writings of King Alfred. By Frederic Harrison, M.A., Honorary Fellow of Wadham College, Oxford. An Address delivered at Harvard College, Mass., March, 1901. Price, 25 cts. New York: The Macmillan Co.

Vain Repetitions. Or the Protestant Meaning of "Batta." By Rev. Joseph F. Sheahan. New York: The Cathedral Library Association.

The Church at Work.**MINNESOTA.**

(Continued from page 10.)

Lac. In addition to Bishop Whipple's address, there was a memorial address delivered by Mr. H. S. Stevens of St. Paul.

"THE DEPUTATION PLAN," according to which a priest and a layman visit a parish to develop interest in Missions, foreign and domestic, was carried out on the Second Sunday after Easter at the morning service largely throughout the Diocese. It proved quite a success. Larger financial support for Missions will undoubtedly accrue from the efforts of the "missionaries." The Diocesan Board would do well to make this a permanent feature of their work.

IN THE DEATH of Mrs. Emily R. Holbrook of Minneapolis, Gethsemane parish has lost one of its most loyal and earnest members. She had been actively identified with the parish for nearly thirty years. Her death came suddenly, at the end, though the late rector had been at her bedside administering the consolations of our holy religion. In fact, this was one of his last priestly acts.

A WELL-FILLED PURSE was handed to the rector of Holy Trinity, Minneapolis, Rev. Stuart B. Parves, on Easter Day, from "a few of his loving friends," with a request that he provide himself with new vestments.

THE EASTER-TIDE banquet of the Church Club was held at the Nicollet Hotel April 24th. A reception was held in the corridors

from 7 until 8 p. m., when some eighty members and invited guests marched into the banquet hall, where a sumptuous repast awaited them. Judge Nelson presided. On his right sat Bishop Whipple, and on his left Bishop Mott Williams of Marquette, the guests of honor. After ample justice had been done to the elaborate spread, Judge Nelson, in a few brief and timely introductory remarks, welcomed the honorary guests and members of the Club. He referred feelingly to the irreparable loss the Club has sustained in the death of the late Dr. Faude. He then introduced Bishop Whipple, who, laboring under great emotion, spoke of the great loss the whole country has sustained in the death of Dr. Faude. The parish, the Diocese, and the Church at large will all miss him. He then informed the Club that he would ask for a "Coadjutor" at the next Diocesan Council, which meets at Winona in June, and requested all present to make it a subject of prayer that the council may be guided aright in selecting one who will in the natural order of events become their Bishop.

Mr. F. O. Osborne then read a Memorial Minute in behalf of the Club. The memorial is printed on another page and was ratified by a standing vote.

Col. Eddy followed Mr. Osborne. He paid a high tribute to Dr. Faude, and said that "Love" was the predominating characteristic of the man. Under his teaching the Bible, Church and Prayer Book, Ministry and Sacraments, conveyed to him a different meaning than he had ever realized before. He will be sorely missed at the next General Convention. His greatness consisted in his mastering everything that he came in contact with. The smallest detail did not escape his masterful mind.

The Rev. Wm. Wilkinson spoke of his loyalty to the Church's Faith and Catholic practice.

The Hon. Hiram Stevens paid a touching tribute to the deceased priest. He closed his oration by reciting Tennyson's "Crossing the Bar."

Bishop Mott Williams spoke feelingly of Dr. Faude and the universal loss the Church has sustained. He hoped at the coming General Convention the Church would be allowed to do her work with perfect freedom, that her hands might not be tied down to narrow legislation. A larger freedom is what she needs. Through all the addresses the depth of feeling at the loss sustained by Dr. Faude's death was most intense. Seldom is a man so invariably respected and honored by his close associates as a whole, as was he.

Following this, Archdeacon Haupt spoke on "Apportionments for Diocesan Missions; Can the Plan Be Improved?" A general discussion of this question ensued.

The Club has now about 130 members enrolled and finances are in good shape.

MISSOURI.

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

Convocation at Poplar Bluff.

A CONVOCATION MEETING was held at Poplar Bluff the week beginning April 21st, mainly to encourage and to assist in organizing the new mission of the Holy Cross. The convocation was in a measure the preaching of a mission as well. Each afternoon there was a children's service, with instruction in the Church offices and a meditation on the children's Saviour, conducted by the Dean, the Very Rev. Dr. Potter. Evening sermons were delivered by the Rev. Arthur Brittain on Monday on Obedience; Tuesday by the Rev. J. R. Winchester, D.D., "Reasons for Being a Churchman"; Wednesday by the Rev. G. D. G. Miller, "The Church and the Bible." The Rev. T. A. Waterman delivered an address Wednesday morning on the English Church before the Seventh Century; the Rev. Dr. Brittain Thursday morning on Parochial Organizations; and the Rev. G. L.

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Neide Friday morning on Diocesan Missions. Thursday evening was devoted to answering questions on the Church by the Dean, who also officiated at the early Eucharists, excepting Friday, when the service was taken by the Rev. F. M. Weddell and the Rev. G. L. Neide. The sessions were held in a room rented for the purpose, which was packed Friday evening, when the Bishop, after preaching on Confirmation, administered the rite to six. Adult Baptism had been administered in the morning and infant Baptism in the afternoon.

The Bishop pontificated early the next morning, when the newly confirmed made their first communion. The reverent, Churchly character of all the services has had much to do with the successful inauguration of the work in this place.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

Gift for St. Peter's Hospital.

