

The State Historical Society
The Living Church

VOL. XXXV.

MILWAUKEE, WISCONSIN.—MAY 19, 1906.

NO. 3

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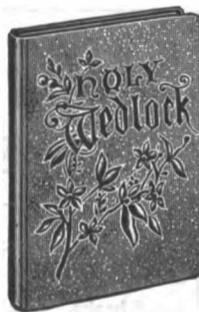
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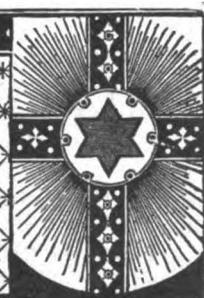
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The Evening Church



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Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MORSEHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).
Chicago: 153 La Salle St. (Advertising headquarters).
New York: 23 Union Square.
London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year in advance. To the clergy, \$2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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WITHIN THE VEIL.

HERE is something no less significant than impressive in the memorable fact that each and every supreme event in our Lord's earthly life was veiled from man's mortal vision, outwardly and visibly clothed, as it were, in its own pervading mystery.

The Incarnation was accomplished under the overshadowing wings of night; the Atonement enshrouded, at mid-day, in the pall of enveloping darkness; the Resurrection, in the slumbrous silence and mist of dawn; the Ascension, within the panoply of cloud which "received Him out of their sight."

Certainly not without message and meaning this external veiling of mysteries, too overpowering for mortal vision; even as the glorious orb of day shines resplendent through intervening ethereal depths, tempering, yet diminishing neither its power, or glory, so would it seem that God has enfolded to mortal gaze the Sun of Righteousness in the hours of His supreme manifestation, calling into play enveloping curtains of silence and darkness, half revealing, yet not concealing, the glorious majesty thus veiled.

But there is also discernible a deeper significance in these veiled events: may it not be that thus is proclaimed to man the truth that each, in its very nature, is a mystery, and hence inscrutable, in the fulness of comprehension, to the finite mind. That as such is each to be recognized, and accepted; and as well might man attempt to thrust aside the mystic curtain enveloping each, as to analyze by finite reasoning the infinite revelation transmitted.

In no instance, perhaps, is this truth more impressively conveyed than in that "cloud" enfolding alike the mystery, and the receding Form of the Son of God, as He ascended to His throne in the heavens. There is surely a singular beauty and majesty in the scene so briefly, yet so vividly portrayed; a power irresistibly constraining the recognition of truth, its very simplicity silencing, and rejecting the florid imagery of man. Beautiful, indeed, the vision inspiring the devout mind as it pictures that luminous chariot of iridescent hues speeding across the blue dome, at its Master's bidding, hovering for an instant over the glorified Form and the hands outstretched in eternal benediction above an unconscious world, then, receiving, enfolding, bearing upward, and onward, from mortal gaze the King of kings to the gates of glory.

How more than futile to seek to transcend that rising cloud; to penetrate with subtle, analytical inquiry, the mystery it veils. "Whither I go, ye know, and the way ye know"; "I go to prepare a place for you," had been the word divine. Is it not enough? Why waste priceless time and thought in vain speculation concerning the nature of that "place," to descry, and depict, conditions unrevealed? It is enough, as we look with awe, or reverence, on each of these wondrous manifestations of the Son of Man, humbly to accept the mighty truth shining through the enfolding veil, without vain efforts to rifle them of their mystery.

Let us rather rejoice in the declaration: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever." Enough to know beyond all refutation that in the starry shadow and silence of night "the Word was made Flesh and dwelt among us," a "Saviour, which is Christ the Lord"; that amid that earth-enshrouding darkness, "Christ our Passover" was sacrificed for us, the eternal "Lamb of God"; that in the dim mystery of the silent dawn the bonds of Death were forever burst

asunder by One proclaiming: "I am He that liveth and was dead, and behold I am alive for evermore." That within the encircling folds of that luminous cloud our great High Priest has entered within the Veil, and there, at the right hand of God, is "able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them."

These are "those things which are revealed, and belong to us and our children, for ever." Let us lay hold upon them, rejoice in them, and live in their glorious inspiration, without seeking to comprehend the mystery in which it has pleased God to enfold them.

L. L. R.

THE CRAPSEY CASE.

THE time appears to have arrived for a survey of the Crapsey trial, and of some of the issues which were discussed by the learned counsel engaged.

In the first place we wish to express our satisfaction with the tone and temper of the counsel on both sides, and with the dignity and impartial attitude exhibited during the trial by the members of the Court. Their task was a most painful one, rendered especially embarrassing by the questions raised as to their competency, and by the hostile attitude of a large portion of the secular press and of an Eastern Church paper. They certainly deserve the gratitude of the whole Church.

LET US MAKE a rapid survey of the case. It was surely not a case of heresy hunting, but a gross scandal that had to be dealt with, if the Bishop and clergy of the diocese of Western New York were to be faithful to their ordination vow to banish and drive away from the Church all erroneous and strange doctrine contrary to God's word.

Dr. Crapsey's utterances had convinced the public, both within and without the Church, that he was engaged in a defiant propaganda against some of the most central doctrines of the Church, doctrines a solemn acceptance of which constituted the expressed condition of his right to preach in behalf of this Church.

For reasons wretchedly inadequate, but with which we are not now concerned, the Committee appointed last year to present him for trial, if it found sufficient grounds for such a course, failed to discharge its duty. The result was an increase of scandal and distress throughout the Church.

Moved by a just sense of the necessity of protecting the Church from disaster, the Standing Committee of the diocese bravely undertook the invidious task of facing the misleading clamor of those whose attachment to the modern spirit is stronger than their loyalty to the faith once for all delivered to the saints, and of presenting the "troubler in Israel" for trial. The full period of preparation specified in the Canons was allowed to the defendant, and every other canonical requirement was carefully fulfilled.

One delicate condition arose for which the Committee was in no wise responsible. The Canons of Western New York provide that a Court of five presbyters shall be elected by the diocesan Council, but that vacancies, whatever may be their cause, shall be filled by nominations from the Bishop which are to be confirmed by the Standing Committee—*i.e.*, in this case, by the prosecution. The Canon ought to be amended so as to prevent a similar conjunction of circumstances hereafter. One vacancy had thus been filled prior to the presentment. The defendant himself created two more vacancies by exercising his right of challenge against two very estimable members of the Court. Thus it happened that a majority of the Court which tried the case had been unavoidably appointed by those responsible for the presentment.

This difficulty was urged strenuously by the defence as a reason for postponing the trial until the diocesan Council could elect a new Court. It was also urged that the defendant could not be expected to shove aside his Lenten duties for purely personal reasons, and that he ought to be given a less exacting season in which to prepare himself. If we are not mistaken, the defendant felt no scruple in wandering off from his parish to give a series of lectures elsewhere during that season. We do not urge this. What we do urge is that, when the Church summoned him to trial in a canonical manner, the matter was no longer personal. His official status and right to continue in the Church's ministry in any season was involved. The Church had called on him to prepare for trial, and her action necessarily made it his duty to be ready at the appointed date, unless prevented by causes not under his control.

But, to return, the case had gone from the hands of the Standing Committee and the Bishop, into the hands of the Court, and they very rightly left the decision in the hands of the Court. The prosecution might indeed have supported the defendant's motion for postponement, but the reasons which led the prosecution to press for immediate trial were ample. As the compliments paid to the Court by the counsel for defence during the trial abundantly show, there was no just suspicion lying against any member of the existing Court. All its members appeared to be as impartial as any conceivable substitutes were likely to be. The difficulty, then, was purely formal. The objections to postponement, on the other hand, were material and very grave indeed. Passing over the evil of any longer continuance then was absolutely necessary of the state of tension in the Church at large, it was evident to all that an election of a Court to try Dr. Crapsey by the Council meant inevitably that the Council would, by the complexion of its vote, determine the condemnation or acquittal of the accused, and that without the possibility of a suitable presentation of the case on either side. We mean no disparagement of the Council when we say that the result would not have seemed judicial, but partisan; and, unless we are mistaken as to the Churchmanship of Western New York, Dr. Crapsey's conviction would have been insured. As it was, he had a fair trial, and abundant hearing on all relevant issues before judgment was determined.

WE HAVE SAID that Dr. Crapsey's defiant propaganda of opinions contrary to the doctrines which he was pledged to teach had caused a scandal too great to be ignored by the authorities. The scandal has been increased by the remarkable exhibition of disloyalty to the Church which has been given by a group of gentlemen, clerical and lay, who call themselves liberal Churchmen. It is their attitude, not their motive, that we speak of. Their liberality seems to consist in contemptuous intolerance for the old-fashioned virtues of faithful stewardship, readiness to defend the violation of sacred pledges, and deliberate efforts to embarrass the ecclesiastical authority in its enforcement of what is known to be the Canon Law of the Church. In any other than the ecclesiastical sphere such a campaign of obstruction as has been carried on in this case would be treated as anarchy, and with general reprobation.

The issue was very clear and simple. A priest who held office on the express condition that he should give faithful diligence so to minister the doctrine of Christ "as this Church hath received the same" was charged canonically with violating this condition by publicly impugning doctrines plainly laid down in the Creeds:—the Godhead of Christ; His conception by the Holy Ghost; His Virgin Birth; His resurrection from the dead; and the doctrine of the Trinity. It was obviously the duty of all law-abiding Churchmen to support the authorities in trying the case with reasonable promptness. Let it be granted that certain Churchmen honestly thought the Canon Law in the case to be objectionable. This does not remove the scandal of their brow-beating tactics. It surely is not the right way to remedy bad legislation to resort to tactics which, if successful, would nullify the legislative and judicial authority of the Church. These gentlemen have been singularly lacking in judgment in this matter.

WE DIFFER RADICALLY from them in their view of ecclesiastical trials. They urge that truth cannot be made clear by the judicial repression of honest opinion, but only by perfect freedom of investigation. In urging such a truism they utterly miss the point at issue. It is not the function or purpose of such trials to make truth clear, but to protect the God-given propaganda of the Church from subversion by her appointed agents. The basic presupposition of our Canon Law, and of all loyal Churchmanship, is that what "this Church hath received" and requires her ministers to preach is truth. It cannot be insisted upon too emphatically that the right of opinion, or freedom of scholarship, was not involved in Dr. Crapsey's trial; nor were any of the personal issues alleged by the defence involved. The issue was simply whether an office instituted for the purpose of propagating Church doctrine might be retained by one who insisted upon employing it for a contrary purpose, for assailing that doctrine.

It has been said that when a priest professes honestly to accept the Creeds of the Church his honor ought not to be called in question. We hold one advocate at least, of this view in high regard. But surely he failed to exercise his usual soundness of judgment when he formulated it. What does such a profession really amount to? It is merely a plea of "not

guilty." Who ever heard of such a plea being treated as a reason for quashing legal proceedings. The case is this: Dr. Crapsey professed loyalty to the Church's formularies; but, as the progress of the trial demonstrated, on the basis of a novel and wholly alien interpretation of them. It is as if a citizen should be charged with stealing, and should plead not guilty on the ground that he did not consider the taking of money needed to satisfy his hunger to be stealing. The interpretation of the law belongs to the Courts, and when a man pleads "not guilty" this throws the burden of proof that he is guilty on the prosecution. That is all.

It is equally misleading to urge that, as the Church is the divinely appointed home of all the subjects of salvation, no humanly appointed machinery is competent to put out any man because of his opinions. In the first place no attempt has been made to put Dr. Crapsey out of the Church. His official status in the Church was in question, not his membership. The Church was indeed established for the common benefit of mankind, and for this reason defective views and sinful lives in her members are dealt with patiently, in accordance with the rule, not to quench a smoking flax. But the Church was established to propagate a faith once for all delivered to the saints, and the making of arrangements necessary for the due continuance and protection of this sacred function was committed to the authority of human beings, duly commissioned to that end. Tolerance is one thing, connivance by the allowance of heretical teaching on the part of officers appointed to teach her God-given faith is quite another thing.

Says the late Bishop Creighton, in *Persecution and Tolerance*, Authority deals "with opinions when they find utterance. . . . This is true not only of opinions about ecclesiastical matters, but about civil matters as well. Civil society . . . is bound to consider the possible consequences to social order. . . . Every religious organization must have a basis for its own existence, which its professing members must not overthrow. Such a basis must be determined by authority with a full sense of responsibility. . . . The Church is a witness to the Truth, and her primary duty is to see that her witness [official preaching] is true. The means by which she is to accomplish that duty is to see that no teaching is given under her authority which contradicts or impairs the essential elements of that Truth committed to her charge. To those who claim an irresponsible liberty of speculation, the Church must always seem intolerant, for she must deny such a claim. Of such it has been well said: 'They confuse the right of the individual to be free with the duty of the institution to be something.' Surely that something is "the pillar and ground of the truth"—the truth committed to her in the beginning, and necessarily defined in practical administration by herself, rather than by private individuals.

It is urged again that the trial of Dr. Crapsey represents an attempt to repress the science and criticism of our time. It represents nothing of the kind. It is absurd to maintain that in order to avoid repressing modern science and criticism the Church must lend her pulpits to the propagation of the speculative theology of men whose generalizations are as yet unbaked and untested. Science and Criticism are of the greatest value, but a revision of the revealed Faith lies not within their sphere. Moreover, we doubt gravely the competency of Dr. Crapsey to speak for current science and criticism. We find no science or criticism, properly so called, in his writings; but only vague allusions to highly disputable theories, which seemed more plausible yesterday than they do to-day.

THE CHURCH OF GOD has a very definite function. She is not set to act as moderator in modern debate, but to propagate truths which can never be modified by human learning, and the knowledge of which is essential to the eternal welfare of mankind. For her to connive at the observation of these truths by those whom she appoints to proclaim them would be disloyalty to her Divine Head and self-stultification.

We say disloyalty to her Divine Head. This after all is the fundamental interest to which the Church is pledged. Dr. Crapsey has been charged with reducing the level of our Lord's Person to that of a creature. No high-sounding talk about our Lord's ideal Manhood, or His becoming divine by reason of His perfection, can reduce the significance of this. If we are loyal to Christ we must accept Him on His own terms. He is God or not God. To set oneself against the duly constituted machinery by which the Person of Christ is sought to be vindicated, as against the disloyalty to that Person of one appointed

to set forth His Divine claim, is to set oneself against Christ—against God. Liberalism on such a point is simply disloyalty to Christ. Q.

P. S.—At the moment of going to press, a telegram states that the verdict of the Court is that Dr. Crapsey be suspended conditional on conformity. It comes at too late an hour to give more than this notice this week.

THE Editor of THE LIVING CHURCH had accepted an invitation to address the annual "Conference of Church Clubs," held in Rochester on April 25th and 26th, on the "Relations Between Parish, Diocese, and the Church at Large." He was stricken with a nervous collapse, and had to cancel the engagement, very greatly to his sorrow. The Conference when in session unanimously passed the following resolution: "Resolved, That the secretary of this Conference be directed to communicate to Mr. Frederic C. Morehouse our sincere regret for his illness and absence from this Conference."

We make this note, for the purpose of answering the very large number of letters of inquiry and sympathy, and to say that Mr. Morehouse is gaining strength, although slowly it seems to him, and that his physicians say that a summer's rest will restore him to his normal condition of health. He is therefore obeying orders, and is quietly sojourning where none of the business of the office reaches him. The many expressions of affection and interest will, we are sure, be grateful souvenirs to him, when he returns to his labors again. In the meantime we express on his behalf, our most cordial acknowledgments for the gracious outpouring of sympathy.

THE Bishop of Kansas City, in his address to his Council, which convened in St. Joseph this week, gives some strong words on several topics. A large portion of the address is printed on another page, and we particularly wish to commend to our readers what he says under the title of "Lord's Day Obligations."

Then, again, we call attention to the words addressed to Pastors, Teachers, and Parents on "Candidates for Holy Orders." Let the words be read and pondered.

The address from beginning to end is a very strong one; but we have reserved what we may call the very strongest part for another issue, on the subject of "Loyalty." We fear that it will not have the attention it deserves, if printed with the rest of the address. We congratulate the clergy and laity of the diocese of Kansas City on having such high ideals placed before them by their chief shepherd.

THE HAUNTED SEA.

The winds are great lost spirits who did ill.
 Drinking their fill
 Of the great cup of life, they died unblest;
 And, as they wander here, year after year,
 They are a-weary and they long for rest.
 Under the trees, or high through the red sky,
 They sweep or loiter, but may not turn back.
 They have no path nor lair. Through the waste air,
 The Thing that hunts them hurries on their track.
 In Hell or Earth or Heaven they dare not be;
 And therefore wander over the waste sea.

Also, though rarely, cometh near the coast
 That man, or ghost,
 Or utter evil which was once a soul,
 Whom men "The Swimmer" call. Who makes men fall
 Out of the rigging when the slow hulls roll
 And, when the night is blind, leaps from behind
 Upon their shoulders and so rides them down;
 Or, inshore, silent lies with blazing eyes,
 Lusting to bring some inland soul to drown,
 And cannot sink but, unlike us, floats free;
 Being rejected of the utmost sea.

L. TUCKER.

HE THAT hath not tempted you hitherto above your strength will continue so to the end. If, for a time, He hide His face from you, yet He doth it but for a moment, to make you the more heartily to cry to Him; and surely He will hear you, not only when you are in crying, but also whilst you are in thinking how to cry. He is with you in trouble, and will indeed deliver you.—*John Bradford.*

LOVE ME always, boy, whatever I do or leave undone. And—God help me—whatever you do or leave undone, I'll love you. There shall never be a cloud between us for a day; no, sir, not for an hour. We're imperfect enough, all of us, we needn't be so bitter; and life is uncertain enough at its safest, we needn't waste its opportunities.—*Juliana Horatia Ewing.*

PAINSTHORPE ABBEY

Its Work and Needs

E. C. U. CELEBRATION OF ST. GEORGE'S DAY

Campaign Continues Against the Birrell Bill

The Living Church News Bureau,
London, 88, Philip and James, Apostles and Martyrs, 1906

BY special permission of the Rev. the Father Abbot, Painsthorpe Abbey, Yorkshire, I send herewith a picture of the chapel of Painsthorpe Abbey, one especially prepared for reproduction in THE LIVING CHURCH. As described in the September, 1905, issue of *Pax*, the quarterly publication of the Benedictine community of Painsthorpe, the chapel is of red brick, as simple in structure as the sternest Cistercian would have desired.

"Imagine, then, a plain parallelogram thirty-two feet by seventeen, with a barrel roof, whitewashed inside; returned stalls with misereres for fourteen monks—that of the Abbot being on the south side, facing the high altar, which is surmounted by a statue of St. Bernard, to whom with our Lady, the chapel is dedicated; the sanctuary occupies one-third of the space; the narrow door by the



CHAPEL OF PAINSTHORPE ABBEY.

altar leads into the sacristy; another on the north side opens into the 'Statio' where we meet before the Offices, and which communicates with the house; on the same side is the organ chamber, where there is a small and not very efficient organ; in the midst is the lectern for the cantor; at the west, separated from the monk's choir by the grille, is the narthex, or Lady Chapel, nineteen feet by twelve, for our guests, or any visitors from the village or elsewhere; here there is an altar for the use of priests who stay with us."

Among the Community needs is £100 for the new altar, etc., etc., for the chapel. As to *Pax*, the editor states that its circulation steadily increases. The annual subscribers now amount to 800. Price of *Pax*, post free, 8d. per copy; *per annum*, 2s. 6d. The last three issues of this interesting monastic publication contained valuable papers on "Monasticism" and in the June issue, Dr. Hermitage Day will contribute a paper on "The Dissolution." These papers treat of so important a subject that it has been decided to continue the same into the third year of *Pax*, which begins with the September issue. Four more papers are therefore being arranged: No. 5 (September, 1906), "The Desolation of Three Hundred Years," c. 1550 to 1850; No. 6 (December, 1906), "The Recovery of Community Life (*i.*) for Women"; and No. 7 (March, 1907),

"The Recovery of Community Life (*ii.*) for Men"; the former dealing with the work of Dr. Pusey, Dr. Neale, Canon Carter, Dean Butler, etc., and the latter with the work at Cowley St. John, Plaistow, Kelham, and Mirfield, etc., such important steps, as the editor of *Pax* says, towards the restoration of monasticism in the English Church; and then the series will end with No. 8 (June, 1907), "The Present and Future Outlook."

Among other services in observance of St. George's day (April 23d) was a sung Mass (arranged by the president and council of the English Church Union) at St. Margaret's, Lothbury, the well-known Wren church just by the Bank of England. The church was full, the main body of worshippers consisting of men. The celebrant was the rector, Prebendary Ingram. Among the choristers were members of the staff of the Bank of England. The music of the service was partly the familiar setting of Merbecke. There was also a solemn High Mass at St. James', Hampstead Road, with sermon by the Rev. the Hon. James (Father) Adderley, vicar of Staley, Birmingham; and at the same church a solemn Evensong, with solemn procession and sermon by Don Aelred Carlyle, O.S.B., Abbot of Painsthorpe. In the procession, clergy and acolytes also took part from eight other London churches, there being twelve priests in copes and fifteen thurifers. The altar had a canopy of Red Cross flags and was decked with red and white roses.

It is announced that the unveiling of the memorial in Hawarden Church to the Right Hon. W. E. Gladstone and wife will take place on July 25th by the Bishop of St. Asaph. This date is the anniversary of the double wedding at Hawarden of the late Mr. and Mrs. Gladstone and Lord and Lady Lyttelton (sister of Mrs. Gladstone). During the same week, Mr. W. G. C. Gladstone, grandson of the statesman, celebrates his coming of age, and on the Sunday following special sermons will be preached at Hawarden Church by the Archbishop of Canterbury and the Bishop of Stepney.

The statement made by Sir Henry Campbell-Bannerman since his accession to the Premiership, that the Government intend eventually to bring in a Bill for the Disestablishment of the Church in Wales, has been followed by an announcement that they have decided to institute a preliminary inquiry into the financial condition of the Church in Wales. It is reported that the task of collecting the required information is to be entrusted to a commission which will consist of only five members, and that Lord Chief Justice Vaughan Williams will be the chairman of the commission. As evidenced by some public utterances of the high court judge, he himself is a Protestant Dissenter and Disestablishmentarian, and most likely the other members of the commission will be like-minded in their hostility to the Church. So we may know pretty well beforehand what to expect from the work of such a commission. Churchmen in Wales welcome an impartial and exhaustive inquiry into the origin and amount of Church endowment in Wales, but naturally not one *ex parte*.