BISHOP BREWER has received a check for \$15,000 from an unknown New York woman with the request that it be used in rebuilding the St. Peter's Hospital, Helena, that was recently destroyed by fire. This, together with the \$60,000 bequest of Felix R. Brunot, of Pittsburgh, and the insurance carried, will more than restore the edifice of mercy.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Memorial Window at St. Paul's—Operation on Rev. John Keller.

ON THE Second Sunday after Trinity, a memorial window was unveiled at St. Paul's Church, Newark, in memory of the late Rev. Dwight Galloupe. An address was delivered by the Rev. L. S. Osborne, rector of Trinity Church, in which the speaker paid high tribute to the late rector of St. Paul's, whose sudden death shocked the community last summer. Notwithstanding inclement weather the church was crowded to the doors. The service consisted of evening prayer with portions also of the burial service, and the collect for All Saints' Day. At the conclusion of Mr. Osborne's address one of the vestrymen drew aside the curtain that veiled the new window, and with a hymn and the benediction, the services were ended. Mr. Galloupe served as a chaplain in the army during the war with Spain, and returned from the field sick and wounded, with the result that after a few weeks of parish work he was obliged to give up, and so passed away.

The subject of the window is the Good Samaritan, which was selected as a proper tribute to the life and work therein commemorated.

IT HAS BEEN necessary for the Rev. John Keller, rector of Trinity Church, Arlington, to undergo a very painful operation on his left eye, where a deep abscess had formed. The operation was performed with apparent success.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.
Church to be Enlarged at Concord.

ARRANGEMENTS have been made for the enlargement of St. Paul's Church, Concord, in order to provide more sittings and also to accommodate a new organ. The improvements will require an expenditure of nearly \$10,000.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
St. Michael's Home Blessed—Will of Mrs. Grafton.

THE EVE of St. Mark, April 24th, was a red letter day for the friends of St. Michael's Home, Mamaroneck. In the afternoon a goodly company was gathered as guests of the sisters in charge of the work done there, to

assist in the benediction of the new building. For thirty years "The Midnight Mission" has been doing a rescue work in New York City. About fifteen years ago it seemed to have almost gone to pieces, when the Sisters of St. John Baptist were asked to take charge of it. For fourteen years they have had this country house, called St. Michael's Home, at Mamaroneck. A legacy from Mr. Charles H. Conto enabled the trustees to build a house especially fitted for the work and housing of the penitent received at the Home. A handsome building of brick with stone trimmings, absolutely fire-proof, with three stories and basement, has been erected the past year. In all its appointments it is as perfect as any similar structure anywhere, capable of receiving about fifty inmates with their necessary overseers. The first floor is given up to offices and a completely appointed laundry.

Wednesday was set for the benediction of the building. There were gathered with the Bishop of the Diocese, the Rev. Messrs. A. B. Livermore, G. W. Lincoln, E. B. Smith, F. F. German, E. H. True, Dr. W. W. Kirkby and the Chaplain of the Home, D. A. Bonnar. The President and Vice-President of the Trustees, some of the "Ladies' Association," and a goodly number of friends were in attendance, besides the Mother and several Sisters of the Community. A procession was formed in the cloister of the house, led by a crucifer with clergy, Bishop, Trustees, Sisters, penitents and visitors following in order, singing as they moved to the entrance of the new building, "Hear Us, King of Angels." A halt was made at the door, where the Bishop gave the salutation, "Peace be to this house," and offered a prayer for a blessing on what was about to be done. Thence on, from entrance through cloister and work-rooms, up staircases, in halls and dormitories, with psalm and prayer, the divine blessing was invoked on the place and its work devoted to the glory of God and the restoration of souls.

The visits completed, the way was led to the chapel, where the final prayers, hymn, and benediction closed the office.

Immediately following, the Bishop held a confirmation, when six penitents received the sacrament. The Bishop made an address, after administering the holy rite, in which he expressed the pleasure he had enjoyed at seeing the work and provision for the work of the Home, and his interest in the efforts of the Sisters for reclaiming souls. The

FOUND OUT.

A TRAINED NURSE DISCOVERED ITS EFFECT.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Cereal Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They must always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes and served with cream, when it is certainly a delicious beverage." Mrs. Ella C. Burns, 309 E. South St., Wilkes Barre, Pa.

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has, from a humble beginning, become the largest and most elegantly appointed private institution in the world for the treatment of a special class of diseases, and has no rivals. It is conducted by a graduate of standing in the Regular School of Medicine, and upon a strictly ethical and professional basis. Any physician who desires to investigate our method of treatment will be entertained as our guest.

All Physicians are cordially invited

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Bishop laid stress upon the fact that the work was not so widely known as it should be, and he wished that Church people might better understand that here is an agency for making their offerings in behalf of such work most effective of results.

It may be just to add that, while the Sisters do no begging for assistance, they will gladly welcome and thankfully acknowledge any aid given for this work of reformation and restoration, and none the less now, because increased facilities and enlarged room enables them to gather more and entails a greater burden of expense. Anyone desiring information about the work should address, The Sister in Charge, St. Michael's Home, Mamaroneck, N. Y.

THE WILL of Mrs. Elizabeth R. Grafton, a sister-in-law of the Bishop of Fond du Lac, who recently died, leaves \$10,000 to the Sheltering Arms, and \$10,000 to St. Luke's Home for Indigent Christian Females of the Protestant Episcopal Church.

NORTH DAKOTA.

SAML. C. EDSALL, D.D., Miss. Bp.

Missionary Work.

THE PROGRESS of two years at Trinity Church, Wahpeton (Rev. T. H. J. Walton, rector), included the complete renovation of the Church with new carpets, new frontals and hangings, new choir stalls, and on Easter Day last, the appearance of a choir of children in vestments. The guild has been re-organized and branches of the Woman's Auxiliary and the Junior Auxiliary have been founded. After a visitation by the Bishop on Low Sunday, several members of the congregation, together with the rector and organist, accompanied him to Lidgerwood, where the Methodist place of worship was loaned for the Church service, and a congregation of more than 100 people was present. On the return trip the following day, the time between trains at Fairmount was utilized in missionary work, including the baptism of two children.

OHIO.

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

Death of Mrs. Burton—Junior and Woman's Auxiliary—Advent Offerings—The Late Mrs. Atwill.

THE DEATH of Mrs. Jane Wallace Burton, widow of the Rev. Dr. Lewis Burton, and mother of the Bishop of Lexington, has already been mentioned in these columns. Mrs. Burton was born in Petersburg, Ohio, October 16th, 1821, her parents being the Hon. and Mrs. James Wallace, of Canfield, Ohio. She was educated at Edgewater Seminary, Braddocks, Pa., and was united in marriage, July 28th, 1841, to the Rev. Lewis Burton, at Petersburg, her birthplace. Dr. Burton's long life and ministry is familiar to all who know the history of the Church in Ohio, and in all his labors he was aided and assisted by the loving and intelligent work which his wife was able to do. Their lives were associated with the Church in Cleveland from 1847, when Dr. Burton became rector of St. John's, until his death in 1894. After a long rectorship at St. John's, he founded and became first rector of All Saints', and afterwards of St. Mark's Church, and later rector of the Ascension. It was said by the present rector of All Saints' Church, that it was Mrs. Burton's sustained interest in the parish, and frequent donations, together with Dr. Burton's bequest, that saved the parish from financial ruin. Mrs. Burton was one of the three Vice Presidents of the Soldiers' Aid Society of Northern Ohio, and her name is inscribed as such on the tablet of the Soldiers' Monument in the public square at Cleveland. As a member of the Woman's Temperance League, she assisted in the important work of that organization, and

helped also to lead the League into conservative and sane principles and methods. She was a worker also in the spiritual and temporal work of several institutions in Cleveland.

Mrs. Burton died on April 15th, and the burial services were held at the home of her daughter, Mrs. Eliza J. Backus, on the afternoon of April 17th. The Bishop of the Diocese conducted the service, with the assistance of the Rev. Thomas Lyle, one of the senior priests of the Diocese, and the Rev. Dr. McGrew, rector of St. Paul's Church. The pallbearers were chosen from among the clergy of the city.

THE REV. FRANK DU MOULIN, rector of St. Peter's Church, Chicago, who was formerly rector of Emmanuel Church, Cleveland, made a brief visit to that city recently on his return from a week's rest and recuperation at Cambridge Springs, Pa. The great work being accomplished in Chicago by this vigorous and tactful priest surprises no one who knew of his former work in Cleveland.

THE BISHOP has appointed Mrs. Geo. A. Coe, of Cleveland, Diocesan Directress of the Junior Auxiliary. Mrs. Coe was the very efficient Secretary of the Woman's Auxiliary in Chicago.

EMMANUEL CHURCH, of Cleveland, is exceptionally well organized for missionary effort. Beside the Parish Aid Society there are no less than four missionary societies, into one or other of which every woman and girl may find her place. Each of these societies made itself responsible for a definite part of the sum to be collected under the new free subscription plan, which the Diocese adopted last year. The women of this parish are working the new plan with zeal, and at the same time are raising money for their new church. Considerable interest is also being shown in the united offering.

THE ARCHDEACON's report of the Diocesan Advent missionary offering through mite chests has been long delayed on account of tardy returns from the schools, but is quite encouraging for the first year. Total number of boxes sent out, 5,196; total offering, \$605.18; total number of Sunday School scholars in the Diocese, 8,481. The mission schools gave 12½ cents per box; the parish schools only 11½ cents per box.

THE RECENT DEATH of Madam Margaret A. Atwill, the mother of Bishop Atwill, recalls her ten years of faithful service in Toledo, when her only son was rector of Trinity Church. Her activity in church and mission and benevolent work was exceptional. She was one of the founders of the Retreat Mission for the shelter and reform of unfortunate girls, a mission which has continued a growing work, and reports an average of sixty reformed among every 100 inmates. In addition, Madam Atwill made personal visits among the fallen and entreated them to return to the path of virtue. When over 80 years of age she would walk three miles to make a call, and remark that the street cars were spoiling the young women for walking. There are in Toledo now many families which are prosperous, having been tided over seasons of despondency by Madam Atwill's bounty.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Southeastern Convocation—Death of Rev. W. H. Burr—Southwest Convocation—Celebration at Prince of Peace.

IN THE WILL of William C. Volans, of Philadelphia, who died recently at Annapolis, there are several public bequests, mostly to local non-sectarian charities. St. Anne's Church, Annapolis, receives a legacy of \$2,000 for repairs and improvements.