The agitation against the Government Bill for the establishment and endowment, in the name of education, of the religion of Protestant Dissent every day gathers in volume and strength. During the past week momentous public statements have been made on the attitude of representative and influential bodies of Churchmen and Romanist Dissenters in regard to the Bill. A largely attended meeting of the consultative committee of the National Society was held in London on Friday, the Archbishop of Canterbury presiding. After a consultation with this committee, which consists of elected representatives from every diocese in England and Wales, the Standing Committee of the National Society adopted the following strong resolution in regard to the Birrell Bill:

"The National Society protests against the passing of the Education Bill as it stands, (1) because it fails to give national recognition to religion; (2) because, disregarding the rights of parents, it leaves the local authorities unable to establish any, save undenominational, religion, but gives them such power in spiritual matters that they could eliminate religion from elementary teaching altogether; (3) because it would commit the teaching of the Bible to teachers whose belief in the Christian faith, and whose qualifications and ability to teach religion may not in any way be ascertained, even in schools held under distinctive religious trust; (4) because it would interfere with the duty and privilege of the clergy and school staff to give religious teaching in school hours; (5) because it would introduce for the first time religious controversy in its most virulent form inside the voluntary schools; (6) because the general provisions of the bill place religious teaching at a disadvantage, and tend to its ultimate exclusion from the elementary day schools; (7) because it would increase and perpetuate the religious

controversy in every local election throughout the country; (8) because it would in effect alienate property held in trust for religious education, and altogether prevent trustees from fulfilling their trusts; (9) because of the dangerously wide power of dealing with educational trusts, and endowments given to the commission under Sections 8 and 9, to the Board of Education under part 2, and to the Council for Wales under part 4; (10) because it gives to Wales a separate treatment."

Romanist Dissenters, as represented by their whole hierarchy and their Education Council, having most carefully considered the proposals made by the Government in the Birrell Bill, are obliged to condemn them as "a violation alike of religious equality, common justice, and civic equity." And they recommend that the Bill should be resisted at every stage. Dr. Bourne, head prelate of the Romanist Dissenting body, states that they may count upon the fullest and most hearty coöperation on the part of their brethren the Romanist Archbishops and Bishops in Ireland. He has, moreover, well-founded confidence that in this defence of their educational rights they shall have the unswerving and constant support of the Irish M.P.s.

What promises to be a particularly effective feature of the campaign of Churchmen in the educational conflict will be the demonstration in London of Lancashire Churchmen in Whitsun week. It is expected that some 10,000 Church people from Lancashire will come to London to protest against the Birrell Bill. This novel proposal, which appears to have originated with the Bishop of Manchester, is arousing keen and widespread interest in the Manchester diocese. Special trains, conveying the demonstrators, will be run from Manchester and various parts of the diocese to St. Pancras and Euston Stations. On arrival the huge party will assemble in Regent's Park and march in procession to the Albert Hall and there hold a great demonstration. Perhaps, however, an alternative plan will be carried out—namely, to march through Trafalgar Square, past the Minister of Education's office in Whitehall, Westminster Abbey, and the Houses of Parliament, and then proceed over Westminster Bridge and hold a great mass meeting in Lambeth Fields.

A Bedford "workingman" recently wrote to the Primate as to the attitude which men of his class, both as Churchmen and parents, who might claim to have some stake in the present crisis should take up. He suggested that local committees of wage-earners should be formed with the object of influencing members of Parliament in favor of preserving definite religious teaching in the schools. He instanced the effects of the evils arising from a lack of moral and religious training in the homes of the "laboring classes." In reply, the Rev. W. G. Boyd, chaplain to the Primate, wrote:

"The Archbishop directs me to convey to you his cordial thanks for your letter. What you say is worthy of the fullest consideration. The Archbishop agrees with you that it is most desirable that workingmen who, like yourself feel strongly on the subject, should take every opportunity of making their voices heard, and, above all, of approaching Parliamentary representatives on the subject."

Bishop after Bishop is falling into line in defence of Christianity in the schools of the nation. The Bishop of Southwark (Dr. Talbot), among other Bishops, has issued a circular to the rural deans of his diocese, in which he says that the Government proposals in the Birrell Bill have sent "a thrill of indignation through the whole Church of England, and is calling out a resistance from Churchmen which, in its determined and united character, is within my experience unique." For thirty years and more, as he goes on to point out, the national system of education has taken the form impressed upon it by the great Liberal Ministers, Mr. Gladstone and Mr. Forster. It has included two types, commonly called by the names of denominational and undenominational. The lapse of time has shown with increasing force the strength of the support which each of the two commands: "Any wise and fair statesmanship would recognize this, and make its action pivot on the determination to give full and fair scope to both through the whole field of education." But the Protestant Dissenters, for the most part, are determined, if possible, to crush the denominational system, "and by their urgency and their threats they have induced the Government to use their temporary majority for the purpose."

An appeal for penitence and prayer, in the present moment of "strained relations between some of the leaders of the religious bodies amongst us," owing to the Education controversy, has been put forth by the Bishop of Birmingham and Mr. J. H. Jowett, chairman of the Congregational Union. It is

addressed to all "Christian ministers," and signed by the Archbishop of Canterbury, the Primus of the Scottish Church, the Bishop of Birmingham, and most of the heads of Protestant bodies in England and Scotland. Accompanying it is a letter from the chief prelate of the Romanist Dissenting body (Dr. Bourne), in which he says that although sympathizing much with the object of the appeal, "it would not be in accordance with our custom and tradition for me to sign a joint appeal for special prayers." Those to whom this appeal is addressed are asked to prepare their "congregations" for a united effort of prayer on Whitsunday next, for the reunion of Christians—special care being taken that such prayer should be entirely uncontroversial and should involve no assumptions except those which all Christians can make their own, namely:

That our Lord meant us to be one in visible fellowship:

That our existing divisions hinder or even paralyze His work:

That we all deserve chastisement, and need penitence for the various ways in which we have contributed to produce or promote division.

That we all need open and candid minds to receive light, and yet more light, so that, in ways we perhaps as yet can hardly imagine, we may be led back towards unity.

An article by Lord Halifax, on the Birrell Bill, is appearing in the May number of the *Nineteenth Century*.

The second reading of the Bill will be moved on Monday next. There are now no fewer than seventeen motions upon the order papers for second reading. Six of these motions are against any religious instruction being imparted in the schools, and the same number in favor of definite religious teaching, according to the wishes of parents. J. G. HALL.

ASCENSION DAY.

Open, ye doors of vasty light,
Jesus completes His high emprise;
Conqueror now of Death and Night,
Wearing our nature, He seeks the skies.

"Follow!" He calls, "ye children mine,
See ye not how the road winds steep,
Over rough stones where thorns entwine,
Past sharp ascents—through shadows deep?"

"Craven is he who perill heeds.
Fear not the steeps, the goal shows clear;
Straight to God's throne the pathway leads.
Follow! I lead you, my children dear."

"Yea, we are coming," 'tis Christendom's cry
To Jesus ascending to God's white throne.
But Creed—strife weary and Pharisee's lie
Hinder our feet—and time flows on.

"Coming! O Jesus," Knowledge calls,
While school-houses rise, and books increase;
But, weary of learning, man stumbles and falls;
The wisdom-path falls him. He finds not peace.

"Coming!" says Progress, with ardor meet,
As we build great cities and hoard up gold;
Yet, over our heads, Christ's ascending feet
Pass onward; we miss them. The age grows old.

"I come," says To-day, and we strain our eyes
To discern the high path through the years before;
And we see, at last, with a glad surprise,
How plain goes the way to the heavenly door.

For man cannot ascend by progress great,
Nor by strife of creed, nor by wisdom's lore.
Twas love lifted Jesus to heaven's gate,
'Twas service extolled Him to heaven's door.

Open, ye gates of vasty light!
Manhood awakens, and seeks the skies.
Jesus, in Thee, we would scale the height!
Jesus, complete Thy high emprise!

CARROLL LUND BATES.

A PRAYER.

Grant, God of Love, Thy help this day,
That I, Thy child, may walk the way
Of truth, and understand what Thou
Wouldst have me do to serve Thee now.

O God, be near me every hour;
Defend me by Thy mighty power—
My heart is faint, my will is weak;
Unworthy, I Thy blessing seek.

Kind Father, help me, that I may
Avoid the sins of yesterday;
Grant strength to do and grace to see,
And show Thy mercy, Lord, on me.

GEORGE H. NELSON.

THE NEW ST. PAUL'S CHAPEL, COLUMBIA COLLEGE

Now Nearing Completion

FOURTH ANNUAL CONFERENCE OF THE C. A. I. L.

St. Mary's Chapel Consecrated

The Living Church News Bureau
New York, May 14, 1906

THE new St. Paul's Chapel at Columbia University is approaching completion, but will not be ready in time for the coming Commencement at the University. It is expected, however, that the building may be opened for inspection at that time, although it will not be dedicated until the opening of the college year in the fall. The exterior of the building is practically completed, but the windows are yet to be placed and its appearance is marred by a litter of building materials. The accompanying drawing of the exterior, made by the architects, Messrs. Howell & Stokes, gives an excellent idea of the appearance of the chapel from the campus. The building is designed



in harmony with the Library and Earl Hall and has an impressive appearance also from the rear. The ground plan shows the ample seating capacity and particularly the large choir, which can, if desired, be used alone as a morning chapel. The length of the building is 122 feet and the width across the transepts 77 feet. Under the choir is a large basement, made light because it is on the level of the ground at that end of the building. In it are large choir rooms, and rooms for the resident chaplain. It is learned that the newly appointed chaplain, the Rev. Alexis W. Stein, who comes from Christ Church, Fitchburg, Massachusetts, will make his first appearance in his new official capacity at Northfield with the Columbia men who attend the student conference there. He will not begin his duties at the University until fall.

The Fourth Annual Conference of the Church Association for the Advancement of the Interests of Labor was held on Monday and Tuesday of last week. The sessions were held in the Synod Hall at the Cathedral and the convention opened with a celebration of the Holy Communion in the crypt, with Archdeacon Nelson as celebrant. Miss Harriet A. Keyser, secretary of the organization, announced that its president, Bishop Potter, is in Europe, and that Bishop Coleman, who had been expected to preside at the conference, was unable to be present. The Rev. Thomas H. Sill, vicar of St. Chrysostom's Chapel, Trinity parish, and vice-president of C. A. I. L., presided at most of the session of the conference. In his opening address he talked of the work and purposes of the organization, saying that it was well to bring forward the fact that the Church is interested in labor, and that its leaders realize the evils of the

sweat-shops, the tenements, and other conditions which surround the laboring people. Mr. Joseph C. Pumpelly told of the efforts to close retail stores in Harlem and places of amusement on Sundays, and scored the police magistrates for their failure to hold for trial proprietors of theatres who are arrested for violation of the Sunday laws. Canon Chase of Brooklyn also talked about efforts to close the Sunday theatres. Miss L. F. Foster, a factory inspector, spoke about child labor, saying that a bill regulating it in New York State is to be introduced into the Legislature at its next session. She said the ideal of those who seek the interest of the children is to have them work no more than three hours daily.

At the first evening session, the Rev. Joseph Reynolds of Rutland, Vermont, was a speaker, as were the Rev. H. M. Barbour of the Church of the Beloved Disciple and Dr. James H. Canfield, librarian of Columbia University. Mr. Clinton Rogers Woodruff of Philadelphia urged the better housing of the poor and the laboring classes, and the Rev. F. J. Clay Moran said that C. A. I. L. has headed a movement with that object in New York, and had already had a hearing before the Board of Aldermen in the interest of some such plan as that adopted by the London County Council.

On Tuesday morning occurred the annual election of officers, all the old ones being re-named. Bishop Darlington was the principal speaker at this session of the conference, talking mainly about the settlement of the coal strike, which he said had really resulted in benefit to the miners, for the men and the capitalists have been brought closer together than they have heretofore been. At the annual supper of the organization, held Tuesday evening, there were over two hundred around the tables. Bishop Darlington was again a speaker, complimenting C. A. I. L. upon the work it has accomplished.

The people of Christ Church, New Brighton, have demonstrated in a most able manner their interest in the new parish house projected for that church. At the beginning of Lent it was stated that the vestry would not place a contract for the new building until \$15,000 toward its cost had been received or pledged. Special offerings in Lent and at Easter were devoted to the purpose, and when the Easter offering has been added to the fund the Finance Committee found that the fund in hand was \$19,431.90. The parish house is thus assured and ground has already been broken for it. In this connection it should be recalled that it is less than a year since this congregation wiped out a debt of \$10,000 on the new church. The Rev. Dr. Frank W. Crowder is rector.

At the annual meeting of the General Church Club of the Bronx, which was held last week in the parish house of Holy Faith Church, the organization was reported in a prosperous condition, with a comfortable balance in its treasury. The Hon. Charles G. F. Wahle was re-elected to the presidency, and all the officers of last year were likewise re-elected.

The Rev. Arthur H. Judge was the preacher at the annual service of the Society of the Sons of St. George, held in the Church of St. John the Evangelist, the Rev. A. B. Howard, rector. The church was decorated with American and English colors and there was a large attendance of members of the English colony in New York. The Consul General, Sir Percy Sanderson, was among those present.

The Rev. Frederick Greaves, who has been for some time priest in charge of Holyrood Church, has been elected rector and president of the Board of Trustees. Archdeacon Nelson, who has headed the Board, retires from the presidency.

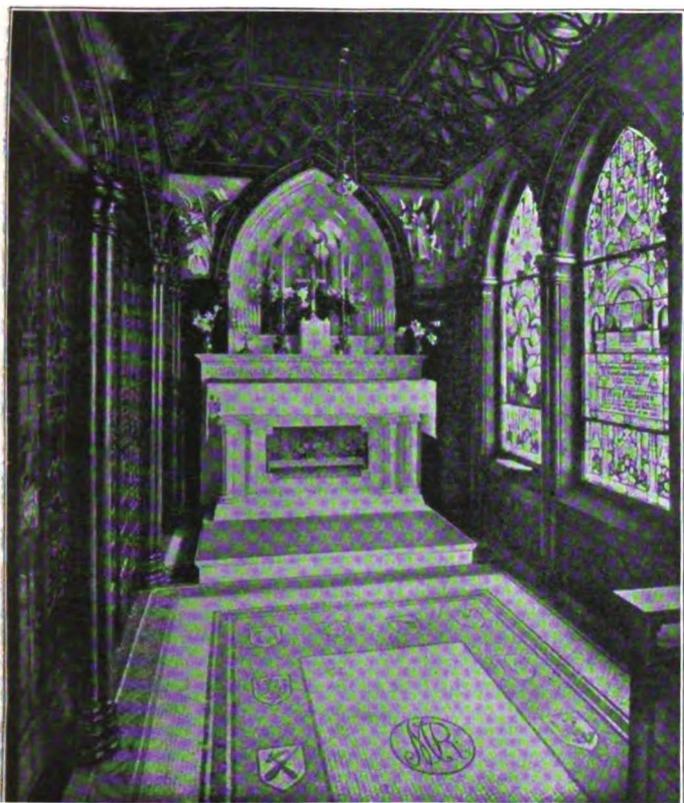
On the Fourth Sunday after Easter, May 13th, St. Peter's Church celebrated its seventy-fifth anniversary. The rector, the Rev. Dr. Roche, preached an historical sermon in the morning. The Rev. Dr. Grosvenor, rector of the Church of the Incarnation, was the evening preacher. St. Peter's is the seventh oldest church in the city. As it stands near the General Seminary it is well known to students, and was organized by Seminary students.

St. Mary's Chapel of the Church of the Transfiguration, which was completed in the early part of Lent, 1906, is a memorial of Mary C. Houghton, *Obit* April 30, 1902, and the design is by Henry C. Pelton, who made drawings for everything, except the antique stained glass, contained in the chapel, and has personally superintended every part of the work.

The "Lady Chapel," as it may be called, is a very little chapel, and has been built between the baptistery of the chantry on the west, and the main entrance of the church on the east, with the chantry adjoining on the north. At the west end, a single Gothic arched doorway opens from the memorial chapel into the baptistery. At the east end is the altar with a

Gothic-arched recess containing the re-table or gradines, and the reredos.

The altar, gradines, and reredos are entirely of white marble with Venetian mosaics, the "Mensa" or table proper being supported on eight Gothic triple columns with carved caps and



INTERIOR—ST. MARY'S CHAPEL.

bases; the face of the "Mensa" being carved in high relief. Across the front of the lower gradine or re-table are the triple "Sanctus," spaced with three crosses and finished with a *fleur-de-lis*. The feature of the carving throughout the altar and reredos is of symbolical character, the motif being the grape vine and the sheaf of wheat.

The inscription reads:

THIS CHAPEL WAS CONSECRATED A. D. MDCCCXVI
TO THE GREATER GLORY OF GOD
IN HONOUR OF SAINT MARY THE MOTHER OF OUR LORD
IN PIOUS MEMORY OF
MARY C. HOUGHTON
WHO, FORTIFIED BY THE RITES OF THE CHURCH,
DEPARTED THIS LIFE APRIL XXX, MDCCCXII.
Pray for the happy repose of her soul.

The consecration service was said by the Bishop of Pittsburgh, acting for the Bishop Coadjutor.

MISSIONARY WORK IN THE SOUTH PACIFIC ISLANDS.

BISHOP WILLIS' REPORT.

THE Bishop of Tonga has published a report for 1905 of the Anglican work in Tonga. Like everything Bishop Willis writes, it is full of incidents and interesting details to Churchmen outside of those he particularly addresses. He speaks of two grants of money given to the people of the Island of Labe, which shows a father's care of his dependent children that is really pathetic. He says:

"You will observe that I have made two grants to the little island of Labe, in which every man, woman, and child is a member of the Anglican Church.

"FIRST TOWARDS A NEW BOAT. At the end of December, 1904, the Vavau group, to which Labe belongs, was visited by a severe hurricane, which caused great loss to the natives throughout that group by the destruction of their boats, wherever they had not been hauled up under shelter. The Labe people had only two boats, and both were broken up. Several of their houses, too, were carried away. When I visited them in June, house building was still going on. They had a new boat in course of building, but the boat-builder would not deliver it till the last shilling was paid. The boat is a necessity to me as well as to the islanders, being my only means of reaching them, for Labe lies ten miles from the steamer port. Besides this, the lay reader, twice a month, weather permitting, accompanied by members of the congregation, sails over to the neighboring

island of Ovaka for the Sunday afternoon service, which is held in the house of a Church member. It was, therefore, only right that the mission should contribute to the building of this new boat, and by that contribution purchase a share in it.

"THE SECOND GRANT was towards the erection of a church. Previous to the hurricane, the people of Labe had very ambitious ideas as to the church they would build. But after the hurricane these ideas had to be modified. It was resolved to build Tongan fashion. The mode of building all through the Pacific is to begin with the roof. That is to say, the central posts which support the roof are first planted deep in the ground. On these are laid the beams from which spring the supports of the rafters. Thus the roof is quite independent of the walls. In the case of the church, the central pillars were to be let down five feet and bedded in concrete. When I was in Labe in June, the trees that were to form these pillars had been felled, and were being prepared where they lay in the bush, being carefully covered over with palm leaves to protect them from the weather. A large number of the rafters were also ready. These are longitudinal strips from the stems of the cocoanut palm with the bark on, two or three inches wide. In the ordinary Tongan house there is no floor. Mats are laid upon the earth. In Samoa, the floor space within the sill is filled with small pebbles, which are kept scrupulously clean, as far as I have seen. The church at Labe has been properly floored with tongue and groove boards. These, together with the timber for the sill, studs, plate, and weatherboarding, and corrugated iron for the roof, had to be purchased from traders. Towards this I made them a grant of ten pounds. I hope to consecrate the church this month. Sang has manufactured an altar, reading desk, lectern and font, which is an octagon pedestal, sanded, on which is set one of the large shells found in these waters. All these we take up with us so that the church will be properly furnished."

THE GREAT FORTY DAYS.

The Church begins her march again,
Along those forty festal days
Which follow Easter's happy reign,
And swell the risen Redeemer's praise.

Like lights along a path at night
These two-score days are lamps alight
With Easter's hope; and many a glow
Upon the path of life they throw.

Two walked discouraged to their home.
Near to them now see Jesus come.
The three fare on: He blesses bread;
They know Him, though no word is said.

Into the town, with zealous speed,
They run to bring the eleven word—
"We've seen Him!"—"He is risen indeed."
These answer, "Simon hath seen the Lord."

But Thomas was not with them then:
An eight days pass, Christ comes again.
In fellowship with faithful hearts
Thomas believes; his doubt departs.

Dim dawn, and Galilee's watery sheen;
All night these seven have fishing been;
One speaks from the not distant shore—
"Tis Jesus' voice! They are sad no more.

We walk Emmaus-ward when we sigh,
And let these precious days go by
The prey of grief—wouldst happy be?
Take the Christ home thy Guest to be.

And if, perchance, in some still place,
Where Bread is blessed, and Wine out-poured,
Thou'st seen at last thy Saviour's face—
Haste! Tell some others of thy Lord.

We all have Thomas' sickness felt
When Faith's pulse fails, and dark doubts pain—
Then find where Christians meet, and melt
In prayer thy doubt—believe again.

We toll all night like those sad seven
Who caught no fish, when hard we try
To live, and work our way to heaven,
With no real Faith in our heart's sky.

Awake! The dawn bids dreaming cease.
Wouldst really fill life's empty net?
Heed Jesus' word. His counsels yet,
Followed, bring His beloved peace.
The Rectory, Benson, Minn. CARROLL LUND BATES.

WHY WILT THOU defer thy good purpose from day to day?
Arise, and begin in this very instant, and say, "Now is the time to be doing; now is the time to be striving; now is the fit time to amend myself." Unless thou dost earnestly force thyself, thou shalt never get the victory over sin.—*Thomas à Kempis*.

ADDRESS OF THE BISHOP OF KANSAS CITY

Many Important Topics Discussed

CONVENTION HELD IN ST. JOSEPH

IN the year 1893 we were the favored guests of the courteous and hospitable Churchmen and Churchwomen of St. Joseph. It was an occasion still recalled with delight. And now we come again; but what a change has taken place in this city once so quiet and conservative! Then its population was about 52,000; now it is considerably more than 102,000. Immense business enterprises have developed here, and we note with interest on every hand, indications of prosperity.

I am sure I voice the sentiment of all the representatives of the diocese who are guests of the Church in St. Joseph, when I offer hearty congratulations upon the evidences of material prosperity, and express our assurance that under the energetic and devout clergy now in charge, the Church will feel the impulse of the new St. Joseph spirit and take the pace set by the commercial leaders.

CANDIDATES FOR HOLY ORDERS.

Where are the young men, native-born, who seek this highest of all vocations, the Sacred Ministry? We need them. We need the best, and the Holy Orders is worthy of the best. Whatever some in this commercial age would have you believe to the contrary, the work of the ministry demands the consecrated talent of manly men; it develops noble qualities; it needs heroes who are willing to endure self-sacrifice, to purify themselves, to labor in the prosecution of a high and noble purpose. They are bound by their solemn vows to do their utmost to rescue their brethren from their sins, to maintain high standards of morality, to promote peace and good will among men, to redeem the time because the days are evil. They are the benefactors of their race.