THE SOUTHWEST CONVOCATION met on Tuesday, 23d ult., at the Church of the Holy

Spirit (Rev. S. H. Boyer, priest-in-charge). There was a celebration of the Holy Communion at 9:30 a. m. At the business meeting, in the afternoon, the Rev. L. Bradley, Dean, in the chair, reports were received and read from the German, Italian, Jewish, and Seamen's Missions and all showed progress. In the evening, there was a public missionary service, largely attended, when addresses were made by the Rev. Messrs. L. Bradley and H. F. Fuller.

THE REV. WILLIAM HUDSON BURR, a retired priest of the Diocese of Pennsylvania, entered into life eternal at 4 a. m., Wednesday, 24th ult., at his mother's residence, Philadelphia, from a disease of the heart, aged 48 years. He was born in that city, Jan. 26th, 1853, of a family which numbers among its direct ancestors men who were prominent in Revolutionary and pre-Revolutionary days. One of his great-grandfathers was the Rev. William Sturgeon, an assistant minister of Christ Church (1747-66), and another was Captain Robert Connolly, a distinguished soldier in Washington's army. Mr. Burr received his preparatory education at the Episcopal Academy, Philadelphia, and subsequently graduated at Trinity College, Hartford; after studying theology at the Philadelphia Divinity School, was ordained to the diaconate in 1881. Shortly afterwards, he was placed in charge of the Church Home for Children at Angora (Philadelphia), and then became an assistant minister of old St. Andrew's; and next filled the same position at St. James' Church, then under the rectorship of the late Rev. Dr. H. J. Morton, where he remained six years. He was successively rector of St. Andrew's, Mount Holly, N. J.; and St. James' Church, Newtown, L. I. Returning to his native city, he became rector of St. Paul's Memorial Church, Aramingo, Philadelphia, where he remained two years, whence he was appointed to the charge of Trinity Memorial Church, Ambler, then building, and where he remained until compelled to resign by reason of ill-health, during the autumn of 1900. Mr. Burr never married; he is survived by his mother and two brothers, one of whom, Dr. Charles W. Burr, attended him in his last illness.

The funeral service was held on Saturday, the 27th ult., at his late residence, and the interment was at the Friends' Southwestern grounds, beside the grave of his father, who was a prominent member of the Society of Friends.

THE SOUTHWEST CONVOCATION held a business meeting on Monday afternoon, the 22nd ult., in Holy Trinity parish house, Phil-

B. T. Babbitt's

1776

Soap Powder

takes the dirt
and leaves the
clothes

adelphia, the Rev. G. Woolsey Hodge, Dean, presiding. Reports from the French Mission Church of St. Sauveur and the mission chapel of St. Simon the Cyrenian, were read, showing both to be in a healthy condition, as are also the mission chapel of St. Mary (St. Mark's parish), and the Prince of Peace (Holy Trinity parish), the latter having completed its enlargement.

ON THE EVENING of St. Mark's Day, the congregation and friends of the Chapel of the Prince of Peace, Philadelphia, crowded that edifice to listen to words of congratulation and exhortation from Bishop McVickar, Coadjutor of Rhode Island, during whose rectorship of Holy Trinity Church, the mission was commenced, and also from Bishop Whitaker, the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity, and the Rev. F. A. MacMillen, the priest in charge. The last named clergyman gave a brief sketch of the mission work, which began in November, 1893, in a rented house. The present lot was purchased in 1895, and the original building first occupied in November, 1896. Ground was broken in August, 1900, for the new addition, which practically doubles the capacity of the interior, besides adding needed Sunday School and guild rooms, a spacious lecture hall, and rooms for the men. The total cost was \$17,500.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Church Club—New Church at Franklin.

THE ANNUAL MEETING of the Church Club of the Diocese of Pittsburgh was held at the Hotel Henry, on the evening of St. Mark's Day, Thursday, April 25th, at which time the following officers and trustees were elected: President, Mr. Reuben Miller; First Vice President, Mr. John B. Jackson; Second Vice President, Mr. C. E. E. Childers; Secretary, Mr. W. C. Lynne; Treasurer, Mr. Henry A. Phillips; Trustees for three years, Messrs. J. J. Miller, Harvey H. Smith and J. K. Bryden. The other Trustees are Messrs. H. R. Scully, N. P. Hyndman, W. E. von Bonnhorst, for one year, and Messrs. H. Lee Mason, Wilson Miller and W. L. Lenhart, two years. The Historian of the Club is Mr. George H. Randall.

The annual banquet followed the business meeting, and was in charge of a committee composed of Messrs. H. A. Phillips, Oliver O. Page and W. A. Caddick. Covers were laid for 140, including members of the Club and invited guests of the Club, among them the Bishop and many of the clergy of the Diocese, the Rev. Dr. Maxon of Detroit, Mr. J. L. Houghteling of Chicago, and Mr. Edmund Billings of Boston. Mr. Houghteling spoke on the "Power and Responsibilities of the Laity in the Councils of the Church." Mr. Billings made an address on the "Relations of the Church to the Workingman."

THE NEW CHURCH of St. John's, Franklin, which is nearing completion, is one of the most beautiful in western Pennsylvania. It accommodates about 400. The floor of the aisles, the choir, and the sanctuary, is in mosaic. The altar and reredos and the font are of Caen stone. The pulpit is of brass, bronze, and mahogany. The same materials enter into the construction of the credence and the font cover. The massive lectern is of brass. The altar rail is of brass and African mahogany, and the choir stalls, the organ front, and the pews are of Mexican mahogany. A very beautiful memorial window adorns the west front of the church. As workmen are still busy about the church the week-day services are held in the parish house, but the Sunday services are held in the church. The tower and spire will be completed by about the 15th of June and the church will be opened formally, with a service of benediction on June 17th, by the Bishop of the Diocese.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. McVICKAR, D.D., Bp. Coadj.

Churchmen's Club.

ON THE EVENING of April 16th, the Churchmen's Club held their annual meeting at the Eloise in Providence. A business meeting occupied the early part of the evening, in the course of which it was shown that the present membership is 149, of whom 49 were original members. Officers were elected as follows: President, Charles C. Mumford; Vice-Presidents, J. Post Reynolds, Cyrus M. Van Slyck; Secretary, H. Congdon Tilden; Treasurer, Charles Edward Godfrey; Council, Rathbone Gardner, Wilfred H. Munro, and Charles C. Gardiner.

At the conclusion of the business meeting, the members adjourned to the banquet hall. President Mumford occupied the center chair at the head table with the two appointed speakers, the Rev. Chas. C. Pierce, and the Rev. A. S. Lloyd, D. D., on either side of him. Both these speakers laid stress upon the necessity of active work being done in the Philippines.

Dr. Lloyd spoke of the necessity for facing our opportunities in those islands, and declared it to be a peculiarly fitting time for the Church to lay its foundations in these new possessions where American ideas are to be realized. "I think everyone agrees," he said, "that it is a condition, not a theory, that confronts us. The time hasn't come when this nation can let go with any honor to itself. I think we should, as Americans, stand a little straighter, as we think of the way in which new questions have been handled. America has done herself honor, and the way our government has gone into those islands, winning the confidence of the people, carrying them ideals they never had dreamed of, is well—the government has done well." Continuing, he spoke of the influence of the Church on American traditions, and the necessity of giving our ecclesiastical work to the Philippines.

Mr. Pierce related again the circumstances under which he had commenced work in Manila, working first only among English and Americans, who, under Spanish rule, had not been allowed to meet for public worship. He began among the natives only when they demanded such work and only when he had personally ascertained its necessity. "The question has come," he said, "Is the Church going to rise to its responsibility and establish itself there where it is wanted, where the people understood its ways, and where they want to get away from the rites they have been following? The English and native work are not all that must be looked after; there are the Chinese. What are you going to do with them? Are you going to turn them away? Are you going to leave what

(Continued on page 30.)

KITCHEN EXPENSES.

REDUCED BY READY COOKED GRAPE-NUTS.

"Modern food saves gas bills (cooking), labor, and doctor's bills, and the food I refer to is Grape-Nuts," says a Chicago woman.

"We have used Grape-Nuts over a year. I weighed, when I began using it, about 100 pounds, but have gained 22 pounds since. I have recovered entirely from dyspepsia since using this delicious food. My husband and children enjoy Grape-Nuts as much as I do, and they have all been decidedly benefited by its use.

"My baby is very much healthier than my other two children were at his age. I attribute the difference to the use I have made of Grape-Nuts Food.

"Of course it is a great advantage to have a food that is already cooked and sure to be in good condition. This is not always true of many cereals." Mrs. Geo. S. Foster, 1025 Wabansia Ave., Chicago, Ill.

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of the package.

Do you know what the "In-er-seal" trade mark design means on a package of biscuit or wafers? Have you realized that the "In-er-seal Patent Package" is the greatest step toward absolutely *pure food*? It means that damp, dust and odor no longer have any effect on the most delicate biscuit, crackers or wafers.

When you order Soda Biscuit, Graham Biscuit, Vanilla Wafers, Ginger Snaps, Oatmeal Biscuit or Milk Biscuit, insist on getting those which come in the "In-er-seal Patent Package." Don't take a substitute. Look for the "In-er-seal" trade mark design at the end of the box.

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For Dainty Table Dishes Use
KINGSFORD'S
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The Original, Oldest and Best.



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Business Notes.

A list of books especially adapted for girls, may not be uninteresting. We at all times carry a choice selection; and while all in this list are not absolutely "new," yet they are among the best of recent years.