Fathers, mothers! What do you propose for your boys? Would you not do well to consecrate them to the Lord in the work of the ministry?

Brethren of the clergy, do you watch for fit persons to serve in the sacred ministry of the Church? Do you present the claims of the Church upon them? Do you on the Third Sunday in Advent, or at any other time during the year, set forth the blessings as well as the claims of the ministry with direct reference to your young men?

ADVENT.

And stopping a moment to dwell upon Advent! Is it not a season of the Church's year of which more might be made? The solemn thoughts then set forth before us are strong incentives to self-examination and amendment of life. Would it not be worth while to have more than a Sunday sermon on "the last things" and a few Advent hymns? Is it not a time to multiply services, to awaken the sleepers and to hold missions? Missouri is overrun with evangelists: some good, some bad. However harmful revivals may be in some regards, they do appeal to the rank and file of the people and they do gather in souls. Some may backslide and the last state of some may be worse than the first; but it still remains true that these services increase permanently the membership of the denominations, and that many are lost to the Church who might be retained or gathered in. Now, we do not need to adapt the Church to these conditions. The time-honored observance of Advent admirably meets the case. At the opening of the ecclesiastical year, with our minds drawn to the consideration of death, the judgment, and the dreadful separation of the evil from those who are saved, we have the very best opportunity for a revival of the right sort.

CONFIRMATION.

While there have been more confirmed during the past year, than during the previous year, there should have been a greater number. Of course, in some cases the absence of clergy accounts for the absence of confirmees. We have good hope that the ministrations of the Archdeacon and of clergy whom we may by our generous offerings be able to send to the vacant posts, will encourage a much larger number to present themselves during the coming year. In all the congregations there would no doubt be considerable advantage resulting from the formation of two classes.

The best time for beginning a new class is immediately after the Confirmation, when some are regretting that they did not come, and others are aroused by the impressiveness and beauty of the service. It is my desire to make two visitations to each parish and mission every year, but for the larger parishes with settled rectors, I shall not make a second appointment unless there are classes waiting or some other especial duty to be performed. I am glad to note that in several of the larger parishes there were this year quite good classes, and I am also glad to know that some of the clergy do not excuse themselves from further attention to their candidates when the Confirmation is over, but by communicants' classes or in some other way, keep them under surveillance and instruction. This is most important. Little advantage remains for the parish or the confirmees if the members of the class fall away, and are absorbed in the worldly, teeming multitude.

Like Apollos, while they are fervent in the Spirit, they need to

be instructed in the way of God more perfectly, and that they may form the habits of Churchly life they need to be reminded again and again of duty; they need the guidance and the leading and the encouragement that the true pastor gives. If a parish is so large that the priest cannot keep in close touch with each of his communicants it is too large. More important than even the public sermon is that pastoral care which is moulding day by day the souls of his people; filling their minds more and more with the principles that underlie the Churchman's life, strengthening faltering resolves, inciting to fresh enthusiasms. Oh, to do this well demands the highest consecration of ourselves, a never failing sense of our duty to the souls committed to our charge and continual replenishing of the grace that enables us with perpetual light.

CIVIC REFORM.

We cannot but utter our word of thankfulness and appreciation for the rescue of our cities from the evil of open saloons on the Lord's day by the determined action of our Governor, and generally, for his prompt and thorough enforcement of laws that have been too long a dead letter. The decrease of Sunday crime and disorder since the saloons have been closed is remarkable.

Missouri, that for a generation has, among those who did know her well, borne the reproach of disorderliness that died with the outlaws who promoted it forty years ago, is now regarded as a leader in the promotion of law and order.

The brave effort that has been made by our state's attorney to uncover, punish, and restrain the corruptions of corporations doing business within the borders of our state, while they defy the law, is most gratifying to her citizens, and will tend, we are confident, to promote prosperity, confidence, and self-respect among us. When any laws on the statute book are habitually ignored the standards of honor and honesty are lowered, the spirit of lawlessness in all things is encouraged, the tone of public sentiment is debased, and the individual conscience vacillates. To obey is better than sacrifice. This is true of the citizen no less than of the Churchman. Obey: and if the law is good you will thereby advantage yourself while discharging loyal duty. Obey: and if the law is bad the disadvantages of yourself and other law-abiding citizens will hasten its repeal.

LAWLESSNESS.

We cannot condemn in too strong terms the resort to what is commonly known as lynching. It is a form of lawlessness that not only frequently murders the innocent but debases the perpetrators, awakening the savage passions that Christian civilization has subdued and restrained, but has not utterly expunged.

Our chief rulers, the President of these United States and the Governor of this state are men of notable integrity, prompt to execute justice and to maintain truth, their precept and example are uplifting the standards of righteousness and equity, and while every citizen of this republic has a right to the benefit of all that may honestly be urged in his defence, public sentiment strongly condemns the use of unrighteous methods to defeat the course of justice; the courts may be trusted to mete out such punishments as criminals deserve, and there is no excuse for resort to unusual methods for the punishment of even such beastly crimes as create the thirst for vengeance in the bosom of every manly man. But the days of knighthood are over. Now, we best do our duty to the State and our families by making good use of our ballots to clothe with judicial ermine men whom we can trust in an emergency and always to punish the guilty, and as Churchmen we do well to bring to bear upon the ignorant, dissolute, and dangerous classes all those holy influences that tend to purify, develop, and uphold a high standard of character, making them a law unto themselves.

LORD'S DAY OBLIGATIONS.

The Lord's day is becoming among us the railways' day, theatres' day, golf's day, guests' day—every sort of day but that which its sacred name implies. The percentage of our own people attending divine service on the Lord's day morning is not large. We are ashamed and confounded when we note the handful present at afternoon or evening service. There is a terrible *Zeit Gheist* abroad that dulls the conscience and lures the faithful even away from the sacred duties of God's holy day. What shall we do in this sad emergency? What ought the clergy to do? Ought they to humor this tendency to neglect and countenance it by diminishing the number of services? Ought they to cease operations in the churches on Sunday at about one o'clock? I know that some conscientious clergy think so, and I give a fatherly warning against it with a little hesitation, because I would not say a word that would reflect upon the fidelity of my good and faithful friends. But may there not be some soul seeking in vain a place to worship God as the eventide of God's day draws on? Are we discharging in full the duties of our office if that single soul is denied the privilege she craves? Should we not hold up a high and noble standard whether the people will or no? Should not our churches, wherein considerable capital is invested, be used to the full for the benefit of the communities where we live and minister? Should we not go out into the highways and hedges and compel by loving insistence a congregation in the evening of another sort than we have in the morning?

Would not especial services as different as the Church allows from those of the morning, and sermons addressed to special classes—to young men, to young women, to parish organizations, draw in

souls to whom we might minister? Shall we not then have sung the most winning and inspiring music?

Shall we not stand firm and bring our people up to the standard set for us by the Church? Shall we not strive to make our churches centers of power that shall illuminate souls and set in motion their dormant energies?

If we relax a little to meet the popular demand, will the people drop a little lower? Will they not ask for less and less frequent services?

But the real responsibility for this sad state of affairs rests not upon the clergy alone. It rests upon or rather springs from the lay communicants of the Church, who should be patterns of good works and diligent in attending divine service to discharge their own duty to God and to find nourishment for their own souls. Where are the classes that have been confirmed? Where are the wardens and vestrymen? What says the canon of our own diocese? "It is hereby declared to be the duty of all persons who may be honored by their fellow-parishioners with the office of vestrymen, and who thus become representatives of the parish, to faithfully endeavor to be worthy exemplars in all Church work and duty, and in attendance upon the services of the Church."

What says our general canon? "All persons within this Church shall celebrate and keep the Lord's day commonly called Sunday, by regular participation in the public worship of the Church, hearing God's Word, read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation."

Whatever the attractions of the services of your parish church; whatever the inattractiveness of it from the human point of view, here stands our duty writ large: Fidelity in these duties, because they are duties, strengthens the fibre of Christian character.

THE BISHOP OF WEST TEXAS ON THE LOSS OF ETHICAL STANDARDS

Excerpt from Bishop Johnston's Address

CAN the highest morality be maintained without religion?" Common question now, no answer to ultimate questions; but this much we can say, that by the present system of morals, accepted by the nations which have reached the most advanced civilization, is the product of religion, and can be traced by an unbroken succession, and a continuous evolution to the giving of the Ten Commandments to Moses on Mt. Sinai nearly 4,000 years ago—so reaching back to the very beginning of all authentic human history on this planet. China, claiming an antiquity much greater than this, serves to prove that the highest moral development can only be reached and successfully maintained through long periods of time by those peoples whose ethical teaching is based on the recognition of personal responsibility to a personal God, who has made a revelation of Himself in His word, and who will hold to a strict accountability each man who has received it.

The only substitute for this as a basis of moral action is the appeal to selfishness, which being about the meanest thing in man, cannot possibly get the best out of him. What sort of a world would we have to-day if that had been its dominant idea in the past.

Nothing is more common now than to see men who stand high socially, claiming that there may be as many different standards of conduct as there are varieties of occupation; and religiously justifying plain infractions of the Ten Commandments by saying "Everybody does it." An example of the immorality to which this leads is the common practice among business men of "dodging" taxes on personal property, in levying which the assessor can only be guided by the *oath* of the owner. This practice leads socialists to say that the present system of government protects the rich and oppresses the poor; therefore it should be destroyed.

Another example of public fraud in private life is the supporting of immoral men for public office; but against this practice the country made a strong protest last fall with the awakening of the people's conscience, brought about by an independent press and conscientious preachers brought up on the Ten Commandments.

Another evil result of this loss of ethical standards is one for which our women are largely responsible, the ones who create the atmosphere of the home, in which are laid the most lasting foundations of character, both good and ill. I allude particularly to the growing custom of *card playing* for prizes, and *raffling*. The State has set its condemnation on both of them in public places. The law will not interfere with a man's home life, but that is no reason why it (the foundation of his public life) should be degraded. No *genuine* Christian can or will indulge in either of these practices; and to be a nominal and not a real Christian is to confess one's self plated ware and not sterling stuff.

The work of destruction is easy enough, that of construction is slow, laborious, and often full of discouragement. The present moral condition of the world, at its best, is the product of twenty centuries of strenuous Christian effort; and the foundation of the work has been Jesus Christ, upon which Apostles, Martyrs, Confessors, and countless heroic men and women have built a splendid superstructure. What have they to show who would destroy it—to compare with those who have wrought out our Christian civilization?

When the "masses," who have little to lose by the overthrow of the existing order, see the "classes" who have everything to lose by such a catastrophe—by their indifference to the claims of religion

practically denying the very existence of a God, the Governor and the Judge of this universe—how very easy it is for them to take one short step further and say: "If there be no God and therefore no responsibility for human conduct save such physical punishment as the law may inflict for forbidden courses of action—then we who are "the people" and in the majority will fix the laws to our liking, and proceed to divide up things to our own advantage—we will proceed to spoil Egyptians, who once spoiled us.

STALWART WORDS FROM THE BISHOP OF NEW JERSEY

On Graft, Intemperance, and False Teaching

AFTER scoring the dishonesty revealed in the recent life insurance investigation and in exposure of official corruption, he said:

"The revelations of thieving and corruption in the government of most of our large cities make a sickening record, for which a new name has been coined. Here, too, there are hopeful signs of awakening and reform, that will grapple with the evil and in due time destroy it root and branch. Civic righteousness should be the watchword of the people, for if they were as careful of their own interests as they ought to be, a speedy cure would be found for this and other social ills."

In this connection he spoke of the agitation over the "Bishops' Bill," and said:

"The liquor traffic, as represented by the saloon, had become so defiant of law and order, as to be a menace to the well-being of the community. Drinking places became so numerous that it was impossible for them all to live and thrive in the way contemplated by their licenses, and so the dance hall and the privacy of back rooms were added, where both sexes were drawn into vice and sin, especially the young. The law was winked at or defied. The doors stood invitingly open night and day, seven days in the week. To the honor of our Roman Catholic brethren be it said that they were the first to raise the alarm and undertake the difficult task of meeting and overcoming the evil. Their two Bishops were the leaders in the crusade, and when they sought other support from the various Christian bodies it was readily given. After long and earnest conference, a bill was drafted and submitted to the Legislature then in session. It met strenuous and bitter opposition from the liquor interest, but finally became a law, though shorn of some important features. Most likely it will be compelled to run through the courts. But if it should fail, great good has already come of the effort. Public opinion has been greatly strengthened, and law-breaking diminished. The friends of the measure have organized to continue a campaign of education throughout the state, and to see that, as far as possible, existing laws are enforced. I want to express here my sense of obligation (may I not add, my sincere admiration?) for the hearty and unanimous support given by the clergy to this measure in the interests of civic righteousness. The effort was not meant to interfere with personal liberty, but to eliminate certain glaring evils that were a menace to good morals and decency."

The address closed with a reference to the Batavia trial.

"There are important issues before the Church to-day touching the very foundations of the Faith. Criticism seems to have run mad, and it is no longer a question of textual purity, or of the interpretation of the Word of God by scholars, or by schools of thought in the Church that causes unrest or anxiety. It is the bold and defiant denial of the great underlying facts of the Faith as defined and settled by the Creeds of Christendom. There may be trying times in store for the Church in the near future, for there seems to be, not one here and there among the clergy, but a party which scoffs at authority, and teaches strange doctrines, while eating the Church's bread. And because they are men of clean life, and honest report, both they themselves and their friends claim that these sterling qualities of life and character should condone their false teaching. But it is not at all a question of character. It is a question of simple honesty, as to vows voluntarily made and deliberately broken. Self-preservation is nature's first law, and the Church must exercise her discipline in self-defence and in defence of the Faith which she holds and teaches by her Creeds and Liturgy. No one who denies these fundamental verities should be permitted to continue ministering at her altars. Whether the truths which the Church accepts and teaches, as such, be right or wrong is quite aside from the principle at stake. If any one is unwilling, for conscientious reasons, to "minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God," there is only one alternative left him. If the Church is not willing to change or modify her accepted body of truth, then the denier, to be consistent, should shake the very dust off his feet and seek more congenial companionship. This is neither the time nor the place to enter into the details of questions that are troubling the Church, and must sooner or later demand to be met and settled. Thank God the men of this diocese, so far as I know them, are in no need of warning. They are both loyal and true to the standards of the Church, and I ask you to use more diligently that petition of the Liturgy which voices the Church's standard of orthodoxy—"From all false doctrine, heresy, and schism, good Lord deliver us."

BISHOP SATTERLEE ON RELIGIOUS CONDITIONS

His Address to the Diocesan Convention

NEVER before have the religious conditions of the world been so complicated and confused as they are to-day. Christ prophesied that His Church was to be "the light of the world" and "the salt of the earth," but at the beginning of the twentieth century there is much which seems to be directly in variance with these plain words of our Lord.

All through the Christian era, the Church of God has been obliged to encounter unexpected social problems, and in each century she has solved them in a way which has become a precedent for after generations to follow; but no question which past generations have had to answer, is so perplexing as that which now faces us, for the difficulty arises out of an absolutely new condition which has had no counterpart in past Church History.

The very influences at work to-day, which constitute the most glorious opportunity the Church of Christ has ever had for influencing those outside, who are in a receptive condition, also creates this snare to the consciences of believers, of which we have been speaking. And if the problem is perplexing to us to-day, it is bound to become more and more intricate to those who come after us in the future, as the social power of this Christianized civilization keeps increasing.

One thing is clear to all who have ears to hear. Down through the ages comes Christ's ringing prophetic charge to us, "Ye are the light of the world." If the Church is to keep her spiritual leadership over the world, she must not faint or falter in holding up Christ's own standard of Christian living. If her members are a race of kings and priests, the God-given responsibility is laid upon them by Christ of being leaders of their brother men; of reading the signs of the times, as He their Lord commanded them to do, and then helping their time to take its stand whatever the cost may be, and of setting the Christian standard themselves without waiting for the world to prescribe it for them. If they have not the courage to stand out as witnesses for Him their Lord and Master, or the fortitude to take up their cross and follow Him, bearing His reproach, Christ Himself proclaims that they are not worthy to be called by His name (St. Matt. x. 38). The present failure of the Church to reach men, may be due to God's own resistance of our efforts to put secondary things before the one thing needful. In the spiritual crisis of to-day, Christians must leave the outworks and defend the citadel. The spiritual need is vital and pressing. The times call for the power of the personal, living example of single-hearted men and women, who give themselves up, with a complete self-surrender to be genuine witnesses for Christ.

The clergy with their little band of faithful communicants around them, must show to the world, clearly and distinctly, the real plane of cleavage that exists between Christ's religion itself as a spiritual cause, and a Christianized civilization, which is the indirect effect of that cause. And the way to do this is through the influence of a personal following of Christ, without taking any other vows than, those of Baptism and Confirmation, while not judging others, or usurping the place of the eternal Judge in endeavoring to separate between the wheat and the tares. The disciples of Christ in every age have manifested a very peculiar type of character, which has been altogether different from that of every nation among whom they were thrown and which, notwithstanding the enormous changes which have taken place, as age follows age, has always preserved conformity to that type portrayed in the New Testament itself. If the members of Christ's Church in this twentieth century of Christian era are to wield the spiritual influence of citizens of the kingdom of heaven on earth, they must, like the faithful in those by-gone centuries strive to live the kind of life which Christ and His apostles lived. The Church to-day stands in great need of a counteracting social influence, wherein faithful communicants, may be supported by the consciousness that they do not stand alone, but are surrounded by those whose hearts are in the same Common Cause, and who have a common bond of sympathy, in the supreme effort of their lives to make Christ first, and all other things second.

Upon the clergy rests the great responsibility of spiritual leadership. The rectors of "institutional" and other kinds of churches are doing a very valuable work in various ways, but the parish priest, who makes it his first aim to create, with Christ's help, this distinctive type of Christian character among his parishioners will be doing more than all others to fill this need of the times. But such a rector cannot work alone. Business men, professional men, tradesmen, shop girls, and factory hands, as well as ladies of fashion, are all greatly perplexed in mind in these times as to how they shall act as faithful communicants, and they need the strong, heroic example of some Christian who stands beside them in the office, in the workshop, behind the counter, at home, and in what is called Society, to stimulate and support them.

Among all who profess and call themselves Christians, Christ can only work through those "men of good will," who hold themselves bound to believe on Him and to do His will; that is, the little flock, who are called by the early Church "The Faithful." As long as their motives are mixed and communicants are *double-minded*, they will be unstable in all their ways, the difficulties of the situation will

seem insurmountable and the true line of action hopelessly perplexing.

But all becomes at once perfectly simple when they realize the depth and meaning in those two words of Christ, "Follow Me."

How are we to follow Him?

First, last, and always by courageously and conscientiously recognizing the fact that we have to choose between two different kinds of authority, each of which claims our entire allegiance; the one is the divine authority of Jesus Christ Himself, the other is the social authority of a Christianized civilization, which, just as imperatively demands that obedience to Jesus Christ shall be a secondary consideration. If the faithful communicant chooses Christ then our Lord Himself warns him, in reiterated charges, that there must be no *compromise*. He must not follow or betray any indecision in confessing Christ openly, whatever the consequences may be. Now, no communicant, however earnest he be, can possibly have the courage and strength of character thus to stand out against the overwhelming social pressure of a conventional Christianity without a living, implicit faith that the crucified, risen, and ascended Christ is God. This type of character which the New Testament portrays is *superhuman*, because no sinner can attain to it without the indwelling power of Christ. Of this fact, our Lord most earnestly reminded His disciples, when He said to them, "Abide in Me, for without Me ye can do nothing."

Henceforth the faithful communicant has personal Religion, which the conventional Christians have not. He accepts Christ as the Master of his life, while they (under the authority to which they bend), acknowledge no master but self.

The plane of cleavage between Christ's religion and conventional Christianity, which, to the outer world, is so indefinite, will become more and more clear and distinct to him who has the mind of Christ.

Where popular Christianity ignores sin, Christ Himself says that unless we acknowledge and repent of our sin we cannot enter the Kingdom of Heaven, that we are too untrue in heart to be guided by the Holy Ghost the Spirit of Truth, or to be accepted by God. Where popular Christianity holds itself independent of Christ, Christ Himself says that such independence means a state of separation from God, in which we shall die in our sins. Where popular Christianity proclaims that the New Testament standard makes men too strict and narrow-minded for the practical conduct of life, Christ Himself says: "Straight is the gate and narrow is the way that leadeth unto life and few there be that find it."

Where popular Christianity, consciously or unconsciously, ignores completely the austere side of Christ's teaching, Christ Himself says that unless we obey these stern commands of His, we cannot do the will of God, our Father, which is in heaven.

Indeed, the whole courageous and heroic side of the distinctive Christian character depends upon the way in which we thus deny ourselves, take up our cross and follow Christ. And though this type of life may not reflect the current easy-going morality of these times, it does hold up the final morality of the last age, and of those who, "in advance of their day," are striving to do the will of God on earth as it is done in heaven.

Again, where popular Christianity dwells upon Christ's teaching that God is love, to the exclusion of Christ's teaching about God's justice, our Lord Jesus Christ Himself, who is the Incarnation of Divine Love, proclaims that He will come as the eternal Judge on the last great judgment day, to bring every secret thing into judgment, whether it be good or whether it be evil; rendering to every man according to His work; and then, with unutterable sadness, He foretells the punishment and awful doom to be visited upon those who reject God.

If popular Christianity, in all this only chooses those teachings of Christ which reflect the spirit of the age, rejecting the rest, Christ Himself says: "Heaven and earth shall pass away, but My words shall not pass away."

In order that the faithful may thus have the mind of Christ and abide in Him, there should be communicants' meetings and corporate communions, where the privileges, duties, and responsibilities of Church members are dwelt upon, with a definite spiritual guidance that is utterly impossible in that kind of religious teaching which is given on Sundays before mixed congregations. Christ Himself spoke in one way to the multitudes, and in another to His apostles, about the mysteries of the Kingdom of Heaven. As matters now stand, no class is more neglected and uncared for in every way, than those communicants of the Church upon whom Christ depends most of all. If the Church is to retain her spiritual leadership over the world, in these times, then her clergy will have to realize that the pastoral duty surpassing all others, which, as parish priest, they have to undertake, is the training of the minds and hearts and wills of the communicants, so that they can comprehend clearly and distinctly what it is to be a witness for Christ in their daily lives, how they are to learn of Him, and how they are to discharge, in a practical way, the duties that God lays upon them, as a race of kings and priests, who by their lives and examples are to educate the world.

Human friendships are real and lasting in just such proportion as human lives are drawn together, and out of themselves, by following an ideal that is noble and true. The selfish bond of union which brings together different men, in a social club, where each is seeking

only personal pleasure or gain, is a rope of sand, compared with that feeling of patriotism which fuses into one the hearts of those soldiers of an army who are fighting together side by side in defense of their country. And this in turn is surpassed by that closest and most hallowed of all bonds of union which exists between those who are drawn together as witnesses for Christ and made one body in Him.