Marion Harland's *When Grandmamma was New*, will interest the younger and please all ages. The title wins friends for it at once. (\$1.00.) We sell it at 83 cents post paid. *Brenda, Her School and Her Club*, by Helen Leah Reed, is a story of Old Boston, that will at once attract girls in their teens, and keep them interested. (\$1.50.) We sell it at \$1.25 post paid. *Phebe, Her Profession*, by Anna Chapin Ray, will be eagerly sought by all who have read "Teddy, Her Book," by the same author; and those who have not will find great enjoyment in it. (\$1.50.) By mail \$1.25. *Her Very Best*, by Amy E. Blanchard. A book by this author needs no introduction. (\$1.25.) We sell it for \$1.05 post paid. *Little Bermuda*, by Maria Louise Pool, will fascinate girls of thirteen and fourteen. (\$1.00.) Our price post paid 85 cents. *The Ferry Maid of the Chattahoochee*, by Annie M. Barnes, has enough of excitement about it to keep girls, or boys either, full of anticipation to the end. (\$1.25). By mail \$1.05. *Miss Nonentity*, by L. T. Meade. The author's name will carry weight, for there is no better writer than Mrs. Meade, and this book, of almost four hundred pages, will be found equal to her best. (\$1.50.) By mail post paid \$1.25. *Barbara's Heritage*, or Young Americans Among the Old Italian Masters, by Derishe L. Hoyt. "O Barbara! do you think papa and mamma will let us go? Can they afford it? Just to think of Italy, and sunshine, and olive trees, and cathedrals, and pictures!" That is the way the story opens, and a book has been made of deep interest and very instructive. (\$1.50.) From us by mail for \$1.25. *Earning Her Way to College*, by Mrs. Clarke Johnson, is an inspiring book for girls in their teens. (\$1.25.) By mail \$1.05 from us. *Almost as Good as a Boy*, by Amanda Douglas. A dear girl, who had pluck enough to go to work when trouble came, and whose crabbed old uncle concluded was "Almost as good as a boy." Full of interest and useful, too. (\$1.25.) We mail it for \$1.05. *Loyal Hearts and True*, by Ruth Ogden. This is not a girl's book exclusively, for boys will enjoy it, too. It is a story of the Cuban war, and is full of action, and the little heroine is a captivating child. Girls and boys from 10 to 15 years will be glad to have it. (\$1.50.) It will cost \$1.23 to have it sent by mail. *Trinity Bells*, by Amelia Barr, is a Tale of Old New York, and like all of Mrs. Barr's stories, is full of life and interest. This is best for the older girls and young women. In fact, adults as well. (\$1.50.) Sent for \$1.25 post paid, and being nicely bound will be welcome as a gift. *Hester Stanley's Friends*, by Harriet Prescott Spofford, is a story of school girls, and how they lived. It gives one a peep into different homes, and is very attractive. (\$1.25.) Costing \$1.05 by mail. *Twist You and Me*, by Grace Le Baron, attracts attention at once because of the forget-me-nots on the cover. Young ladies will find it a capital book. (\$1.50.) Its 300 pages sent for \$1.25 post paid. *Miss Nina Barrows*, by Frances Courtenay Baylor, is pleasant and amusing, and girls from ten years and upwards will revel in its pages. (\$1.25.) Only \$1.05 to make some child happy.

The above are all we can make room to mention now, but they comprise but a small portion of our stock. All of the books named are handsomely bound, and suitable for presents for any occasion. Address The Young Churchman Co., Milwaukee, Wis., for any book that is wanted.

RHODE ISLAND.

(Continued from page 29.)

may be the entering wedge into China? Are you going to leave these people, in this cosmopolitan place where their ideas are broadened and where they are ready for this seed of truth?"

Speaking of the military work to be done, he thought Aguinaldo's importance was overestimated. "I would like to tell you," he added, "how silly are the criticisms which have been made of our military system over there. The military system is all that we could hope it to be at this time. In the deportations, the separating of family ties, the American Government struck at the very root of the insurrection."

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Death of Rev. Geo. Greene.

THE SUDDEN DEATH of the Rev. George Greene, who was canonically connected with South Dakota, is reported to have occurred at Ogdensburg, N. Y., on Friday, April 19th. Mr. Greene's connection with this District is of only a few years' standing and he never had active work within these limits. His last charge was of the mission work at Long Rapids, Mich.

VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.

ROBT. A. GIBSON, D.D., Bp. Coadj.

Corner-stone at Richmond.

ON THE AFTERNOON of April 13th the corner-stone of St. Andrew's Church, Richmond, was laid under the auspices of the Masonic order, the address being delivered by Bishop Gibson. The rector of the parish, the Rev. Thomas Semmes, read an historical address.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Bishop's Guild—G. F. S.—S. S. Institute—Daughters of the King.

ON SATURDAY, April 20th, the Bishop's Guild met at St. Alban's Church, on the Cathedral grounds, for its annual corporate communion. The Bishop was celebrant, assisted by the Rev. G. F. Bratenahl, rector of the parish, and made a brief address. After the service those present were invited to visit the Cathedral School for girls, where they were hospitably entertained, and shown over the handsome building, with its beautiful and complete appointments.

THE ANNUAL SERVICE of the Girls' Friendly Society was held at the Church of the Epiphany on Sunday evening, April 21st. There were 300 members of the society present, representing the various parish branches, and then entered the church in procession, following the choir and clergy. The service was bright and hearty, and the sermon by the Bishop contained good and earnest advice to the young girls gathered before him. The G. F. S. has grown steadily in members and interest during the past year or two, and now most of the city parishes have branches, three having been formed last winter.

THE SUNDAY SCHOOL INSTITUTE of the Diocese held a meeting at the Epiphany parish rooms on Monday evening, April 22nd. This, being the last of the season, partook of a social character. After the transaction of routine business, the Rev. Louis G. Wood, the Secretary, announced that the united service for the Sunday Schools of the Diocese would be held at the Church of the Epiphany on the afternoon of the Sunday after Ascension Day. An excellent programme of musical selections was then rendered, and light refreshments served. There were 142 delegates present, from 24 Sunday Schools.

THE FIFTH annual council of the Daughters of the King, of the Diocese, assembled in St. Andrew's Church on Wednesday, April

Have You Got Rheumatism?

You Can Be Cured; FREE.

A Scientific Discovery Which Which Will Revolutionize the Treatments of Rheumatism.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death and made to vomit, and every sufferer from rheumatism should welcome this new and marvelous discovery with open arms and give it an honest trial. John A. Smith, Milwaukee, Wis., while apparently hopelessly sick with rheumatism, hit upon a combination of drugs and is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains and vomiting, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital and sanitarium patients with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a trial box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, deformant, sciatic, neuralgic, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one but write me to-day sure. "Gloria Tonic" will stop those aches and pains, those inflammations and deformities, and cure you so that life will again be worth living. This offer is not for curiosity seekers but is made to rheumatics only. To them I will send "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who recommend its properties and say it positively will cure rheumatism is

DR. QUINTERO, of the University of Venezuela, whose endorsement of Gloria Tonic bears the official seal of the United States Consulate.