In the Apostles' Creed we proclaim every Sunday our belief in the "Communion of Saints." What a message from the Church of the first three centuries is sent down, in these words, across intervening ages to the Church of the twentieth century. The spiritual fellowship and bond of union which then existed between the faithful was regarded as sacred enough to be remembered in the Creed itself.

When the "Communion of Saints" ceases to be with us a mere name, and becomes once more the inspiring and living reality that it was when the Apostles' Creed was first used, then the Church of Christ will once more be recognized as the "light of the world."

THE VIRGIN BIRTH A PIVOTAL FACT

The Bishop of Tennessee's Address to the Council

MY brethren, we must not forget that the Virgin Birth of our Lord has been from the very first age, a pivotal fact, against which all ingenuity of adverse criticism has been directed. If, therefore, it is sought to put the Church on trial to-day, because he not only believes in it but makes it an article in her fundamental baptismal creed, this is not any new thing: it is only the normal attitude of the enemies of the Christian faith for nearly two thousand years. Ignatius, who was born less than ten years after our Lord's birth (A. D. 40) and was a Bishop and martyr, defended the Virgin Birth against those who said that our Lord had no human parents at all: and it is instructive to note that the earliest heresies on this subject sprang not from any doubt as to the unique and supernatural origin of Jesus, but rather from the widespread conviction that Christ's life was wholly supernatural. Docetism, *i. e.*, the denial of the real humanity of our Lord, was the temptation and peril of the early Church. Origen was born 185 A. D., and of whom it is said "his sceptical intelligence pries unbidden into every defect, the first great preacher, the first great scholar, the first great devotional writer, the first great commentator" of the Church—Origen vigorously defended the fact and necessity against the peculiar deism of Celsus, who scoffed at the idea of God becoming incarnate, instinctively recognizing the fact that the Incarnation and the Virgin Birth stand or fall together.

Irenæus, who was born not later than 136 A. D., and who was the disciple of Polycarp, who was the pupil of St. John, asserts the fact of the Virgin Birth, as the necessary postulate of man's new life in Christ: and of Irenæus, Lightfoot says, "Anyone who will take the pains to read Irenæus through carefully will be in a more favorable position for judging rightly of the early history of the canon (of the New Testament) than if he had studied all the monographs which have issued from the German press during the last half century."

Let it be clearly understood, then, that the fact of the Virgin Birth of our Lord, as part of the theological content of the doctrine of the Incarnation, has been subjected to the fire of controversy for many centuries, and the mind of the Catholic Church has never for an instant wavered in the conviction that the two things go together, the divine person and the supernatural birth. If Jesus were merely an individual, human person, highly endowed by God, as John the Baptist was, then there was no Incarnation of God, as the Church understands that one divine event of all time. And if Jesus was born of human father and mother in the ordinary way, then it would require a miracle surpassing all miracles to eliminate his ordinary human personality and make him God. It is significant that Dr. James Martineau began with the denial of the Virgin Birth and ended with the denial of the sinless life.

But as the Church is being tried again to-day for her belief in this fact, it is worth while to ask whether there is any new light on the subject, whether there are any new facts to-day or new evidences, which make the Virgin Birth more incredible than formerly. Does science contradict it! On the contrary, science has nothing to say about it one way or the other. It is like all other miraculous events to science. It is merely a question of evidence and that evidence is not only the testimony of witnesses but also the testimony of philosophical fitness and probability. As Mr. Huxley says: "I have not the slightest objection to offer *a priori* to all the propositions in the creeds. The mysteries of the Church are child's play compared with the mysteries of nature. The doctrine of the Trinity is not more puzzling than the necessary antinomies of physical speculation: virgin procreation and resuscitation from apparent death are ordinary phenomena for the naturalist." Physical science furnishes no special argument against the Virgin Birth *per se*. One might as well say that physical science makes the existence of a personal and moral God impossible.

But how about the record? Has not the higher criticism weakened the testimony of St. Matthew and St. Luke? I cannot find any solid basis for such a contention. On the contrary, modern criticism,

especially the brilliant investigations and verifications by Professor Ramsey, has demonstrated that St. Luke, the author of the Acts and of the third Gospel, is most painstaking and cautious as an historian and worthy of that title in its most modern sense. The truth of his Gospel has been wonderfully vindicated by recent discoveries in particulars that even thirty years ago were deemed to be flagrant errors; and his close and constant companionship with St. Paul gives his Gospel a peculiar value. As Bishop Harvey Goodwin says, "It is *certain* that that supernatural birth was affirmed at an early period by a man of singular penetration and accuracy, who was a physician by profession and was also a companion of apostles."

But the Church has never rested the question upon mere literary or historical evidence. Her instinct from the beginning has made her correlate the Virgin Birth of Christ with the Virgin Life of Christ. They go together and involve each other. The moral miracle of the life and person postulates some supernatural entrance into the world; man has to have a fresh start. "As in Adam all die," is not a figure of speech, but the assertion of the best known fact in the experience of men and women, who have had to struggle against the power of inherited inclinations and propensities that made and are making goodness and righteousness difficult to attain. And as in Adam the taint of sin reigns unto death in our mortal body, so in Christ, the new man, the second Adam, the hereditary stain of perverse inclination and appetite is interrupted, abolished, and therefore in him all are made alive.

I have had the privilege since writing the earlier part of this address to read Dr. Sanday's essay on the Virgin Birth in an appendix to his *Outlines of the Life of Christ*, and Dr. DuBose's stimulating and helpful *Gospel in the Gospels*. Dr. DuBose unfolds the theological aspect of the subject in a striking way as follows, *viz.*: "What we want in religion is, not to know about God as He may be in Himself, or as He bears witness to Himself in creation; we want to know God Himself in personal relation with ourselves, and that is just precisely what Jesus Christ not only expresses but is to each of us. The human self in Him was not that of only one of us, but of us all. It was not one man but humanity that He was. We were every one present in Him; as, if we but knew it, He is present in us everyone; and operative unto salvation in every one of us who believes and realizes His presence. It is not in the interest of our Lord's deity that Christianity objects to the notion of His individual humanity. It is rather that, according to that notion, we have no more interest in Jesus, in that individual humanity, human holiness, human life, embodied in Him, than that of a distinct and isolated example.

"Now, independently of any objective authority in the story itself of the birth of Jesus, let us observe how instinctively and delicately true it is to the innermost and uttermost consciousness of Christianity, as to the who or what, the origin of all personality of the founder. It is not to be denied that it was about to involve itself in a difficult if not impossible physical problem; but for all that, it was impossible for Christian faith to commit itself to the idea that Jesus was in suchwise son of Joseph and Mary as that He was the individual human person that must have resulted from that fact. Rather was He Son of God and man, of heaven and earth, of deity and humanity, in a vastly more universal union and relation than would be consistent or reconcilable with such a supposition."

And again, "When the two inevitable and yet inexplicable seeming miracles of the higher generation and the resurrection of Jesus Christ are objected to, the true answer of Christianity is not an attempted physical explanation or justification of them; it is rather such a conception, realization, and appreciation of the spiritual necessities and realities, not involved in, but themselves involving those mysteries, that faith intelligently and persistently elects to hold fast to the divine facts, and leave the mysteries in their own time and way to solve themselves. I say again that I am no advocate of miracles, but I do not believe that the highest acts or events in the earthly history of God or nature or man or, when viewed as they ultimately shall be, in the light of their sufficient reasons, or final causes, miracles in any objectionable sense. On the contrary, these shall be known to be the most natural of facts, because they are the real acts, events, and ends for which nature itself exists, the products or results, of which it is but the machine."

Which, I may say, is the thesis wherewith we began this address, that "the end of a thing is better than the beginning," or as Aristotle said, "the final cause is the first principle and the generation or production is on account of the end."

We believe in the supernatural beginning of Jesus' life on earth, because we know his supernatural Personality and Presence, now with us and in us, the power and the righteousness and holiness of God, our Emmanuel, "who being in the form of God counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man he humbled Himself, being obedient even unto death, yea, even the death of the cross. Wherefore, also God highly exalted Him, and gave Him the name which is above every name; that in the Name of Jesus every knee should bow, of things in heaven and things on the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

AFRO-AMERICAN CATHOLIC CHURCH

CLERICAL ERRORS—IV.

The Bishop of Arkansas' Plan in his Convention Address

THE Bishop in his convention address, said it seemed to him that the General Convention could make any one of the following four replies: (1) We are unable to grant your request; (2) We will give you that for which you ask, Missionary Bishops and jurisdictions; (3) We cannot give you the missionary episcopate, but we are glad to offer you Suffragan Bishops; (4) We cannot give you the missionary or suffragan episcopate, but if you desire it, by consecrating three independent colored Bishops, we will make it possible for you to have an autonomous Afro-American Church.

Bishop Brown, in the course of his able address, gave expression to some interesting views on the "race question."

"The American Negro can never do anything great until, so to speak, he gets through school and strikes out for himself." "While he remains with us, and this probably will be, and for his own good ought to be, two or three hundred years longer, he will always be overshadowed by the white man, and he will be kept down and depressed by hardships and persecutions which through all history have been the lot of every people who have been situated as he is. At present, one of his great defects is his lack of race pride. This defect must be corrected before there can be any outlook and hope for the race. But this cannot be accomplished without self-government.

"Now, inasmuch as political self-government for a race situated as the American Negro is, always has been, and ever will be, impossible and out of the question, the only field in which he can get off by himself and try his hand at self-government is the ecclesiastical field.

"With the negro, religious self-government must necessarily come first; and, for that matter, it generally has come first in the case of the other races. It was certainly so with the Jews, and it has been more or less so with ourselves. The Jews never would have gone out of Egypt but for their religion. Their leaders were ecclesiastical princes. The heptarchy of our English ancestors was fused into one nation and slowly developed into the Empire of Great Britain, through the influence of our historic Church of the English speaking race. Even the government of these United States, as Bishop Randall has shown, was largely shaped according to ecclesiastical lines.

"Therefore I say that one of the best and most far-reaching things that the American Church could do at her next General Convention would be to make provision for the consecration of three colored priests to the episcopate, and turn them loose to organize a separate autonomous Afro-American branch of the Catholic Church. I feel that anything short of this is sure to be only a half-way, temporary, unsatisfactory measure.

"But, it will be asked, Do you believe in the Catholicity of the Church, and if so, how do you reconcile the idea of racial Churches with the belief? I answer, Yes, I believe in the Catholicity of the Church. It is Christ's Church and therefore it must be Catholic. But I believe in the Catholicity of the Church as a whole, not in the Catholicity of individual congregations or dioceses or even of National Churches.

"As matters now stand, no one but an unobserving, impractical theorist would maintain seriously that any congregation can be Catholic enough to include both the black and the white people of a Southern community, and what is true in this respect of our congregation is true, or rapidly becoming so, of our General Convention in proportion to the increase of Colored Bishops and delegates.

THE INNER SIGHT.

We struggle 'gainst the bonds of earth and fate
And fall, then trembling rise and strive once more,
To fall perchance again, and desolate
Our constant loss and conquest to deplore.

But ever, underneath the pain and woe,
And heartache that this life of trial bears,
Some insight lifts the soul from toll below
And shows a joy beyond earth's weary cares.

It may be picture of a sunset sky,
Above a peaceful landscape bathed in light,
That comes while work-filled hours hasten by
And eyes and heart are longing for the night.

It may be dream of former happy days
When those beloved, a moment gone before,
Were with us here on earth, and in sweet ways,
Showed us their love—that lives forevermore.

And sometimes, greater yet, beyond life's care,
All suddenly, before us seems to rise
A Vision Beautiful, as seen in prayer,
The trees, the light, the joy of Paradise!

ELIZABETH MINOT.

THE next pledge is, to apply all diligence to frame and fashion our lives, and the lives of our families, according to the Doctrine of Christ, and to make ourselves and them, as much as in us lieth, wholesome examples of the flock of Christ. This implies a pledge to find out what the Doctrine of Christ is in each matter of everyday life on which He has given us a definite teaching. The main principles of His doctrine are known to all. Certain definite teachings are, however, not generally known. He has given rules for deportment at entertainments, rules for the giving of dinners, rules for obtaining political advancement, and a number of other detailed directions not generally understood, or followed. They can be found by reading the Gospels, pencil in hand, marking the definite directions given or implied, and making a summary or digest of them. In all matters where our Lord is silent, and where the Scripture gives no definite principle of guidance—that is, in all matters which we speak of as not morally wrong—the principle of good taste should rule; but, lest our action be a stumbling-block to some, the good taste which rules should not be our own, but that of the weaker brethren, for instance: it is not morally wrong for a clergyman to dance, to wear a scarlet necktie, or to drive a pair of horses tandem; but the weaker brethren find these stumbling-blocks and causes of offense, and, for their sake, it is matter of duty to do none of these things.

The last pledge a deacon makes is to obey those having canonical authority over him. Of this, nothing need be said. In the case of a deacon, "to obey" means obedience.

There was once a man who was taught in the engineering department of a great college just how to build, and run, and repair, a locomotive. He could take it to pieces, put it together again, and accurately tell all about it. Having taken his degree, he went out on the line and, for experiment, was put in the cab of a locomotive. But the engine would not move. He examined, oiled, screwed and unscrewed all over the machine. Still "she" would not move. At last an experienced engineer, who was watching the experiment, sauntered up and asked: "Why don't you turn on steam?" He did so, and "she" moved.

Now, prayer is to a parish what steam is to a locomotive. The fact that frequent fervent private prayer on the part of the minister is necessary to the well-being of any parish is so obvious that it is rarely taught in any seminary, or mentioned in any book. Even in the deacon's ordination oath it is only implied, the phrase, "The Lord being my helper," in the last two pledges containing, of course, the implied pledge to ask the Lord for help. Yet, because it is so obvious and elementary that it should not escape the attention of a three-years'-old child, because it is so elementary and obvious that the books omit it, and the professors take it for granted, for that very reason many hundreds of poor fellows have come into partial, or full, charge of a parish without the habit of prayer in them. They had no realization that it is the one, absolute essential with which any parish can be worked, somehow, by any man, and without which the most perfect organization in the parish, and the most elaborate training and education in the man, are futile and vain.

We remember one professor in a seminary who once spoke of this to a class of theological students, and the class, at the time, thought him a good man, but rather straining after the affectation of piety. Those same men have now learned in blood and tears that he was right; or, failing to learn it, have made shipwreck of their ministry. The habit of constant private prayer about the parish is essential to the well-being of the parish, and the man upon whom the well-being of the parish is a blood-charge, to be answered for at the last day, should learn that fact sharply and soon. T.

WORKING AND GIVING.

THE workers are the givers. Those who are actively interested in the aggressive work of the Church will be sure to give according to their ability. "Where your treasure is, there will your heart be also." True enough, and it is quite as true that "where your heart is, there you will be glad to put your treasure." If you love a cause you will cheerfully give what you can to advance its interests. O that we could get each and all of our people to give themselves, to be "fellow-workers with the Truth," to take some part in some of the many enterprises connected with the spread of the kingdom. That would settle the problem of finance. Those who work will be heartily interested, will see with their own eyes the needs of the Church, and will give as God has prospered them.—*Church and Home.*

Diocesan Conventions

ARKANSAS.

THE 34th annual Council of the diocese of Arkansas convened in St. Paul's Church, Newport, from May 9th to 11th. The session was opened by a celebration of the Holy Communion, the Bishop of the diocese being the celebrant and preacher. The Bishop's theme was "The Call to and Preparation for the Sacred Ministry, and the necessity of clearing the way for the raising up of a native Ministry." He expressed a hope that the clergy and laity of the diocese would appreciate with him the supreme importance of raising up a native ministry. He asked them for their cooperation in the effort to meet this great and pressing need.

Organization was effected at the afternoon session. Mr. J. M. Daggett of Marianna was reelected secretary and he appointed for his assistant the Very Rev. P. J. Robotom.

At this session the Bishop delivered the greater part of his annual address, in which he called especial attention to the Missionary Thank Offering and the Convention of the Brotherhood of St. Andrew, which is to be held in Memphis, October 18th to 21st; he also read the more interesting part of his diary and reported that the total number of Confirmations amounted to 251.

In the evening a missionary rally was held in the church, which was crowded to its doors. Addresses were made by the Bishop, who introduced Mr. E. C. McAllister, travelling secretary of the Brotherhood of St. Andrew, and also the Rev. C. W. Du Bois of Van Buren, Arkansas. The latter made a short, stirring address on the importance of the work among the mountaineers of the northwestern part of the state, and gave a report of the work carried on by the Helen Dunlap Memorial Industrial School at Winslow, Arkansas. He was followed by the Ven. W. K. Lloyd, D.D., Archdeacon of the diocese, who gave a most interesting report of the work accomplished during the past year.

The second day was opened by a corporate Communion at 7 o'clock, the Rev. C. H. Lockwood, D.D., of Helena, being the celebrant, assisted by the Rev. C. B. K. Weed of Fort Smith. Morning Prayer was said at 9 A. M. by the Rev. George B. Norton, D.D., assisted by the Rev. D. A. Blose of Thayer, Mo. The Council reconvened at 9:45, with the Rev. G. G. Smeade of Little Rock in the chair, the Bishop being in attendance at a meeting of the Woman's Auxiliary. The reports of the regular committees were heard and acted upon. Upon nomination, the Hon. John T. Hicks of Little Rock was reelected chancellor of the diocese. The Standing Committee was also reelected, and consists of the Rev. C. H. Lockwood, D.D., of Helena, president; the Rev. W. D. Buckner of Pine Bluff, the Very Rev. J. P. Robotom of Little Rock, Major P. K. Roots of Little Rock, secretary; General J. A. Reeves of Camden, and Hon. John T. Hicks of Little Rock. Mr. Fay Hempstead, who had been registrar of the diocese for many years, refused reelection, and the Rev. John H. Judaschke of Little Rock, secretary to the Bishop, was elected in his place. Mr. S. S. Faulkner, trustee of the Episcopate Fund, presented his report for the year, showing a total amount of of \$33,000, being an increase of \$1,800 in the past year. The Bishop having resumed the chair, delivered the remaining part of his annual address, which dealt with the petition of the Conference of Church Workers among the Negroes for Afro-American Missionary Bishops and Jurisdictions.

After the address of the Bishop, Archdeacon G. Alexander McGuire of the Little Rock Convocation submitted a report of his work among the colored people, and made a strong plea for Bishops of his own race, which left a great impression among all those who had the privilege and pleasure of hearing him. The following resolutions were finally adopted:

"Resolved, That the plan of the Bishop of this diocese, looking to the creation of an autonomous Afro-American Church be, and is hereby affirmed. It is further

"Resolved, That the General Convention be memorialized or petitioned to take such steps as may be necessary to consummate the plan."

The evening service opened at 8 o'clock, presided over by the Bishop. The principal speakers were Mr. W. Fred Long, general secretary of the Arkansas Sunday School Association, and the Rev. Howard M. Ingham of Camden, Arkansas. Mr. Long spoke on "Sunday School Work, a World-wide Movement," and the Rev. Mr. Ingham made an earnest plea for more systematic and energetic work among our younger generations, setting forth the importance of the Sunday School, stating that 85 per cent. of all our communicants have come out of the Sunday School.

The third and last day was opened by a short service, conducted by Mr. James F. Brooke, a candidate for holy orders. The Council re-convened at 9:30 A. M. Major P. K. Roots, the diocesan treasurer, presented his report, showing the diocese to be in excellent financial condition. He was duly reelected for another year. Christ Church, Little Rock, was chosen as the meeting place for the next annual Council. The Bishop, in his final charge, commended the Council upon the vast and important work it had accomplished, and called for the special attention of the clergy to the catechists and candidates for holy orders, of which there are at present nine, working in this diocese. He announced that he would shortly appoint a

clergyman, under whose immediate charge the young men would be placed, and who would guide them in their studies and prepare them for examination. After prayer and benediction the Council was adjourned.

The Woman's Auxiliary met simultaneously with the Council. Interesting papers were read by Mrs. M. A. Dorsey and Mrs. L. Minor. Several of the visiting clergy, as well as the Bishop, made addresses. The following officers were elected for the ensuing year: Mrs. J. B. Pillow of Helena, president; Mrs. M. A. Dorsey of Newport, vice-president; and Mrs. John Ferrell of Batesville, secretary and treasurer.

DALLAS.

THE eleventh annual Council of the diocese of Dallas opened in St. Matthew's Cathedral in the see city, on the morning of May 8th. The sermon was by the Rev. John Calvin Black of St. John's Church, Corsicana. At the afternoon session of the first day, the Bishop read his address. After giving the usual information pertaining to the diocese, he said:

VITALITY OF DIOCESE.

The vitality of the diocese is the only guarantee of success.

The decay of a single member impairs the health of the whole body. If any diocese fails to maintain its own activities the general Church throughout the world is injuriously affected. If any parish or mission in any diocese suffers its spiritual force to become exhausted, the whole diocese loses power to that extent and will soon feel the growing torpor. The tendency of missions to remain for twenty or thirty years dependent upon the generosity of others for support instead of cultivating a spirit of independence is one of the crying evils of our time. On the other hand the tendency of strong parishes, providentially placed in growing towns and prosperous communities, to forget their duty to the weaker portions of the diocese is equally marked and even more severely to be censured and condemned. This latter failure is very serious indeed in a business sense. Upon the good faith that every parish and mission will promptly pay the amount apportioned by the Council for the support of missions in the diocese the missionaries are engaged and their stipend fixed. Any failure to meet this apportionment must necessarily work hardship to those dependent upon it. While it is true and a great credit to the diocese that a single missionary has never yet failed to receive his stipend from the diocesan board of missions when due, it is also true that this has not been done without great anxiety on the part of the Bishop, and many fields have remained vacant for long periods because no funds were in sight for their ministerial supply.

LAYMEN'S FORWARD MOVEMENT.

The laymen's forward movement, it is hoped, may soon make itself felt in this region. The Church suffers from the apathy and indifference of its men. A few good women keep the light burning in many a dark place where the men, good, honorable citizens as they are, remain insensible to the claims of religion until they die, when the pious woman sends for some minister to give the poor remains "decent burial."

There is an effort now being made to change all this. It is hoped through the Brotherhood of St. Andrew and other kindred agencies to awake the slumbering conscience of the laymen generally, engage them in spiritual service and bring them into active and interested participation in every good work.

This whole subject is earnestly commended to your thoughtful attention in the hope that some active measures may be adopted to aid in this movement.

The work of the Council is here summarized.