THE HEALTH DEPARTMENT of London, England, prior to sending it into that country made a thorough investigation of its ingredients with the result that it is admitted without any restriction, thus it can not contain poisons or worthless drugs.

A MEDICAL JOURNAL writes: Gloria Tonic possesses all the qualities desired by Dr. Haig to alter the uric acid and thus create a new epoch in the practice of medicine, hence Gloria Tonic should receive recognition from the medical profession and health journals throughout the United States.

If you are a sufferer send your name to-day and by return mail you will receive a trial box of "Gloria Tonic" and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. It will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address, JOHN A. SMITH, 1920 Germania Bldg., Milwaukee, Wis., U. S. A.

A BOTTLE of Mellin's Food may make the difference between a crying, hungry baby and a happy, contented, laughing baby.

24th. The Bishop celebrated the Holy Communion, and after the service called the Council to order in the parish building, and spoke briefly of the value of this order in Church work, and of the great assistance received by rectors from its members. Short addresses were also made by the Rev. Messrs. Davenport, Buck, and Thompson, and Mrs. Satterlee. Eighteen chapters were represented, and after luncheon in the parish hall, the afternoon session began with gratifying reports, read by the President, Mrs. W. G. Davenport, the Secretary and the Treasurer. Then followed the election of officers, reports of Chapters, and five minute papers by members. In the evening there was a public service at St. Andrew's, with addresses by the rector, the Rev. J. B. Perry, and the Rev. Messrs. Rhineland and Sontag. On the previous day a quiet hour for the order was conducted by the Rev. Alfred Harding.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

THE DATE of the annual Council of the Diocese has been changed from Tuesday, May 7th, to Tuesday, May 21st. The Council will meet on the latter day in St. George's Church, Kansas City.

WESTERN NEW YORK.

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

Death of Rev. L. H. Sherwood and of Dr. F. W. Abbott—Rochester Church Club.

THE DEATH of the Rev. Lyman H. Sherwood, founder and head of the Lyons Musical Academy at Lyons, occurred on April 26th, aged 73 years. He was ordained to the diaconate many years ago by Bishop McIlvaine, of Ohio, and never sought admission to the priesthood. Mr. Sherwood was a native of Hoosack, N. Y., and a graduate of Hobart College.

THE DIOCESE, and especially the Laymen's Missionary League of Buffalo, have sustained a severe loss in the death of Frank W. Abbott, M. D., a communicant of St. Paul's parish. Dr. Abbott was a member of the Missionary Board, of the Buffalo Archdeaconry, and has been President and also Superintendent of the Laymen's Missionary League.

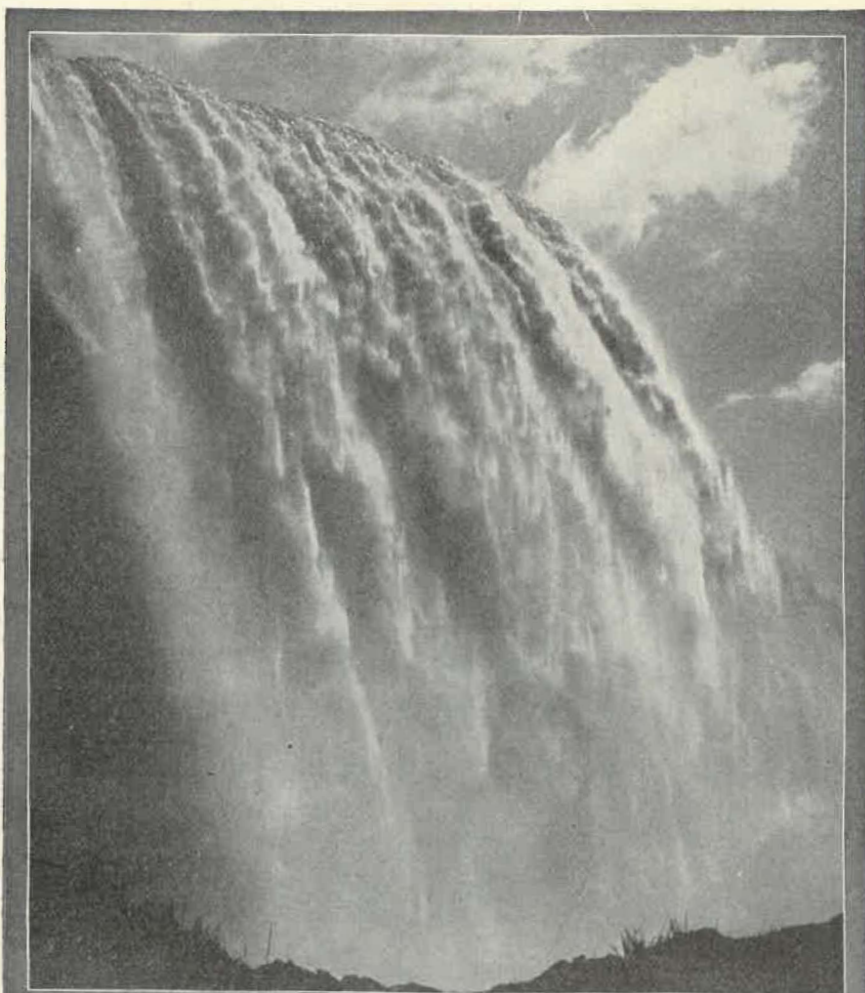
A REGULAR MEETING of the Church Club of Rochester was held in Christ Church parish house on Thursday evening, April 18th. Every organized parish in the city was represented either by the clergy or laity. The speaker of the evening was Mr. Burton Mansfield, of New Haven, President of the Church Club of the Diocese of Connecticut, and member of the Board of Managers of Missions. He delivered a most interesting and practical address on "The Layman and His Parish." Luncheon was afterward served. This being the annual meeting, the following officers were elected to serve the ensuing year: President, Eugene C. Denton; Vice-Presidents, Thomas W. Shannon, William J. Parker, Frank G. Ranney, Egbert F. Ashley, Charles Baker, Joseph L. Humphrey, Frank L. Dutton, Fred W. Brehm; Secretary and Treasurer, George H. Plummer.