Dean Walk and the Rev. B. B. Ramage, and Messrs. Belsterling and Tobin were elected delegates to the Eighth District Conference to be held in Little Rock in November. At the suggestion of the Bishop, two laymen from each parish and mission in the diocese were elected to work up interest in the Convention of the Brotherhood of St. Andrew to be held in Memphis, Tenn., next October, and to secure a large attendance. At the request of the Bishop, Trinity Sunday was set apart as the day when offerings are to be made for the Church in California by the parishes which have not already sent an offering.

The first report of the General Missionary elected last Council, the Rev. John T. Foster, was presented, and he was heartily commended for his zeal and untiring labors. Three newly organized missions were received by the Council.

It was voted that in addition to the offering regularly taken for the Aged and Infirm Clergy Fund, the clergy be requested to send to the assistant treasurer of the Fund one-tenth of the communion alms.

The Bishop reported that a fund had been placed in his hands by a communicant of the Cathedral parish, sufficient to erect a memorial chapel at St. Mary's College.

NEW JERSEY.

THE annual Convention of the diocese of New Jersey, held at Atlantic City, May 8th and 9th, was marked by a lively discussion over proposed amendments to the Constitution. These amendments dealt with the membership of the Standing Committee and proposed that members should be elected for two years, half of the committee going out each year, and that no member should be eligible for election to succeed himself. Other proposed amendments, offered as substitutes, provided that no member should be re-elected unless by a two-thirds vote of the Convention. The object of the amendments were to develop new material in the diocese, and prevent long continuance in office. A strong showing was made by the supporters of the amendments, but they were finally defeated.

In the meantime there was a keen contest for membership on the Standing Committee. After much balloting, the following were elected, half of whom are new members: The Rev. Messrs. A. B. Baker, D.D., C. M. Perkins, J. F. Olmsted, and Elliot White; and Messrs. D. G. Baird, Francis Collingwood, Charles Townsend and J. B. Woodward. In the other elections all of the old officers of the diocese were again chosen.

Much time was also spent in the discussion of a proposed Canon on the qualifications of voters at parish meetings, the aim of which was to define the term "good and moral character," and to prevent any from voting who were not domiciled in the parish. The Canon was finally referred to a committee, to be reported upon next year.

The Convention was held in St. James' Church, and opened with a celebration of the Holy Communion, in which the Bishop was assisted by the Rev. Dr. Baker and the Rev. Mr. Perkins, the rural deans. The preacher was the Rev. Hamilton Schuyler, and his text, Judges vii. 7. In the organization, the Rev. Charles Fiske was unanimously elected secretary to succeed the Rev. H. S. Smith; and he appointed as his assistant, the Rev. H. E. Thompson. The usual committees were chosen, the important one being the election of the following as a committee on Constitution and Canons: The Rev. Messrs. O. A. Glazebrook, D.D., E. H. Rodman, and J. F. Olmsted; and Mrs. Bayard Stockton and B. F. Hayward Shreve. The Bishop appointed the following examining chaplains: The Rev. Messrs. R. Bowden Shepherd, J. F. Olmsted, R. E. Brestell, E. J. Knight, H. H. Sleeper, Ph.D., and J. F. Fenton, Ph.D.

The Bishop reported an unusually large number of legacies to the Church, and recommended that the clergy remind their people of the duty of remembering the Church in their wills. "It was my custom," he said, "as the pastor of a large congregation, to remind them every year—and generally on the last Sunday of the year—of the rubrical direction of the Church in her visitation office, as to the duty of making wills in the time of health and strength. And while I claim little credit for myself, I am glad to know that my old parish is well endowed, and able to remain where it is, though more and more the Church of the poor, while other parishes in the city have been compelled to follow the drift of population or close their doors for lack of support. Let me improve the occasion to remind you all of the duty the Church enjoins of making your wills, and leaving a blessing behind you for 'sweet charity's sake.'"

Tuesday evening an enthusiastic missionary meeting was held, the speakers being the Rev. Messrs. J. R. Atkinson and F. S. Flinchbaugh. Interesting reports of the missionary work were read.

Other actions taken by the Convention were the following: Resolutions of sympathy with San Francisco, asking parishes which had not yet done so to take an offering for the Church's relief there; congratulations to the Bishop on his 75th birthday anniversary; resolutions expressive of renewed appreciation of the work done by the S. P. G. in New Jersey, to be taken to England by the deputation lecturer from the diocese, the Rev. Dr. Cooder, who is to speak there this summer on the history of the American Church; voting of an additional sum to the Bishop, so that he might not be dependent hereafter on railroad passes, but would travel at the expense of the diocese.

The Bishop reported that Christ Church Home for Girls at South Amboy, with \$50,000 of endowment, had been offered him for use as a diocesan institution. He hesitated, however, to take it unless he could be assured of strong financial backing, and urged the Convention to give the matter consideration before the next meeting.

The various financial reports showed that the diocese is enjoying an era of prosperity, with over \$70,000 invested in the Episcopal Fund, and \$90,000 in the fund for aged and infirm clergy. Other reports were equally encouraging.

The Convention adjourned, to meet in May of next year at St. Michael's Church, Trenton.

PENNSYLVANIA.

THE 122nd annual Convention of the diocese of Pennsylvania was held at the Church of St. Luke and the Epiphany, on Tuesday and Wednesday, May 8th and 9th, 1906. The convention sermon was preached by the Rev. William C. Richardson, S.T.D., rector of St. James' Church, Philadelphia, and the Holy Communion was celebrated. The offertory was for the Bishop of California in aid of the San Francisco sufferers.

The Convention was called to order by the Bishop of the diocese, who presided throughout the sessions. The Rev. Thomas J. Garland was elected secretary, and the Rev. C. L. Fulforth was elected assist-

ant secretary (notwithstanding his illness), and the Rev. H. R. Gummey, D.D., became the acting assistant secretary. Mr. Ewing L. Miller was re-elected Treasurer of the diocese, Lucius S. Landreth, Church Advocate, and the Rev. S. F. Hotchkin, registrar.

The Standing Committee elected is as follows: The Rev. J. De Wolf Perry, D.D., the Rev. J. Andrews Harris, D.D., the Rev. J. D. Newlin, D.D., the Rev. James Haughton, and the Rev. William M. Groton, S.T.D., together with W. W. Frazier, John E. Baird, R. Francis Wood, Harman Yerkes, and Samuel F. Houston. The Catholics are no longer represented either on the clerical or the lay side.

The Bishop's address gave the usual statistics and emphasized at some length the need among Churchmen for a better observance of the Lord's day. Subsequently it was moved and carried that such part of the Bishop's address as referred to this matter be printed and 10,000 copies circulated.

The Bishop Coadjutor's address referred to the tendency of parishes in the older sections of the city to withdraw to the suburbs. He thought that excellent work could be accomplished if they held their ground.

The report of the Board of Missions and of the deans of the six convocations was most interesting. It is rather remarkable that statistics show that the Convocations of Chester, Norristown, and Germantown—all suburban sections—have paid their apportionments in full while the urban sections of West and North and South Philadelphia have not.

The charter of the Church of the Reconciliation and the Church of the Holy Spirit were approved and admitted into union with the Convention. Changes in the charters of St. Michael's Church, Germantown, and St. Peter's Church, Phoenixville, were also approved.

A suitable minute of the value to the Church in this diocese of the late John Vaughan Merrick, Doctor of Science, was read by the Rev. Samuel Upjohn, D.D.

A committee on the twentieth anniversary of the translation of the Bishop to this diocese was appointed, and during the Convention the Bishop was presented with the beautiful books illustrated by Tissot, containing the Life of Christ and portions of the Old Testament. Indeed the spirit of good fellowship seemed to pervade the whole Convention as was shown in the notice taken of the forty years' service as rector of Calvary Church, Germantown, of the Rev. James De Wolf Perry, D.D., for many years president of the Standing Committee. A suitable minute of this unique event was read by the Rev. Simeon C. Hill, rector of Grace Church, Mount Airy, a member of the same convocation with Dr. Perry.

The subject of "Negro Bishops" was referred to a committee to report at the next Convention, which will meet on May 7, 1907. At a convenient interval when the whole Convention was "held up" by a charter which made known that the trustees of the diocese could not be elected until "five o'clock on the second day" and there was no other business for an hour or so, the matter of Negro Bishops was discussed by the Rev. Carl E. Grammer, S.T.D., of St. Stephen's Church; the Rev. Charles C. Quin of St. Clement's Church; the Rev. Roberts Coles of the Church of our Saviour, and the Rev. Joseph L. Moore of the Church of the Resurrection. All these priests had practical experience in work among Negroes.

The name of the head of convocations—which created some discussion—was finally declared by the Convention to be "Dean." But when it was moved that the name of the diocese be changed to that of Philadelphia it was, with unusual speediness, laid on the table.

During the sessions of the Convention there was applause, and it ought to be about time to consider whether it would not be wise to avail ourselves of the magnificent and well-appointed parish house of the Church of the Holy Apostles, which is only about fourteen blocks from the Church of St. Luke and the Epiphany.

PITTSBURGH.

THE 43d annual Convention met in Trinity Church, Pittsburgh, on Wednesday, May 9th, and was opened at 9 A. M. with a celebration of the Holy Communion by the Bishop of the diocese. At the close of the service, the Convention was called to order in the assembly room of the parish house, a place that was found most appropriate and convenient for the business sessions, allowing of much greater freedom of debate and action than a consecrated building. As the lay representation of parishes was considerably cut down by a resolution passed by the Convention last year, to allow one deputy for each parish, and an additional one for every one hundred communicants beyond the first hundred, instead of for every fifty in excess of that number, as heretofore, the attendance was not nearly so large in that direction, but there was a good showing on the part of the clergy; and the Convention was one of great enthusiasm and harmony throughout.

The Rev. T. J. Danner was elected secretary, and appointed as his assistant the Rev. W. L. H. Benton, and a stenographer was also employed for the first time in the history of the Convention.

Reports on diocesan missions were made by the Bishop, Archdeacon Cole, and the treasurer, Mr. T. W. Shacklett, showing the missionary work to be in good shape. The treasurer reported the total

receipts at \$7,452.65, and the expenditures, \$7,267.56, leaving a cash balance on hand of \$185.09.

A committee was appointed to consider that portion of the Bishop's address which had to do with the providing of better support for the clergy, and brought in a report; and will make an appeal in that behalf during the conventional year to the vestries of all the parishes.

A resolution was introduced by the Rev. Dr. Arundel of Trinity Church, Pittsburgh, as follows, and was adopted by a rising vote:

Resolved, That a committee of five clergymen and six laymen be appointed by the Bishop to make arrangements for the celebration of the twenty-fifth anniversary of the consecration of the Bishop of this diocese, in January next, this committee to have power to add to its number as it may see fit."

The committee appointed were the Rev. Drs. Arundel and McIlvaine of Pittsburgh, the Rev. Messrs. A. R. Taylor of Warren, John Dows Hills of Oil City, and F. C. Hartshorne of Kittanning; and Messrs. Wilson Miller of Allegheny, J. W. Paul of Oakmont, J. W. Reynolds of Erie, N. P. Hyndman of Pittsburgh, W. J. Mullins of Franklin, and Charles W. Jones of Pittsburgh.

A report of the Men's Missionary Thank Offering was presented by the secretary, the Rev. Joseph Speers, showing the work to be organized and in good working order in almost every parish and mission throughout the diocese.

The main interest of the Convention centered about the report of the committee on the division of the diocese, which was brought in by the secretary, the Rev. Thomas E. Swan, on the afternoon of the first day of the sessions. A spirited debate ensued, and action on the resolutions proposed was postponed until Thursday morning, in order that the committee might have time to collect and submit further information for the enlightenment of the Convention.

The matter was presented in a much clearer light by means of addresses from the Bishop and the Rev. Mr. Hills, a member of the committee selected to act as spokesman in its behalf. After considerable discussion as to the desirability of division, or its alternative, the election of a Coadjutor Bishop, the following resolutions were presented, and passed by a large and enthusiastic majority:

Resolved That a committee of fifteen be appointed by the Bishop, and instructed and authorized to carry forward the project of division, and report to the Convention of 1907.

Resolved, That when the division of the diocese is effected, there shall be made an equal division of the invested diocesan funds.

Resolved, That this committee be discharged with the thanks of the Convention."

It is hoped that the committee will be able during the year to secure sufficient funds to add to the amount promised by the diocese of Pittsburgh to provide an endowment fund of \$40,000 or \$50,000 for the new diocese, which will include the thirteen counties of the present diocese lying north of the northern boundary line of Beaver, Butler, Armstrong, Indiana, and Cambria counties. This will leave eleven counties for the old diocese.

The election of officers for the year resulted as follows: Treasurer of the Convention, Mr. H. R. Scully; Treasurer of the Episcopal Fund, Mr. James Partington; Treasurer of the Christmas Fund, Mr. A. H. Patterson; Treasurer of the Board of Missions, Mr. T. W. Shacklett; Registrar of the Diocese, the Rev. Daniel Duroe; Chancellor of the Diocese, Hon. George W. Guthrie. Standing Committee: The Rev. Drs. Coster, Ward, McLure, and the Rev. Amos Bannister; and Messrs. George C. Burgwin, H. W. Armstrong, W. J. Patterson, and S. C. McCandless.

The Convention adjourned to meet on the third Wednesday in May, 1907, at St. Paul's Church, Erie.

On the evening preceding the Convention, the semi-annual meeting of the Woman's Auxiliary took place in Trinity parish house, when reports of the work of the Auxiliary and Junior Auxiliary were presented, showing an increase in the amount of money expended by each one; and addresses were made by the Rev. J. M. McCann of Erie, the Rev. John Dows Hills of Oil City, and the Rev. Dr. Lloyd of Uniontown.

RESUME OF THE BISHOP'S ADDRESS.

The Bishop began his address by saying that this forty-first annual Convention met under exceedingly favorable circumstances, in the magnificent new parish house of Trinity, the mother church of the diocese; and then extended the congratulations of the assembly to the rector, wardens, and congregation on the progress achieved, and thanked them for the cordial hospitality shown. He then went on to speak of the prosperity and vigor to be found in all parts of the diocese, and gave a long list of acquisitions and improvements made in parishes and missions scattered throughout its length and breadth.

He then made an earnest appeal for the better support of the clergy, in the line of larger salaries, the provision of rectories, and, wherever possible, the securing of life insurance in their behalf, or in that of their families. He commended very highly in this connection the association entitled "A Corporation for the Relief of the Widows and Children of Clergymen in the Communion of the Protestant Episcopal Church in the Commonwealth of Pennsylvania," and "The Clergymen's Retiring Fund Society"; and said that if the committee thought well of it, he would be glad to have a committee appointed to take the whole subject into consideration, and report to the next Convention.

"The Division of the Diocese" next received attention, as also its alternative, the providing, within a year or so, of a Bishop Coadjutor.

The Men's Missionary Thank Offering was commended to the kindly consideration of the Convention; and loving commemoration made of those members of the last Convention who had, during the past year, "fallen asleep."

The last topic treated of, the present unrest and disturbance in matters pertaining to "interpretations" and Biblical criticism, that are current both within and without the Church; and the Bishop commended to the clergy the preaching of things that were constructive, and that would tend to edify and build up the people in the Faith.

The following report of work accomplished during the year, was presented:

I have officiated at 260 services, preached 109 times, and made 157 addresses, Confirmation and otherwise. I have visited 112 congregations, eight of them twice, making 120 visitations; 103 Confirmations in public and seven in private, at which there have been confirmed 1,028. Of this number, 304 were baptized in other Christian bodies. I have celebrated the Holy Communion 78 times in public, and two in private, a total of 80. Have baptized two adults and ten infants; have catechized and addressed nine Sunday Schools, and attended 42 meetings of societies, vestries, committees, etc. Five churches and one parish house have been opened with a service of benediction; two cornerstones have been laid. I have officiated at seven marriages and seven burials; have presided at three meetings of Convocations, at the annual Council of the Guild of St. Barnabas in Charleston, S. C.; have attended meetings of the Board of Missions in New York almost every month, and also a meeting of the House of Bishops and Inter-Church Conference, in the same place. Six clergymen have been received into the diocese, and five dismissed to other dioceses. One clergyman has died. Our clergy list now numbers one Bishop, 94 priests, and one deacon. I have admitted one person to the diaconate, and later advanced him to the priesthood. There are 9 candidates for holy orders, and 11 postulants, and 50 licensed lay readers.

SOUTH CAROLINA.

THE 116th annual Council of the diocese of South Carolina convened in Grace Church, Anderson, on May 8th. In the absence of the Bishop, who was detained on account of the illness of Mrs. Capers, the Council was called to order by Dr. John Johnson, president of the Standing Committee, who requested the Rev. W. B. Gordon to take the chair. A letter from the Bishop was read, expressing his regret for his enforced absence. A telegram of sympathy was sent to the Bishop in which the Council expressed its profound regret for his absence. The Rev. A. S. Thomas and Mr. F. A. Mitchell were re-elected secretary and treasurer, respectively.

The Bishop's address was read by the Rev. W. B. Gordon. The Bishop reported 475 Confirmations, a considerable increase over the previous year. In speaking of the state of the diocese, the Bishop said:

"I congratulate you, my brethren upon the peace of our Zion, upon the devotion of our clergy, upon the loyalty of our laity, upon the unshaken faithfulness of the Church to the great essentials of the Faith. I know, and you know, that we might all do more for the increase of the Gospel than we have done, or are doing, but who that say the confession in sincerity, is conscious of doing all he might do?"

"The sense of this deficiency, in its deeper, truer feeling, is a token of progress; for to cherish and love a cause for which we feel we are not doing our best, is to quicken our exertions in its behalf."

The Bishop spoke of the meeting of the Fourth Missionary Conference, to be held next fall at Columbia, and asked for assistance for the entertainment.

The Council later passed resolutions embodying the Bishop's suggestion in reference to the Conference, and adding this:

Resolved, That this Council, as representing the Church in South Carolina, desires, in addition to the invitation already extended, to assure to the Church in the Fourth Department a most cordial welcome in our midst."

The Rev. James G. Glass, secretary of the Fourth Department, was present at the Council, representing the General Board of Missions. He made a strong appeal to the Council in behalf of the work of the Board and of the Department Conference.

The special committee appointed last year, with power to act, reported the adoption of a plan by which the Church Home Orphanage in Charleston becomes a diocesan institution. Their work was confirmed by the adoption of a canon which provides for election of trustees. A ten-acre lot in the upper part of the city of Charleston has been acquired, and plans are on foot for the erection of suitable buildings.

To provide the salary of the new office of general (diocesan) missionary, created at the last Council, it was resolved that the Board of Missions should increase their apportionments upon the parishes and missions assuming charge of the matter.

The report of the committee on the State of the Church, read by

the chairman, Rev. C. W. Boyd, excited more than ordinary interest. The report was ordered published in the diocesan paper and read by every clergyman in the diocese to their congregations.

It was decided that the 117th Council should meet in Trinity Church, Columbia, on the second Tuesday in May, 1907.

TENNESSEE.

THE 74th annual Convention of the diocese of Tennessee met in the Otey Memorial Church, Sewanee, on Wednesday, May 9th, with the largest attendance for many years. The Rt. Rev. Thomas F. Gailor, D.D., celebrated the Holy Communion, the Rev. Samuel Ringgold, D.D., reading the Gospel and the Rev. W. S. Claiborne, the Epistle, the Rev. W. C. Robertson of Christ Church, Chattanooga, preaching the sermon from the text, "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision" (Acts xxvi. 19). The Rev. Arthur Howard Noll was reelected secretary and the Rev. Thomas D. Windiate was appointed assistant secretary, and most of the former officers for the diocese were reappointed or elected.

The Rev. Samuel Ringgold, D.D., was appointed preacher of the next Convention sermon, with the Rev. W. S. Bishop, D.D., as alternate.

The following were elected to the Standing Committee: The Rev. James R. Winchester, the Very Rev. James Craik Morris, Rev. Granville Allison, Mr. M. B. Trezevant, and Mr. George B. Faxon.

There was one regret to be felt in the report of the large number of deaths of prominent Churchmen during the year, notably Mr. J. A. Austin, a member of the Standing Committee, and Mr. Henry Hayes Smith of Franklin.

A resolution was offered, welcoming the annual Convention of the Brotherhood of St. Andrew to the diocese on the occasion of its meeting in Memphis in October.

The Convention took action, urging efforts to secure more stringent laws on the subject of marriage and divorce.

The question of the election of a Negro Bishop, referred to this diocese by the diocese of Louisiana for an expression of opinion, was taken under advisement for future report, the Archdeacon of the diocese for Colored Work, the Rev. E. J. Batty of Nashville, being chairman of the committee.

The Bishop of the diocese was presented with a purse of \$500 as a grateful testimonial of his efficient service.

A new canon was adopted as to the diocesan Board of Missions, and the board was entirely reorganized, with the following members: The Bishop, *ex officio*, the Rev. Samuel Ringgold, D.D., the Rev. S. R. McAlpin, the Rev. Thomas D. Windiate, the Rev. James R. Winchester, D.D., the Rev. E. A. Bazett-Jones, the Rev. M. P. Logan, D.D., and Messrs. W. J. Exum, Ben A. Hamilton, Otey Walker, C. S. Martin, W. E. Stansbury (treasurer), and I. N. Chambers.

A committee was appointed to report to the next Convention on the feasibility of dividing the diocese and the election of Rev. Thomas D. Windiate, Dean of the Convocation of Memphis, and the Rev. E. A. Bazett-Jones, Dean of the Convocation of Nashville, were confirmed.

The work under the Rev. W. S. Claiborne, rector at Sewanee, of the Holy Cross Order, and of the Sisters of St. Mary in establishing Industrial schools, the former for mountain boys at St. Andrew's, and the latter for mountain girls at St. Mary's-on-the-Mountain, both at Sewanee, was considered by the Convention and much commended. Much general improvement was reported in the work of the diocese, particularly in the cities and a larger number of Confirmations reported by the Bishop than ever before, and the financial standing of the diocese is particularly good.

It was decided to hold the next meeting of the Convention at St. Peter's Church, Columbia, on May 15th, 1907.

During the Convention a pilgrimage was made by the delegates to the outlying schools on the mountain: Fairmount College at Mont-eagle, St. Mary's-on-the-Mountain, and St. Andrew's Industrial School, and it was much enjoyed by the delegates who thoroughly enjoyed and appreciated their visit to the ideal and historic Sewanee.

WASHINGTON.