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE FINANCIAL reports given at the Easter Monday vestry meetings were in the main satisfactory. Among the gifts presented to St. Jude's Church, Toronto, on Easter Day, was a stone font and a brass altar resk. At All Saints' Church, Collingwood, the rector's stipend was increased. The outlook for Trinity Church, Bradford, is more encouraging. The fund for the new church building has been well supported, and other funds are in a prosperous condition.



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Diocese of Huron.

THE EASTER vestry meetings passed off very harmoniously, and prosperous statements financially were the rule. At All Saints', London, the vestry decided to erect a Sunday School building. More than \$1,100 towards the century fund has been subscribed in Christ Church, London. The vestry meeting of St. George's Church, Sarnia, was adjourned to April 22nd.

Diocese of Ontario.

THE VERY REV. DEAN SMITH presided at the vestry meeting of St. George's Cathedral, Kingston. Over \$1,000 has been raised to meet the debt on the organ. The meeting was adjourned until May 6th.—THE CONDITION of Archbishop Lewis is slightly improved, but he is still seriously ill.

Women given the power to vote at vestry meetings.

THIS PRIVILEGE, which became legal on the 28th of last March in the Diocese of Montreal, was used at some of the Easter meetings by women holding pews or sittings in the various churches.

St. George's Day.

SERVICES to celebrate St. George's Day were held on Sunday, April 21st. In Ottawa St. George's Society attended service in the Church of St. Alban the Martyr. The Rev. Archdeacon Bogert took the service, and the Rev. J. A. Peacock, rector of St. Matthew's, preached. About 250 members were present. In Montreal the sermon to St. George's Society was preached by the Rev. E. Bashell, rector of St. Matthias', one of the society's chaplains. Bishop Dunn, of Quebec, preached the St. George's Day sermon at the Cathedral, Hamilton, April 21st, and returned to Quebec in time to take part in the St. George's Day service in the Cathedral, Quebec, on the actual day, April 23d.

Diocese of Rupert's Land.

THE PRIMATE, Archbishop Machray, writing of the needs of his Diocese, says: "This is a Diocese which, if all grants were occupied, should have nearly 90 clergy besides needing a number more in new missions." He asks: "What is the cause of this pressing need?" and goes on to say: "It is the constant opening up of vast tracts of promising land for settlement by new railways, and the continued dispersion of settlers."

The Magazines

A VALUABLE paper from the pen of the Rev. Thomas Richey, D. D., of the General Theological Seminary, on the subject of the *Porrectio* and *Uction* in Ordination, is contained in *The Church Eclectic* for April. Dr. Richey well says that the desirability of these, as of other ceremonial acts, depends upon the recognition of the fact that they are not essential to the rite. When, however, he expresses the opinion that the restoration of the *Porrectio* among us is "an offensive Romanising innovation on the part of a few ill-advised ceremonialists," we confess to a large measure of surprise. The *Porrectio* at Ordinations is very common indeed in this country, and by no means confined to a few Dioceses or to any section. To speak of it as a "Romanising innovation" without the slightest reason being given for the stigma, strikes us as most unfortunate, and especially when the statement is made by one whose opinion is invariably conceded such weight as is that of Dr. Richey. In the natural course of events a considerable number of students at the General Theological Seminary are apt to witness the *Porrectio* at their own ordinations, and it is thus at least unfortunate that one of their most learned professors should use this language concerning it in advance. Moreover, it was hardly appropriate to take

the Fond du Lac consecration as a text for an attack on this ceremonial, since the latter has to do with ordinations to the priesthood especially, and has only the most remote connection with any rite that can be performed at the consecration of a Bishop. Perhaps, however, Fond du Lac is to be a general bogey in place of the somewhat threadbare *Romish* which has served for so long, to represent anything one does not like. The Rev. J. A. M. Richey treats in a novel fashion of "Two or Three Witnesses" as applied to the Catholic Communion, in which he would hold that the agreement of two Communionists must establish a Catholic truth. But this position is clearly untenable. There is no majority rule in establishing the Faith, and the appeal must be to the whole Catholic Church and not to two-thirds of it. There are also an interesting study of the early part of the Nineteenth Century in the English Church, by the Rev. Ernest F. Smith, a scholarly paper by the Rev. Chas. W. Shields, D. D., and other valuable papers, in the same issue.

The Value of Charcoal.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature but few realize its value when taken into the human system for the same cleansing purpose.

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Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients, suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them, they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."


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