THE 11th annual Convention of the diocese of Washington assembled in St. John's Church, Georgetown, on Wednesday, May 9th, at 10 A. M. In compliance with the Bishop's earnestly expressed wish that every member of the Convention should be present at the opening service, there was a very full attendance and nearly all the clergy of the diocese were in the procession which, with the vested choir of the parish leading, entered by the main door of the church. The Bishop celebrated the Holy Communion, assisted by the Rev. F. D. Howden, rector of St. John's, and the Rev. Dr. Packard of Rockville; and in place of a sermon, delivered his annual address. He first gave a brief review of the progress of the diocese during the ten years since its organization. The list of communicants has grown from 12,386 in 1896, to 17,849. The number of Confirmations has been 10,247, of baptisms about 13,461. The total funds collected for all purposes in these ten years amount

to \$3,948,366.80. One source of gratification to the Bishop on the tenth anniversary was that there was not a single vacant cure. In regard to the recent special blessings for which we have cause to be thankful, the Bishop said he need not say much. At the last Convention, the debt on the Cathedral site was \$67,000, with no apparent probability of its payment in the near future; but in the late autumn, the offer of a memorial gift of \$50,000, on condition that the rest should be raised, brought donations from others, and on Thanksgiving day it was announced that the entire debt was paid. "Through this munificent offering," said the Bishop, "the work of the Cathedral has been suddenly advanced many years. At once the trustees, through the Bishop, invited a commission to set forth preliminary steps needful before any plans for the Cathedral are adopted. These gentlemen are Mr. D. H. Burnham, Mr. Charles F. McKim (both members of the Park Commission), Sir Caspar Purdon Clarke, Professor Charles H. Moore, and Mr. Bernard R. Green. They have already sent in many valuable suggestions."

At the conclusion of the service, the Convention was called to order.

The Rev. Dr. Devries offered a petition, that the Sunday School Institute be recognized as a diocesan institution; and several other matters of local interest were introduced.

The Rev. Dr. Harding read the report of the Standing Committee, giving in detail their acts during the absence of the Bishop. Dr. Harding also made a brief report from the committee on the Men's Thank Offering.

The Bishop invited the Convention to a reception at his residence at five in the afternoon. A recess was then taken for luncheon, bountifully provided in the parish hall, by the ladies of St. John's and Christ parishes.

Upon reassembling, the Convention was fully organized, and the Rev. Arthur S. Johns, the only secretary the diocese has ever had, unanimously reelected, the Convention by a rising vote directing the assistant secretary to cast the ballot for him. The Rev. H. Allen Griffith and Mr. J. L. Johns were appointed assistant secretaries.

The Rev. A. S. Johns offered a resolution of sympathy with the Bishop and people of California, which was passed by a rising vote.

The Rev. G. C. Bratenahl made a report from the committee appointed on property bequeathed to the Convention by the late Rev. Dr. Crummell, for the purpose of founding a home for aged colored women, recommending that the bequest be accepted, and the institution established. The resolutions appended were adopted.

An amendment to Canon 19 was also adopted, limiting the jurisdiction of the Court of Appeals, under certain conditions, so that action shall be suspended until the Court of Review shall have rendered judgment.

On Wednesday evening the Convention sat as the diocesan Board of Missions, in Christ Church, which was filled with an interested audience. After a bright and hearty service, the music rendered by the parish vested choir, the Bishop spoke briefly of the subject of the evening; and the report of the Missionary committee was then read by the Rev. Chas. E. Buck.

On Thursday morning, the Convention resumed its business after Morning Prayer, at 10 o'clock, and, having disposed of some minor matters, resolved itself into the Board of Missions. The Rev. Mr. Buck then introduced a substitute for the resolution appropriating \$10,000, making the amount to be raised by apportionment to the parishes, \$6,500, as heretofore, and also appealing to them for special contributions to make up the additional \$3,500 undertaken by the Bishop. The Rev. Dr. McKim moved that a recess of ten minutes be taken, that any who desired might make a pledge for themselves or their parishes for this additional sum. This being done, \$1,025 was thus promised. The resolution was then passed, and also that devoting 10 per cent. of the entire amount to the colored work.

The Convention having resumed its usual business, the reports of the trustees of the Episcopal Endowment Fund, of Church Charities, and of the diocesan Church Fund were read and approved.

The Rev. T. A. Johnstone read the report of the Superannuated Clergy fund, and made some explanations in regard to it. The fund was earnestly commended to the interest of the diocese by the Bishop and by several other speakers.

The election for the Standing Committee resulted as follows, after two other ballots later for one clerical member: Rev. Drs. R. H. McKim, Alfred Harding, R. P. Williams, and O. H. Murphy; and Messrs. Charles H. Stanley, Melville Church, and J. Holdsworth Gordon.

A new canon was reported, and adopted, making the Sunday School Institute a diocesan institution; and providing for the election of three members by the Convention to serve on its executive committee, the Rev. Messrs. A. Harding and C. E. Buck, and Mr. E. S. Hutchinson were so chosen.

The Convention accepted the invitation of St. Alban's parish to hold the next session there. It was stated that the Cathedral choir school would then be completed, but not occupied, and could be used for the business sittings, while the church could be used for services. After the announcement of various committees by the Bishop, some business of local interest, and the passing of resolutions of thanks to the rectors, choirs, and hospitable ladies of the Georgetown churches, the Convention adjourned after prayers and benediction.

WESTERN MASSACHUSETTS.

ROUTINE BUSINESS ONLY.

THE fifth annual Convention of the diocese met in Christ Church, Springfield on Wednesday, May 9th. On Tuesday night another effort was made to arouse some enthusiasm by means of a missionary service, but the response was meagre. The Rev. Henry L. Nash, D.D., of Cambridge spoke on the motive for missions and the men's Thank Offering for 1907. The Rev. John A. Melbourn of Tokyo, Japan, spoke interestingly about the Church in Japan. A large number of the clergy were present, having come especially for the service.

It has seemed thus far rather difficult to arouse any missionary interest amongst Springfield Churchmen and women; and for this reason, if for no other, it is well the Convention voted to go to Worcester next year. There the special services are always hearty and encouraging.

The Convention was begun with a celebration of the Holy Eucharist, the celebrant being Bishop Vinton, assisted by the clerical members of the Standing Committee. The Bishop's address followed, and in it he briefly outlined the work of the past year, and spoke of some hopes for the coming year.

The business session was devoted to routine matters, nothing being done about a seal or about the Bishop's house. The members of the Standing Committee were reelected.

Considerable interest was shown in the debate upon the motion to hold the Convention in Worcester next year. This will mark the fifth anniversary of the organization of the diocese, and the four parishes of Worcester joined in extending an invitation to the Convention to meet in All Saints' Church. Many favored Springfield, feeling that Worcester was away from the centre of the diocese; but they made no consideration whatsoever of the facts that the Convention may be of missionary service by meeting in other parts; that it does not meet for business alone; and that an occasion of the fifth anniversary requires more resources than Christ Church, Springfield, is able to offer.

It was voted to go to Worcester and the occasion will, no doubt, be a memorable one.

WEST TEXAS.

THE second annual Council of the diocese assembled in St. Mark's Church, San Antonio, on Wednesday, May 9th, with the larger part of the clergy and lay delegates in attendance.

The opening service on Wednesday morning was the celebration of the Holy Communion by the Bishop, the preacher being the Rev. J. Ellis of San Diego.

After service, the delegates were entertained at luncheon in the parish house by the Daughters of the Inner Temple.

In the afternoon was held the annual service of the Woman's Auxiliary, at which Miss Sutton of Japan made an address.

At the evening service, Mr. Shelby of the Brotherhood of St. Andrew addressed the Council.

On Thursday, after Holy Communion, the Council opened in business session with the Bishop in the chair, and the Rev. A. J. Holworthy in his place as secretary. The Bishop read his address and announced the committees.

At an earlier hour the members of the Woman's Auxiliary had attended their corporate Communion at St. Paul's Church (the Rev. Geo. D. Harris, rector).

In the afternoon, both the Council and the Auxiliary were in business session.

At the evening service the speaker was the Rev. H. R. Hulse of New York, representative of the Men's Thank Offering movement.

On Friday the Junior Department of the Auxiliary held its first independent meeting at the residence of Mrs. Joseph Muir, diocesan president of the Woman's Auxiliary.

At the evening service the sermon was preached by the Rev. L. L. Williams of Gonzales.

The Bishop embodies in his report, and thus in the diocesan archives, the resolutions of the vestry of St. Mark's, San Antonio, upon the resignation of the Rev. Walter R. Richardson, their rector for the past thirty-eight years; also the resolutions of the trustees of St. Mary's Hall upon the resignation of the Rev. Wallace Carnahan, for twelve years its principal.

Sunday evening the Council closed with the annual missionary meeting, at which the pledges for diocesan missions were received.

PERENNIAL YOUTH.

Though he had passed beyond the utmost span
Flxed by the Psalmist for the life of man,
And Time's hard hand upon him heavy lay,
His heart had not grown old nor lost its cheer,
For always in each swiftly flying year
He bore in mind he was to live for aye.

Though his long winter on this earthly sphere
Had stripped his life of acquisitions dear,
And laid his fairest joys beneath the sod,
His heart had not grown cold nor lost its glow,
For it was ever warmed and lighted so
By the irradiating fires of God.

FRANCIS COAN PERCY.

INTERESTING MISSIONARY INTELLIGENCE**As Reported by the Board of Missions**

THE May meeting of the Board of Missions was held at the Church Missions House on the 8th instant. The Bishop of Albany, Vice-President, was in the chair; eight other Bishops were present with fourteen presbyters and twelve laymen.

The Rev. Herman Page, of Chicago, recently elected, was introduced to the Board.

The Treasurer made a very encouraging report of the receipts up to May 1st. The contributions to that date amounted to \$460,707.95, showing a gain for the eight months of the fiscal year as compared with the offerings last year to the corresponding date of \$69,340.68. He remarked, however, that the receipts from the Sunday School Auxiliary began to come eight days earlier because Easter fell on April 15th instead of the 23d. In those eight days \$28,816.18 was received, so that it may be said the net gain to the 1st instant is \$40,524.50. Of this increase \$33,248 came from parishes.

For the three weeks elapsed to May 5th there was received from Sunday School Lenten Offerings \$51,540.65 from 1,678 Sunday Schools, an average of \$30.72 each, against last year for the same length of time after Easter \$47,209.81 from 1,543 Schools, an average of \$30.59; being a gain of \$4,330.84 and of 135 Schools.

The Treasurer further stated that he had received during the month \$25,000 (the donors of which desire that their names shall not be known or published) as an additional amount to the "W. M. B." Fund which, under the terms of the agreement, he had placed in the hands of the Standing Committee on Trust Funds.

Letters and telegrams were read from the Bishops of California and Sacramento expressing deep appreciation of the sympathy and assistance of the Board, and saying that the Treasurer's action in requesting contributions was most assuring.

The announcement was made that the Rev. Robert W. Patton, now at Wilkensburg, Pa., had accepted his election, at the last meeting, to be Secretary of the Missionary Departments 4 and 8—the Gulf States and Texas.

It being understood that the Rev. Dr. Reese F. Alsop was inclined to accompany the General Secretary in his visitation of the Missions abroad, Dr. Alsop was requested to accompany the General Secretary as a representative of the Board if he decided to undertake the journey.

The Corresponding Secretary having just returned from attendance upon a Conference of the Seventh Missionary District at Seattle and having, at the request of the Bishop of California, visited him in San Francisco during his absence, by request made an oral statement about the condition of things in San Francisco as he observed them, dwelling upon the disaster to the churches and the rectors and missionaries, a number of whom had lost their all, including their homes, and had had their means of livelihood wiped out and suggesting that their loss was the loss of the whole Church and that the Board of Missions should aid as far as possible in reestablishing the Church in the diocese. It was on motion of the Treasurer:

"Resolved, That the Bishop of California be requested to inform the Board, as soon as he is sure of the facts, just what amount will be needed to restore the Church in the city of San Francisco, as to its buildings, the support of the clergy, and the carrying on of the work; taking into account moneys already given or certain to be received, so that the Board may proceed to make an appeal to the Church to secure the needed amount without delay."

The Bishop of Alaska wrote that he had found it necessary to open two new stations. One of these, Seward, on Resurrection Bay, is the starting point of a railroad to the interior, forty-five miles of which have been built. It is a place of much activity with a large population of laborers who need the ministrations of the Church besides about 1,000 permanent residents. It has been served by the Rev. F. C. Taylor from Valdez, who has gathered a good congregation, and a very pretty chapel is in the course of completion, worth about \$4,000. There will be a recreation reading room for homeless men. This Church is the only religious body on the ground. An appropriation has now been made for a resident Missionary. The other new station is Bettles, in the interior, on the Kuyokuk River, which place Archdeacon Stuck has recently visited and has been writing about. Two tribes of Indians residing there have had only annual visitations. The Indians look to us for evangelization. There are also in the neighborhood scattered miners to be ministered to.

Hearing of the great disaster in San Francisco at Valdez, Bishop Rowe left there April 21st and went to San Francisco via Seattle to look after his two sons who were in the neighborhood of the earthquake and to arrange for sending into the interior the supplies for the missionaries, schools, and stations for the next year. All that had been purchased and was awaiting shipment, as well as the boxes sent by the Woman's Auxiliary from time to time during this year, were destroyed. Fortunately the book containing the last orders was one of the very few things that were saved, although the account books were destroyed.

The Rev. Mr. Corser writes that there has been a bad fire at Wrangel, which affects his mission for the reason that two-thirds of his contributing members lost practically all that they had, but he

speaks hopefully of recuperating. He had made a visit to Petersburg, forty miles distant, principally settled by Norwegians, who ask for the services of the Church. He says that a woman missionary there could do a great work in teaching and otherwise, and a good part of her stipend would be given locally. Wishes that such an one might be a Norwegian.

The Rev. C. E. Betticher, Jr., telegraphed from Fairbanks on Easter night that the Sunday School Lenten Offering there amounted to \$120.

At the request of the Bishop of Oklahoma, two candidates for Orders were employed to do missionary work through the summer in the Indian Territory, and certain appointments made by the Bishop Coadjutor of Nebraska were formally approved.

After a farewell service in the Church Missions House Chapel, Miss Agnes P. Mahony, whose appointment has been transferred from Africa to the Hawaiian Islands, left New York May 12th; expecting to sail from San Francisco for Honolulu by the steamer *Mongolia* on May 25th.

The sum of \$1,000 was especially appropriated to the Bishop of Cuba to give support and training to the end of the present fiscal year to three workers who have applied to him to be received as candidates for Holy Orders. Under the Woman's Auxiliary United Offering, Miss Leonora M. Kelton was appointed at the request of Bishop Knight as a missionary teacher in Cuba; the appointment to take effect upon her graduation from the Philadelphia Deaconess' House and Training School.

All the foreign Bishops were heard from. The Bishop of Shanghai writes again about the need of a woman physician to be second in St. Elizabeth's Hospital and—the greatest need—a few young clergymen of superior ability, and teachers for St. John's College. The Rev. B. L. Ancell, on his way home on stated vacation, was in San Francisco on the night of the earthquake. He is, however, safe and, after attending the Missionary Department Conference in Seattle, is at his home in Alabama.

The appointments of Miss Gertrude Stewart for Hankow and Miss Serena B. Laning for Kyoto, under their terms, take effect this month.

Miss Macadam, of Tokyo, has resigned and had engaged passage from Yokohama on the steamer *China* on April 4th. The arrival of the Rev. H. St. George Tucker is reported from Tokyo. He dwells, as does the Bishop, upon the necessity for extensive repairs upon the old buildings of St. Paul's College, which are really becoming dilapidated, and new buildings also because of the great increase in the number of students. The Bishop has written most strongly about this. Fifteen from the dormitories were confirmed last session, which Mr. Tucker considers speaks volumes for the influence upon the boarders.

THE DOCTRINE OF THE RESURRECTION OF THE DEAD.

"This Church nowhere teaches, and does not tolerate the teaching, that the Resurrection of our Lord Jesus Christ was a so-called spiritual resurrection which took place when the vital union of His mortal Body and His human Soul was dissolved by death, and that the fleshy tabernacle saw corruption in the grave and was turned to dust. This would be to make the Resurrection take place from the cross and not from the sepulchre. This would make void the purport and the power of the great argument of the Apostle in the Epistle to the Hebrews, as to the eternal Priesthood of the risen and ascended Lord, who 'ever liveth to make intercession for us,' who 'by His own Blood entered in once into the holy place, having obtained eternal redemption for us,' and by the power of his prevailing intercession has given us 'boldness to enter into the holiest by the Blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh'; it would mar the human nature of Christ, and tend to the dividing of His one Person, or to the commingling of His two natures; it would blot out the vision vouchsafed to the Apostle and Evangelist St. John, of the 'Lamb as it had been slain,' and it would silence the unceasing song of the redeemed: 'Thou wast slain, and has redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation.'"—*Bishops' Pastoral, A. D. 1894.*

THEY LIVE contented with what they have, whether it be little or much, because they know that they receive as much as is profitable for them; little, if little be profitable, and much, if much be profitable; and that they cannot tell what is profitable for them, but the Lord only can, who has an eternal end in view in all things which He provides.—*Emmanuel Swedenborg.*

WE HAVE cause to suspect our religion if it does not make us gentle, and forbearing, and forgiving; if the love of our Lord does not so flood our hearts as to cleanse them of all bitterness, and spite, and wrath. If a man is nursing anger, if he is letting his mind become a nest of foul passions, malice, and hatred, and evil wishing, how dwelleth the love of God in him?—*Hugh Black.*

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*The Gracious Words of our Lord and Saviour Jesus Christ*

BY THE REV. ELMER E. LOFSTROM

THE KINGDOM OF GOD.

FOR THE SUNDAY AFTER ASCENSION.

Catechism: XXIV., Requirements. Text: Acts 1. 3.

Scripture: St. Matt. xiii. 31-35; 44-52.

THE subject of most of the parables of the Saviour is "the Kingdom of God." His parables are designed to bring out the characteristics of the kingdom. The kingdom is a new thing, and Jesus likens it to various old things. By putting the different characteristics together we may learn much about the nature of the kingdom.

But what is this kingdom of which we hear so much? Is it like or unlike other kingdoms? Who is its king? Where is it located? Who are its subjects? These and like questions would naturally come to the mind of one who was reading the Gospel for the first time.

The kingdom declared and preached by the Lord Jesus was not a new and unexpected thing. The Jews were all looking for the Messiah and His kingdom. They expected a Prince of the house of David who would restore the kingdom to Israel. And it had been promised them that His kingdom should be an everlasting kingdom, increasing in its sway forever. The Jews looked for all the prophecies of the kingdom to be fulfilled in an earthly kingdom, but it is clear now that they could not be so fulfilled. It is seldom that prophecy is rightly understood until after its fulfilment. After it has been fulfilled we are able to see the mistakes which were made before that time. So it is here. As we see Jesus, the Prince of the house of David, bringing in the kingdom of God, we understand how all the old prophecies can be fulfilled. The riddle is solved.

There can be no doubt that Jesus established this kingdom. When the Magi came to Jerusalem soon after His birth, they asked for the King of the Jews. A king implies a kingdom. When John the Baptist went before Him to prepare His way, he called upon men to repent because "the kingdom of heaven is at hand" (St. Matt. 3:1). Coming where John Baptist had been preaching, Jesus Himself made the same declaration (St. Mark i. 14, 15). More than that, the one great subject of His teaching was this same kingdom of God. Most of His parables are parables of the kingdom. He even calls His gospel "the gospel of the kingdom" (St. Matt. iv. 23; ix. 35; xxiv. 14). And the men whom He sent out preached the same "gospel of the kingdom" (St. Luke ix. 2; Acts viii. 12; xx. 25; xxviii. 31). It is clear that, whatever this kingdom may be, it is the concrete embodiment of the good news He came to declare.

And we are not left without knowledge as to what the kingdom which was preached really is. Jesus Himself said that it succeeded the Law and the Prophets which "were until John" (St. Luke xvi. 16). To Nicodemus He declared that the kingdom can only be entered by the new birth of Baptism (St. John iii. 3, 5), and when He sent out His representatives He told them to baptize those who believed, thus bringing them into His kingdom. Since then the kingdom can only be entered by the door of Baptism, we may safely say that the kingdom consists of those who have been baptized into the threefold Name. It is therefore an organization of men and women. But while this is true it is not merely a temporal organization. When asked by Pontius Pilate if He were a king, Jesus answered that He was, but that His kingdom was not of this world (St. John xviii. 36). At the same time He spoke of the subjects of the kingdom, who would fight if the kingdom were of this world. It is a kingdom which does not conflict with other earthly kingdoms. It has no geographical bounds. When it was demanded of Him when the Kingdom of God of which He spoke would come, He declared that it came so quietly that people might know nothing of its coming. And then He said that it had so come and was already in the midst of them (St. Luke xvii. 20-22, R. V. marg.). It was of divine origin. It was given to Him by the Father, and He in turn gave it to those whom He had chosen out because they had proved their capacity by continuing with Him through the trials and temptations which sifted the followers (St. Luke xxii. 28-30; xii. 32). And it is

[Continued on page 94.]



ST. LUKE'S CHURCH, SAN FRANCISCO, AFTER THE EARTHQUAKE AND BEFORE THE FIRE REACHED IT.
LAST WEEK THE PICTURE SHOWED THE RUINS AFTER THE FIRE.



ST. DOMINIC'S ROMAN CATHOLIC CHURCH, SAN FRANCISCO.
DESTROYED BY EARTHQUAKE, BUT FIRE DID NOT REACH IT.

THE KINGDOM OF GOD.

[Continued from Page 92.]

a kingdom meant for all men all over the world. It was preached to the Jew first but also to the Gentile. The men who are to be made into disciples are in "all nations," and "in all the world." Beginning at Jerusalem, they were to go from the city to the country, from those who counted themselves the chosen people to the Samaritans whom they hated and despised (Acts i. 8).

This kingdom, which we now call the Church, was likened to various things. Each comparison is intended to bring out some characteristic of the kingdom. We are given five of these parables to study. Of each we may ask "What does this parable tell us about the kingdom?"

The kingdom is like the mustard seed which grows into a great tree, because from a small beginning it grows into a great, growing organism. The seed is a germ only, but from it springs the great shrub. The kingdom began with but 120 names in Jerusalem and not more than 500 in Galilee, at the most. And these were not men of power and influence as the world counts it. Yet this little germ-Church was given a power from on high by the Presence of the life-giving Holy Spirit, and has never ceased to grow and develop. The powers which at the time seemed world-wide and on sure foundations have all passed away. But the Church of Jesus Christ has a dominion growing ever wider and wider. And we are assured that it will so continue to live and grow until the kingdom of the world is become the kingdom of our Lord and of His Christ (Rev. xi. 15, R. V.).

The mustard tree tells of the visible, external growth of the kingdom. There is another side. It is like leaven, or yeast, which is hidden in the dough, and then is left to grow quietly, secretly, unobserved. The influences of the kingdom are not subject to exact analysis. Above and beyond all that we can see and hear, there is the secret work of the Holy Spirit of God. Here is a good illustration to appeal to the girls who know how yeast works. The yeast must be given time to work. As a rule the yeast is "set" at night. Care is taken that it be given the conditions under which alone it will grow, such as the proper temperature, etc. Then it is left to work on quietly and develop into a mass which is wholly leavened. This parable would clearly teach that ordinarily the kingdom does not take possession of men like the lightning striking from a clear sky. Men are rather to be expected to grow more and more into measure of the stature of the fulness of Christ as the leaven of God's grace is left to grow under the suitable conditions provided by membership in the kingdom.

These two parables and those of the sower and the tares were spoken from a boat on the lake to the people crowded on the shore. The three parables we now study were spoken to His disciples only, after He had gone with them into the house.

The kingdom is like the treasure found in the field because there is nothing which is of more value than the kingdom to the individual who finds it. This story brings before us a man who works in the field. His whole occupation is earthy. He has no idea of finding a treasure of any kind. But even as he works, he finds the treasure, and he recognizes its value. He parts with all that he has acquired in the old way in order that he may possess himself of the treasure he has found. If the question of the morality of the man's action is raised, it may be said that in the *example* the man is to be condemned but the condemnation does not extend to the application because no man possesses himself of the kingdom at the expense of another.

The pearl of great price emphasizes again the superlative value of the kingdom to the individual. A new thought is added because the man in this story is one who is seeking goodly pearls. The kingdom is not only the best thing the field-digger can find, but those who are searching the world for its richest treasures can find nothing else of worth compared with the kingdom. There is no scheme of morality, of philosophy, or of philanthropy, of any practical value compared with the organized work of the kingdom of God which commands the never-failing power of the Holy Spirit. Neither the farmer nor the gem-merchant were idle when they found their treasure. One was doing his duty in the field, the other was seeking higher things, and each was able to possess himself of the treasure found because he was ready to give up the things of lesser value.

And the kingdom of God is like a net, because it takes unto itself men of every kind. Not all turn out to be good, but that

is not the fault of the kingdom. Were the net made to let some pass through, good fish as well as bad might be lost. Those brought into the kingdom are put in the way of salvation but they may not traverse the whole way. Some sects violate this law of the kingdom when they try to restrict the kingdom to those who are good, and think they have already attained unto holiness. The Church of Christ is a Church where all sinners who have an earnest desire to become better are invited to come in and accept help of the grace of God through the channels of His own appointment. As that grace is not a compelling force, it must be that some will fail, and at the last some of "the children of the kingdom" be cast into the darkness without (St. Matt. viii. 12). But this separation can only be made by Him who is to be the Judge of the quick and the dead.

Correspondence

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

WHAT CAN THEY GIVE US?

To the Editor of *The Living Church*:

I AM certain it would greatly interest many of your readers to know why the Rev. Dr. Crapsey and those who agree with him, concerning his version of the birth of our divine Lord, desire to remain in the Church, or indeed in any Christian organization.

If the birth of our Saviour were not after the manner recorded by St. Matthew and St. Luke, then indeed has the prophecy of Isaiah (vii. 14) not yet been fulfilled, and the Jew is right in waiting, and we wrong in following a false teacher. This dreadful fear of the higher critics of accepting as truth anything which may not be clearly proven! Can they prove the existence of an Eternal and Almighty God? Yet they say they believe. Why not also accept the miracles of Holy Scripture?

FRANCIS H. MILLER.

SACRAMENT OF UNCTION.

To the Editor of *The Living Church*:

THERE is in the current number of the *Hibbert Journal* an article by the author of *Pro Christo et Ecclesiæ*, bearing the significant title, "Salvation of the Body by Faith," the purport of which is that in Christian ministrations, as was the case in those of our Lord Himself, healing and salvation should go together. Both are brought to position in the individual through faith, in such a way that physical health is, in Christ's miracles of healing and in those of His followers, a sacrament, as it were, of the spiritual life conveyed by Christ. "Thy sins be forgiven thee"—"Arise, take up thy bed and walk"—"Thy faith hath made thee whole"—salvation, healing, faith—these are three inseparable elements in such miracles.

Now we have a sect, the strongest among many, which make the same profession, which emphasizes this truth to the extent, as is the way with sects, of well-nigh crushing out all the other aspects of the Gospel. In one of our lighter weeklies is a letter over the signature, "Christian Scientist," the author of which calls our attention to the words, "And He sent them to preach the Kingdom of God, and to heal the sick" (St. Luke ix. 2). Our Lord's command to His disciples, therefore, is to follow His own procedure and bring both health and salvation to those that are sick in body or in soul.

In view of all this are we not called upon to labor earnestly for the revival of that great sacrament of health and salvation, Unction of the Sick? In the words of St. James, "The prayer of faith shall save the sick, . . . and if he have committed sins, they shall be forgiven him." In the Sacrament of Unction we have oil for the outward sign, healing for the body if it be God's will (or else grace to receive God's visitation, and a proper ordering of the body for its final resurrection), and salvation for the soul. In the face of this blessed promise, is it not the Church's duty to exercise the authority therewith given her to heal the sick and to cast out demons?

Christian Scientists and other faith-healers, and suggestionists of various schools, have by quasi-religious and quasi-scientific methods effected many marvellous cures, for the uncovenanted mercies of God are great; but in the Sacrament

of Unction we have a covenant and a promise which God, on his part, will most surely perform, and which is the only divinely authorized method for the healing of the sick. Nor does the use of this sacrament prejudice the use also of medical treatment. To cure the body involves belief in the reality of the body and of its disease, not that Manichean contempt of the body and denial of the reality of sickness which Christian Science professes. Faith-healers who object to medical treatment, are setting religion and science, spirit and matter, in opposition to each other; whereas Christianity defends the claims of both, each in its own sphere. In any case, medicine claims jurisdiction only over the mortal body of the patient, while the preservation of the spiritual body and the immortal soul to everlasting life is the Church's province alone. Penance for the sick soul, Unction for the sick body—let us work and pray for the extension of the use of these holy sacraments throughout the Anglican communion. JARED S. MOORE.

74 Buckingham St., Cambridge, Mass.
May 8, 1906.

EFFECTS OF THE CRAPSEY HERESY.

To the Editor of *The Living Church*:

THE Crapsey trial has caused much interest and much comment. One thing, however, is certain, that the Church cannot afford to coquette with apostasy. The Rev. Dr. Crapsey and others of his ilk are ecclesiastical kickers, and when they reach heaven will kick because the halo does not fit them. The perversity of the human mind is a vast problem. Some men cannot appreciate the green pastures in which they have fed so long and grown so fat. They ache for something new and sigh for the briars over the fence. With them a change is indispensable. Restlessness seems to be in the air. This is the day of widespread uneasiness and philosophical speculation in the religious world. This is the hour when the dogmatic side of religion is under an eclipse. This is the generation when the prevailing sense of God's Word is impeached and the united testimony of God's Church is set aside as false. This is the time when the high priests of a new-fangled and lop-sided theology are in open revolt, blasting many hopes and wrecking countless souls. Those apostles of iconoclasm are not marching openly under the banner of Atheism or in the ranks of Agnosticism—No! They are accredited ambassadors of Christ and commissioned officers in the army of the Lord of Hosts, wearing its insignia and drawing its pay. But they have violated their vows and foresworn their allegiance and—

"With traitorous kiss, their Saviour stung,
Denying Him with unholly tongue."

It is impossible to condone the treachery of Judas Iscariot, or the disloyalty of Benedict Arnold, and Churchmen of sane minds cannot but feel contempt for the renegades whose heretical hands dispense the life-giving and soul-saving sacraments of God's Church, and whose smooth words are, at the same time, leading susceptible souls into the quagmires of Rationalism and the quicksands of Materialism, there to question, then to doubt, and finally to deny the everlasting verities of our most Holy Faith. JOHN M. PEACOCKE, M.D.

PAGANISM, ANCIENT AND MODERN.

To the Editor of *The Living Church*:

PRAYER has ever been the weapon of the people of God. It does not show that they are panic-struck, because, when the faith is assaulted, they take themselves earnestly to it. They know that the Church's outward life depends on her inward prayer life. They believe in a living God who hears and answers prayer and by whom the mouths of those who speak lies are stopped.

I owe a grateful debt to the person who attacked me for providing, for private use, a form of prayer which involved the practise of the "comprecation of saints," as it gives me the opportunity of explaining it to some of your readers.

The practise is based upon the fact that the Church is one body, and "the living and the dead but one communion make," and the whole acts together as one body in its service of praise and worship. It is something like this: We here in the Church Militant are in the nave of the church. In the nave, *i.e.*, *navis*; in the ark or boat tossed on the world's tempestuous sea. The Church Expectant is formed of those who have passed into the choir, secure and happy in their state of purification and advancing felicity. The Church Exultant embraces those who in

nearer degree are with Christ, and like those in the sanctuary round about the throne. They all, as one redeemed body, take part in a common worship. As a manifestation and declaration of our unity, we call, in our worship, to our brethren, in whatever portion of the Church they may be, to unite with us, as we do with them, in praising and blessing and supplicating the Lord. Just as in our *Benedicite* we call on all the spirits and souls of the faithful, all, though out of sight and out of hearing, to praise God, so in our worship addressed to Him, we may call on them to pray Him for us as we pray Him for them. It makes real to us, by putting it in practise, the belief we profess in our Creed of the communion of saints.

There are some points in this statement our friendly learners will kindly keep in mind. It does not assert that there is only a small class of persons known as canonized saints who may thus be invoked. As based on the fact that the whole Church is one body and engaged in a common and united worship, all for whom we may pray, may be called on to pray for us.

Neither does this view imply that those in whose prayers we ask a part have any merits or claims of their own apart from Christ. They, like ourselves, have been redeemed by Christ and are clothed with the righteousness of God which is by faith. But undoubtedly as the prayers of Abraham, and Moses, and Elijah were of especial efficacy, so now we are told the prayers of the Christian righteous man availeth much. And we venture to think that the love that bound the ever blessed Mother, and the Apostles, and Martyrs to Christ, gives them through that love a special nearness now to His Love and its ministrations.

Moreover, our view excludes any petition made to the saints as if they could dispense gifts of grace, mercy, aids, or protection. All these belong to God and can come from Him alone. All that the blessed and departed can do is to pray for us and obtain from Him, whose they are, the gifts best needed for our welfare.

It is a matter of divine revelation that we are surrounded by a great cloud of witnesses, and we know they can but pray for us struggling here in the Church Militant. This immense multitude, as the Broad Church exegist, Dean Alford, says, "pressing around as the spectators did, the combatants at the circus are fitly also compared to a 'cloud.'" They are so compared "from the fact of its being *above us*, they looking on from that heavenly bliss which they entered at Christ's triumph. So that the words must be taken as distinctly so far implying community between the Church Triumphant and the Church below, that they who have entered into heavenly rest are conscious of what passes amongst ourselves." It has not indeed been revealed to us how the saints are made aware of our prayers. But we believe that our prayer to God to hear their prayers for us, expressed by our *Ora pro nobis*, is acceptable to Him as a manifestation of the love and fellowship that unites us all in Himself.

Now to consider some of our critic's charges. They fall under four heads. Disloyalty to the Articles, anachronism, polytheism, heresy.

Let us take up first the charge of disloyalty. It must be remembered that the 22nd Article, which condemns the "Romish doctrine" of the Invocation of Saints was written before the decree of Trent on that subject was made and consequently does not condemn that formal pronouncement. The original language of the Article was changed from the "Doctrine of the Schoolmen" to the "Romish doctrine." It condemned thereby only an unauthorized but so-called Romish doctrine then popular. "The Article," writes Bishop Forbes, "therefore cannot be strained into a condemnation and contradiction of that which did not exist at the time." Moreover, in the Bishops' Book, put forth by the Reformers in the reign of King Henry VIII., the Bishops make a distinction between asking saints to pray for us (as we did) and invoking them. They said, "To pray to saints to be intercessors with us and for us to our Lord for our suits which we make Him, and for such things as we can obtain of none but Him, so that we make no invocation of them, is lawful and allowed by the Catholic Church."

What our Church condemned by the Article was the praying to them for any such gifts as could be given by God only, or implying that the Blessed Virgin or saints were more merciful than Himself.

We are faulted also for anachronism. This means putting things into one age that belong to another. In using the form of prayer that we did, we cannot be rightly accused of this fault, seeing that two-thirds of all Christians *to-day* use this practise! On the same ground our critic might be accused of anachronism by a Christian Scientist because he saw fit to send

for a doctor. Likewise a Unitarian might in the same manner fault him for saying the Nicene Creed, as belonging only to a past age. The existing custom of two-thirds of all Christians proves we are not guilty, in calling on the saints to pray for us, of an anachronism.

We are also accused of polytheism, or belief in more gods than one. Here indeed we may pause and wonder. Were SS. Augustine, Basil, Gregory Nyssen, Ephraem, and others of the Fathers who practised this invocation, polytheists? The very fact that anyone asks the saints to pray for him shows that he does not regard them as God, and so he is not a polytheist. For we cannot ask God to pray for us; and no instructed Christian would say to Jesus Christ, "pray for us." By asking the saints to pray for us to God, we acknowledge thereby they are not God. We really wonder if our critic knows what polytheism is.

And what about the charge of heresy? A heretic is one who prefers his own reason or that of chosen scholars to the authoritative teaching and tradition of the Catholic Church. Broad Churchmen do this. Catholic Churchmen do not. Living in and a part of the Church, in the light thus given, we see the Light and accept the Faith as Holy Church preserves and bears witness to it. It is to be found in her conciliar decrees, her Creeds, her Liturgies, the common consent. It is to this authority we submit. This is the faith in which we live and mean to die. We can therefore dismiss the accusation that we are heretics, and shall lovingly pray that our critic may not be one.

It would be an ungracious use of these columns to cite authorities. We would, however, commend to all the clergy the study of Bishop Forbes *On the Thirty-Nine Articles; The Invocation of Saints*, by Dr. Percival; *Notes on the Twenty-second Article*, by d'E. Jesse; *The Blessed Virgin and All the Company of Heaven*, by Canon Wirgman. To any candid mind their study will dissipate any notion that the comprecation of the saints is anyway heretical or disloyal to our Articles or our Church.

C. C. FOND DU LAC.

To the Editor of *The Living Church*:

I NOTICED, in last week's issue of your paper, a letter from a prominent rector, denouncing the Bishop of Fond du Lac's "wail against Broad Churchmen"—and proclaiming him a "polytheist," because of the sixteenth century litany which he had suggested for the use of loyal Churchmen during the Crapsey trial.

"If we must utter a pagan prayer," this rector writes, "many of us prefer one of those beautiful petitions of Socrates to 'Pan and all the other gods.' This whine to 'Saint Mary, Mother of God, all the Holy Patriarchs, Apostles, Prophets, Confessors, Martyrs,' halts in comparison. The Greek pagan had the merit of dignity and spiritual poise."

It is a distinctly novel idea that the august company whose intercession in behalf of the Church is invoked in this ancient litany, should be esteemed by a Christian priest less worthy of honor than the pagan divinities he alludes to. It is a view that might almost be termed *sin generis*, one would think, among Churchmen, of however broad a type they might be.

But one wonders yet more what new and broad conception of the term polytheist this astute criticism implies; it must, of course, be something very different from the old Greek idea, "one who worships many gods," since not even the Eastern and Roman branches of the Catholic Church have ever regarded their saints as *deities*, nor worshipped them as such. True, the distinction made between *λατρεία*, *ὑπερδουλεία* and, *δουλεία*, is not found in the patristic writings—except, possibly, in an obscure reference to *latría* by St. Augustine (*Contra Faust*); but the distinction is well understood by those making it, to preclude the rendering of *divine worship* to any creature, reserving it for God alone. Since this is true of even Greek and Roman Catholic theologians, it is manifestly absurd to impute an inferior intelligence or comprehension to the Bishop of Fond du Lac, one of the most learned prelates in the Anglican Church—perhaps the highest authority in this country on scriptural exegesis and patristic literature, and the most formidable opponent of the Petrine claims that our Roman friends have had to contend with of late years.

The Rt. Rev. Bishop's critic feelingly laments the "anachronism" of his "polytheistic" belief. This is one of the things that the enterprising press reporter would designate as "sad—if true." But the critical Broad Churchman is at least con-

sistent in his anti-anachronistic attitude; those of his "school" apparently regard the Catholic Faith itself as a regrettable anachronism, if one may judge from their valiant efforts to reconstruct the historic creeds of Christendom in the light of their own very superior *breadth* of intellect.

The same issue of *THE LIVING CHURCH* contained an article from *The New Unitarian*, referring to the Crapsey trial, in which occurs this passage: "Dr. Crapsey's views are practically at one with those held by Unitarians. We admire his courage, . . . yet, in the final issue, our approval must go with his accusers rather than with him. Having departed from the dogmas of the ancient creeds as Dr. Crapsey has done, we cannot make the continued repetition of words which express those dogmas in the solemn language of prayer, square with the principles of sincerity and truth for which religion stands. . . . Of all things must the Church of the Living God be spared the scandal of tolerating an 'ecclesiastical conscience' that would not be respectable in Wall Street, or before an insurance investigation committee."

This is indeed in piquant contrast to the tone of the letter I have just referred to, and indicates clearly enough the view that outsiders take of the matter. To the average mind not of the broad variety, it would seem that a Church which is admittedly founded upon the supernatural element in religion is not exactly the proper sphere for the exercise of an individual liberty of interpretation sufficiently broad to allow of the complete elimination of that element; and that its Bishops are fairly well justified in objecting rather strenuously to the denial of the cardinal doctrines of their Faith by a priest who is solemnly vowed to "accept, hold, and teach the Faith as the Church has received the same."

M. R. DARLINGTON.

Cincinnati, Ohio.

UNCERTAINTY OF TEACHING.

To the Editor of *The Living Church*:

ARE you not aware that there are statements made by many of the clergy of the Church which invalidate those made by St. Paul and other worthies of the Faith equally worthy of condemnation with those made by Dr. Crapsey?

Are you not aware that these concern and affect the whole fabric of salvation as taught by the Holy Apostles and presented in the sacramental system of the Catholic Church? Are you not aware that the denial of the Mosaic account of the Creation and the Fall of man compels also a denial of the Pauline revelation of the Christ, and the necessity of the Virgin Birth, in fact the Incarnation? And yet you and those whom you represent continue to work side by side in the pulpit and at the altars of the Church with those whose teaching is subversive of that which you represent and proclaim.

If these men are right, then you are wrong. If they represent God's revelation, then you do not. They tell us that the Mosaic account is allegorical, legendary, and mythical. They even question the accuracy of the New Testament books.

As I go from church to church, I hear variant and contradictory teaching from the mouths of the ordained clergy. Uncertainty has taken the place of the old-time certainty respecting eternal life and the way to secure it, amongst the people, yea, and the parsons, too. Are you going to secure a return of the old-time Faith by deposing one man, when the membership and ministry is composed of men equally astray as to the Way, the Truth, and the Life? The policy of letting the extremists alone, in the theory that they would eventually succumb before the truth, has not proved to be a good one, judged by the results now affecting the field of our effort. But if we should attempt to gather out the tares we might gather up and destroy many bushels of wheat.

We tremble lest the actual status of Faith as held by thousands, perhaps, should be revealed to the world and our own membership. I am afraid to put on paper the extinguished beliefs of the last generation, to which I tremblingly hold in my ignorant superstition.

If there be a God and if Moses was His prophet, if there be a God and St. Paul was His inspired Apostle, if there be a God and the fathers spoke by His direction, if the Bible is His book, how does He regard this representative of His on earth to-day?

Where are the defenders of the Faith? I see plainly the attackers of it, the sappers and inert, but where are the defenders? A few of them plunging their weapons into Crapsey.

And there will be great congratulations exchanged because one poor incautious enemy of the Faith has been decapitated, though the other wiser traitors to the truth keep within the limits of the letter of the Creed.

Newburgh, N. Y.

Yours,
F. WASHBURN.

PEACE AND CONTENTMENT.

Jesus Himself, stood in the midst of them, and saith unto them, Peace be unto you (St. Luke xxiv. 36).

To the Editor of *The Living Church*:

THE essentials of peace and tranquility are contentment. Steadfast belief in and adherence to the Creed create contentment and peace.

At this time the Church is rent by the discord and discontent of some of its leading advocates.

Men frequently acquire so much of worldly knowledge by scientific and deductive theories that its very acquisition often unconsciously schools them to discontent. They soar to such heights that the beautiful, simple truths of our Creed are ignored, scientifically disproved, mercilessly flayed, and even ridiculed. The results of such flights of knowledge lead up to and frequently cause fearful results.

The great ecclesiastical trial of Dr. Crapsey may have its origin in too much thought of his own, and not enough of the Church's Creed. This learned, polished, scholarly man attempts to discredit the very life of our holy faith, parts of the Creed.

It is not my intention to depreciate the virtues of education, but when its promptings detract from the precepts of our religion it is time then not to consider one's education, one's position in society, or any worldly consideration whatsoever. In this fitful span of life allotted to us there is no time to question our holy Creed. In this very transient period here we are merely passengers in the hands of our great Creator.

He has told us and has shown us our plain duties.

There is nothing more wonderful in the Resurrection and Ascension than in the birth of a butterfly.

If these men had true belief and honest faith, they would be tranquil, they would be peaceful, and assuredly contented. Yes, if men would be humble and devoutly prayerful there would be no such withering blights in the Church's history.

One of the appalling features in the above cited case, is the apparent support that its author receives from eminent men in the Church.

God grant that such defections be speedily dissolved, for the good of all humanity and the growth of the Church in this great commonwealth and the world. May our ministers teach and live our Divine Creed in its entirety, wholly, and without qualm or question, circumvention, or any other destructive procedure. So that in the end when we lay our tired heads on our last earthly pillow, may the greatness of our faith beautify our exit from this mortal coil, and faithfulness meet that reward that wings a ransomed soul to Paradise.

New Castle, Pa.

CLINTON L. SNYDER.

A DIFFERENCE OF INTERPRETATION.

To the Editor of *The Living Church*:

NO doubt the Rev. C. B. Wilmer had good intentions when he attempted to answer Bishop Grafton, but he committed himself to statements both un-Christian and self-contradictory.

He takes exception to the statement in Article V. that our Lord ascended into heaven with His "Body, with flesh, bones," etc., and pointedly discounts the supposition that Jesus now lives and reigns "in that world, possessed of a *material* body, of flesh and bones," as "flatly contradictory of the Scriptures."

Mr. Wilmer's quotations to prove his standpoint, remind one of good old Dr. Adams' story about the Baptist minister, who preached against woman's extravagant mode of dressing her hair from the text, ". . . top, not come down."

Although the reverend gentleman professes to believe in the "verities which cohere in the Divine-Human Person of Him who is 'the same yesterday, to-day, and forever,'" the practical conclusion of his argument is a denial of a real resurrection, and of the divinity of our Lord on the one hand and of His humanity on the other.

That "flesh and blood cannot inherit the Kingdom of God," could not apply to our Blessed Lord, even did the passage pos-

sess the meaning given to it. Our Lord brought the kingdom of heaven to men, in and through His humanity. His humanity was suffused with the kingdom. He uttered the words of the kingdom. He worked miracles of mercy with the divine power of the kingdom. He purchased His Church by His precious blood-shedding, arose from the dead and ascended into heaven that He might open the kingdom of heaven to all believing humanity. It would be strange if a body which was conceived by the Holy Ghost and arose from the dead, might not ascend up far above all worlds, when the possessor of that body is the Word by whom all things were made and He declared that He had power not only to lay down His life, but power to take it again.

Our Lord could not be said to inherit the kingdom of heaven by His Resurrection and Ascension, for the kingdom was within Him in all its fulness and power. He was filled with all the fulness of the Godhead bodily. The kingdom radiates from and around the King. He could not enter into something, of which His own Person was the very essence and center, except with reference to the exaltation and glorification of the flesh which He had assumed.

Mr. Wilmer evidently does not grasp the truth of the Hypostatic Union of the two natures in the Person of our Blessed Lord, a truth which our Lord Himself asserts and defines when He says (St. John iii. 12-13): "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven."

The visible presence of "the Divine-Human Person" was on earth for thirty-three years, while His divinity was here, there, and everywhere, and angels gazed in wonder, desiring to penetrate the Divine Mystery which even man's gray matter—unassisted by faith—may not do.

The transference of our Lord's Human Body from this little earth which He had stooped to redeem, far above all worlds, does not affect or change the power of His divinity nor the power inhering in His humanity by reason of its union with His divinity. If He restored the blind, healed the sick, raised Himself from the dead and in the sight of His chosen ones ascended up into heaven, it was because "all power" was given unto Him "in heaven and in earth."

Time and distance are not obstacles to the exercise of divine power. If a thousand years are with Him as one day, so are "millions of miles" as one rod.

A true and living faith rejoices in the opportunity to exercise itself. All it asks is that the revelation be from God, and not every wind of doctrine blown about by the cunning sleight of men.

The power of our Lord's Resurrection—His vanishing after "the breaking of bread" at Emmaus, His passing through closed door, His appearance to St. Stephen, the dazzling light and voice issuing from Him on the road to Damascus—all testify to a local Presence and to the fact that glorified humanity is above nature's laws and triumphs in "the power of an endless life."

Many of us have the honor to know personally a prominent Churchman of Chicago, now travelling abroad. We know he is on the earth somewhere, but no telescope, however powerful, could spy him, for he is on the other side of the earth. If pointed in his direction it would reveal only the pavement or mud at our feet.

So, our Lord's Human Body is locally present somewhere in His vast universe and it is not strange that we cannot locate It, since Its location is in the very center of those glorious things which as yet pass man's understanding, which his eye hath not seen nor his ear heard nor his heart conceived.

But the above illustration is insufficient to establish the fulness of the point, because the risen glorified Body of our Lord is enshrined in a transfigured radiance, white and glistening, such as bewildered the three favored disciples and smote Saul of Tarsus with blindness. Then, may it not be supposed that a glass that might be powerful enough to discern the glorified Body reigning on the right hand of power, would but convert itself into an instrument to put out the eyes of the beholder, except his "eyes were holden."

Pride goes before destruction and an haughty spirit before a fall, and doubtless it is true that only as little children may we enter into the kingdom of heaven, accepting in simplicity the oracles revealed, and tarrying the Lord's leisure in those things not yet made manifest unto the sons of men.

San Diego, Cal., May 8th, 1906.

J. A. M. RICHEY.

THE BISHOP OF FOND DU LAC AND THE THIRTY-NINE ARTICLES.

To the Editor of The Living Church:

I DESIRE to thank the Bishop of Fond du Lac for his prompt and courteous reply to my communication. I regret to be compelled to express myself unconvinced as to his original proposition, which it is just as well, for the sake of clearness, to keep in mind, viz., that the clergy are not only bound by the Thirty-nine Articles, but bound by them in "the sense in which they were originally constructed and their theological terms interpreted according to their then accepted meaning." My position is that we clergy are not so bound that the latter part of Article IV. teaches a local and materialistic view of the Ascension; and that this view is contrary (a) to the Scriptures, and (b) to reason. The Bishop's reply may be summed up, I think, as follows: The clergy as distinct from the laity, are bound by the Thirty-Nine Articles, the Lambeth Declaration being an offer to "wanderers from the fold," and not intended for her own children; and that the Fourth Article admits of a view of the Ascension not local, and not contrary to the Scriptures, which view we must take, on the ground that the Church must be "presumed" not to contradict the Scriptures.

Now as to the Lambeth Declaration, it was impliedly for the clergy that the Nicene Creed is called "the Sufficient Statement of the Faith," being contrasted with the Apostles' Creed as "the Baptismal Symbol"; and, furthermore, to suppose that the Bishops of the Anglican Communion meant to give more liberty to "wanderers from the fold" than to the Church's own children, is hardly creditable to the honesty, fairness, or intelligence of that noble body of men. That the Nicene Creed is "the sufficient statement of the faith" is either true or false; if false, it should not have been stated; if true, it is true for every one. Does the Bishop of Fond du Lac really think the Bishops of the Anglican Communion meant to provide for a condition of things in the Church in which one set of men are required to believe in the Thirty-Nine Articles and another set are not so required? My private opinion—and it is only that—is that the Bishops really meant to point out the essential distinction between the Nicene Creed as furnishing the constituent elements of "the faith once delivered" and the Thirty-Nine Articles as representing a theological system and one which had been outgrown, more or less. It was the distinction between Christianity itself and interpretations of Christianity. As a substitute for this method of reconciling conservatism and progress, the Bishop suggests, or rather dogmatically affirms, that the reconciling principle is to be found in the fact that God manifested the *conservative* principle by dwelling alone in the eternal solitariness of His being; and manifested the *progressive* principle by the act of creation. This may be admitted without arriving at anything very definite. How the Church, by the bare statement of these two principles, or facts, can "preserve the two in wisely balanced order," is not clear apart from some such definite application as I have argued for in the distinction between the Creeds and the Articles; besides, so far as I know, the Church has never said anything of the kind, the Bishop's theory being his own private property, like his theory of the Trinity. If I am mistaken, will the Bishop kindly inform me where the Church, or any portion thereof, has ever undertaken to reconcile conservatism and progress in the way in which he thinks he accomplishes it?

But chiefly I feel constrained to call the Bishop's attention to the fact that after telling us that we clergy are bound to accept the Articles "in the sense in which they were originally constructed," he refuses to go into the question of what that original sense was, but takes refuge in a principle of interpretation which drives us to construe the Articles in a certain way, utterly regardless of whether that was the original meaning or not! The framers of the Articles are not going to be allowed to say anything unreasonable or unscriptural if the Bishop of Fond du Lac can help it! The Bishop has, in fact, laid down two principles of interpretation, and if they are harmonious, it is accidental. On the one hand, there is the purely historical question, What did the framers of the Articles mean (of which the good Bishop fights shy!); on the other, there is the theory that what they said must be PRESUMED TO BE in accordance with the Bible, human reason, the Prayer Book and the Ordinal! Bishop, you have my profound sympathy in your well-meant but impossible task. I think I know why you laid this task upon yourself, and adopted this theory of interpretation; your principle must come in "handy" sometimes when pressed hard

by the Protestant bias given to theology by those dreadful Articles, to say nothing of Rubrics! I am going to make a suggestion to you, Bishop. I, too, need a little relief, though not exactly in the same quarter. The suggestion is this, derived, I may say, from the Articles themselves; your theory of the Church as the Interpreter of Holy Writ really does not require you to insist that the framers of the Articles meant the opposite of what they said. It is the CATHOLIC CHURCH, and not a branch thereof, that always is right; And if, as Article XIX. hath it, the Churches of Jerusalem, Alexandria, Antioch, and Rome have erred, why may not the Church of England have swerved just a little from the Magnetic Pole of Infallibility? Be that as it may, however, I am not going to take time and space to show that I am right and the Bishop of Fond du Lac is wrong as to what Article IV. really means when interpreted "in the sense in which it was originally constructed." If the Bishop disputes the correctness of my assertion, I will undertake to furnish the evidence. Meantime, as he has tripped me (I am bound to confess), on a quotation from Scripture (which blunder of mine is not so serious as he imagines, as I will presently show), I must give him a Roland for his Oliver by calling attention to the fact that in his quotation from Article IV., he omitted the decisive word, the word "wherewith." If that Article does not say and mean that our Lord took "flesh and bones" with Him into heaven, language means nothing. Bishop Grafton's argument that "Ascension" does not mean to go from one locality to another is positively delicious and sound as a nut; but, for all that, the article itself implies just the contrary. As the Lord Bishop of Carlisle said, after quoting from *Pearson on the Creed* a passage which affirms the local sense of Ascension, "I venture to suggest that the language here used is open to reasonable exception. The phrase 'true and local translation,' followed by the expressions, 'through all the regions of the air,' and 'through all the celestial orbs,' and culminating in the words, 'until He came unto the heaven of heavens, the most glorious presence of the majesty of God,' implies too much of material conception to be freely accepted, in days which are as familiar with the laws of matter as our own" (*The Foundations of the Creed*, Goodwin).

Now as to that misquotation of mine, "Flesh and blood cannot enter," instead of "cannot inherit," the kingdom of heaven. I might have gone on misquoting that passage indefinitely if some kind friend had not stopped me, and I am glad to be corrected; but, after all, my error was formal, not substantial. "Flesh and blood," the Apostle says, "cannot inherit the kingdom of heaven." Well, our Lord certainly has inherited the kingdom of heaven. What is the inference? One question remains. The Bishop of Fond du Lac repudiates for himself the local meaning of the Ascension. So far good, but I argued in my former letter that, from the view point of reason, the present body of our Lord could not be material, since, if material, it would necessarily occupy space, and thus conflict with the spiritual interpretation which the Bishop and I, it now seems, both put upon the Ascension. I am sorry that the Bishop had not one word to say about this argument, and as the Bishop admits the rights of reason in reason's proper domain, I should like very much to know how he regards this argument; and, if he thinks he can combine a material body with a non-local, that is, non-spacial Ascension, I should like very much to know how he manages it.

In conclusion, while the validity of the Christian consciousness lies outside the subject matter of the present conference, and while a full discussion of it would occupy a book, I would like to say that granted that what God has once declared to His Church and has been witnessed by the common consciousness of those in His mystical Body must be true, yet this fundamental principle, in my judgment, is misapplied and brought into reproach when on its basis the attempt is made to force upon our acceptance partial systems of theology like the Thirty-Nine Articles, which represent a passing phase of one portion of the Catholic Church and do not commend themselves to the common Christian consciousness at all. C. B. WILMER.

Atlanta, Ga.

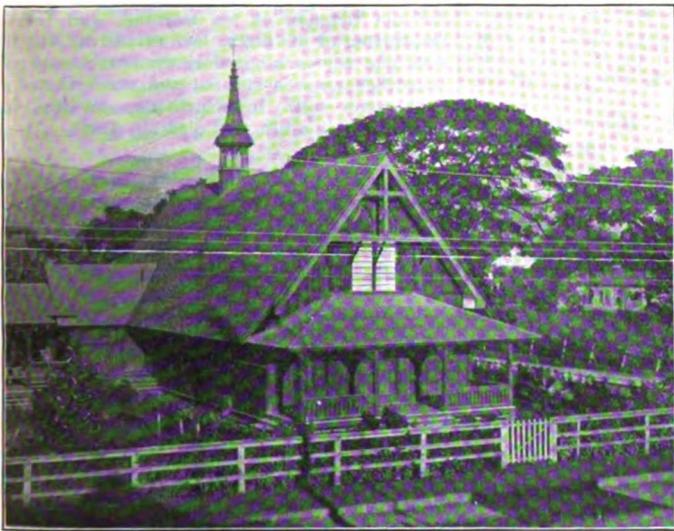
IN MY daily life I am to ask, "How would Christ have acted in my circumstances? How would He have me act? How would Christ fulfil my duties, do my work, fill my place, meet my difficulties, turn to account all my capacities and opportunities?" This is to be the law and inspiration of my whole life; not only of my outward acts, but of all my inward thoughts and desires. There is to be a manifestation of the Divine Nature in me.—A. C. A. Hall

NIGHT VIEW OF THE CHURCH AT HAWAII.

By H. B. HITCHINGS.

A GLIMPSE by darkness is all we got of the Hawaiian Church, as our steamer was much behind time in its arrival at Honolulu. After dinner we called at the Bishop's residence. We found him with robes packed, just on the point of leaving for an evening service at one of the churches on the outskirts of the city. The Bishop hurried me on to an electric car, and we rode through the darkness some twenty minutes or more, alighting at length in what appeared to be a tropical grove of palm trees and flowers. The exterior of the church was invisible, but the interior, bright with electric lights, was cheerful and Church-like. The building was soon filled with a congregation of men and women. Men I mention, because I have rarely anywhere found so large a proportion of them at a week-day evening service in Lent. Among them, I was told there were some of the most prominent business men of the city. The service was choral, hearty, and devoutly reverent, with surpliced choir. A brief opening address by the Bishop, upon the influence of Christian men in business, was followed by a most excellent and instructive paper on the same subject by a prominent business layman of the city. A clergyman's ideas upon such matters are sometimes old-fashioned, impracticable, and stale, drawn from theory rather than practice, while a layman comes fresh from his work and gives us new thoughts, drawn from the daily habits of a business life, full of perplexing and doubtful situations. Surely here was evidence of a working Church.

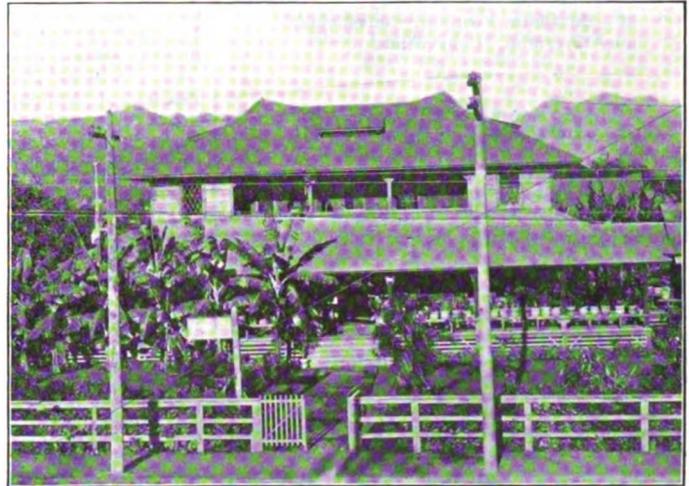
Late as it was when service was over, the Bishop hurried me off again in the darkness to the extreme outskirts of the city, in an opposite direction, to visit a mission under the charge of an old clerical friend, whom I was both surprised and pleased to find in Honolulu. This work has been in existence less than three years and it is marvellous what has been accomplished. The darkness was too dense to see anything outside, but the ground we passed over seemed to be spacious and well ornamented with trees and plants. The buildings, however, the inside of which were lighted for our inspection, were an agreeable surprise. There was a parish house, church, and rectory, all of good size and well appointed for the work undertaken. Outlined in darkness on the opposite side of the street could be seen a large building in process of construction to be used as a dormitory for the young men of the mission, where they could be safely housed from the temptations of city life,



ST. ELIZABETH'S MISSION CHURCH, HONOLULU.

with comfortably furnished rooms, at two dollars per month rent. This entire plant has been built and paid for and the work supported, as I understood, by a generous layman of Cincinnati, who has never yet visited Honolulu. Surely his heart must leap with joy when he sees what has been accomplished. The object of St. Elizabeth's mission is to get, and retain an influence over and give instruction in Christianity to the young Chinese, Japanese, Koreans, and Hawaiian boys that come in large numbers to the city to engage in various business occupations. The classes for the evening were over when we arrived; but a few of the young men yet lingered in the building, and a bright, intelligent looking lot of chaps they were, neatly dressed and scrupulously clean in person and clothing. The Rev. Mr. Potwine does not speak the various languages of the people

under his charge. His church is filled every Sunday with a sort of polyglot congregation. His sermons, delivered in English, are interpreted into the various tongues spoken by his hearers by persons standing near the pulpit. At first, he told me, it was very confusing and distracting—this babel of sounds—but he has become used to it and is no longer disturbed. Surely each Sunday must be a sort of Pentecostal day to this congregation, wherein Parthians, Medes, Elamites, and others hear in their own tongues the wonderful works of God. I certainly saw the Church work of Honolulu as through a glass darkly, but this brief and dim view convinced me that a great and effective work is being accomplished in the foreign missionary field, though done on domestic grounds. These young men of foreign nations, removed from the effete and corrupting influence of their heathen training, and learning Christianity



PARISH HOUSE, ST. ELIZABETH'S MISSION, HONOLULU.

amid the environments and surroundings of our modern Western civilization, will many of them doubtless in time, go as missionaries to their own nations and people. They surely can do a work no foreigner can do. They know the language, customs, habits, and modes of thought of their people and can adapt themselves to their work and meet the arguments of both Confucianists and Buddhists as no others possibly can.

I hesitate to state the number of students Bishop Restarick told me had gone from his schools at Honolulu to the College under Dr. Pott at Shanghai, lest your readers should think I am exaggerating or my memory failing. The Bishop's annual report will doubtless correctly state the number. Midnight was approaching, and we hurried to the steamer, which was announced to sail at 12.

DIVORCE LAWS.

THE Supreme Court at Washington, from which there is no appeal, has struck terror into many divorcees by a decision affecting thousands of persons. It has ruled that "no State of the Union has the right to dissolve a marriage when but one of the parties to it is a resident of the State where the decree is sought." Hitherto it has been a common practice for one of the parties, though domiciled in another state, to spend six months in South Dakota, the most lax of all the United States, and obtain a decree. It would now appear that the marriages following upon these decrees have been illegal all the time, and the children of these unions are illegitimate. Various ways of getting over this difficulty have been suggested, but with these we are not concerned. We detest the whole business. But it is important to notice that a decision of the English Divorce Court has rather complicated matters. Mr. Justice Barnes recently decided that a decree of divorce obtained in South Dakota, in the case of an American suitor in the English Court, was valid. This may be English law, or it may not, but clearly it is not the law of the United States as laid down by the Supreme Court at Washington.—*Church Times* (London).

AN ORIGINAL form of advertisement comes from Russia, where a shopkeeper posted up the following announcement:

"The reason why I have hitherto been able to sell my goods so much cheaper than anybody else is that I am a bachelor, and do not need to make a profit for the maintenance of a wife and children.

"It is now my duty to inform the public that this advantage will shortly be withdrawn from them, as I am about to be married. They will, therefore, do well to make their purchases at once at the old rate."

The result was that there was such a run on the shop that in the course of a few days this shopkeeper had made enough money to pay the expenses of his wedding on a very lavish scale.—*Selected*.

Church Kalendar.



- May 1—Tuesday. SS. Phillip and James.
 6—Third Sunday after Easter.
 13—Fourth Sunday after Easter.
 20—Fifth Sunday (Rogation) after Easter.
 21—Monday. Rogation Day. Fast.
 22—Tuesday. Rogation Day. Fast.
 23—Wednesday. Rogation Day. Fast.
 24—Thursday. Ascension Day.
 27—Sunday after Ascension Day.

CALENDAR OF COMING EVENTS.

- May 22—Chicago, Missouri, Conventions.
 23—Indianapolis, Minnesota, Conventions.
 29—Southern Virginia, Convention.
 30—Maryland, Convention.

Personal Mention.

IT IS ANNOUNCED that the Rev. W. A. ATKINSON, assistant at St. Andrew's Church, Ann Arbor, Mich., has accepted a call to St. Mathtias' Church Detroit, Mich., made vacant by the resignation of the Rev. W. S. Watson.

THE Rev. A. A. V. BINNINGTON, rector of St. John's Church, Gloucester, Mass., has received a call to the Church of the Ascension, St. Louis, Mo. It is understood that he has accepted it and will begin his new duties on July 1st.

THE address of the Rev. J. B. BLANCHET, rector of All Saints' Church, is changed from West New Brighton, N. Y., to 20 Simonson Avenue, Mariners' Harbor, S. I., New York City.

THE address of the Rev. D. T. BOOTH is changed from San Jacinto, Calif., to Box 341, Cloverdale, Calif.

THE address of the Rev. GEORGE T. DOWLING, D.D., is changed from 319 E. 17th Street, New York City, to St. James' Church, Lafayette Avenue, cor. St. James' Place, Brooklyn, N. Y.

THE Rev. Dr. E. E. EDWARDS has been placed in charge of St. Alban's Church, Black River Falls, Wis.

THE Rev. GEORGE EDWARD FABER of Philadelphia, Pa., has accepted a call to the Church of the Ascension, Gloucester City, N. J. His address will be 28 North Broadway.

THE address of the Rev. A. W. FARNUM, Hutchinson Minn., is changed to 416 N. 7th Street, St. Joseph, Mo.

THE address of the Rev. R. E. GRUEBER is changed from 300 E 4th Street, New York City, to Hopewell Junction, Dutchess County, N. Y.

THE Rev. HENRY H. HADLEY of Richmond, Ind., has accepted the call as rector of St. Paul's, Newark, N. J., to begin work June 1st. The Rev. Mr. Nelfert, the former rector, goes to take a position as chaplain of the old Soldiers' Home, Hampton, Va.

THE Rev. F. P. KEICHER has been placed in charge of St. Thomas' Church, Milwaukee, under the care of Archdeacon Wright.

THE Rev. JAMES McLAUGHLIN, former rector of St. Stephen's Church, Longmont, Colo., has accepted work at Littleton, Colo.

THE Rev. JOHN MAGGRAH has resigned the mission at Grafton and removed to Canada.

THE Rev. C. E. A. MANRO has been appointed incumbent at Emmanuel Church, Lancaster, Wis., by the Bishop.

THE Rev. JAMES B. MEAD, Stamford, N. Y., has accepted a call to Middleville, N. Y.

THE Rev. HERBERT H. POWELL, Ph.D., of the Church Divinity School of the Pacific, has been invited to give a course of lectures in the Federated Summer School of Theology to be held during the summer at Berkeley, Calif.

THE address of the Rev. J. A. SCHAAD for the present will be, in care of Bishop E. R. Atwill, 1709 Linwood Boulevard, Kansas City, Mo.

THE Rev. OWEN MEREDITH WALLER, M.D., has been elected assistant minister of St. Augustine's Church, Brooklyn, N. Y. His address will be 762 Herkimer Street, Brooklyn.

THE Rev. JOHN WHITE of Alaska has been called to Delavan, Wis.

ORDINATIONS.

PRIESTS.

ARIZONA.—On Thursday, May 3rd, at Trinity Church, Phoenix, by the Bishop of the district, the Rt. Rev. J. Mills Kendrick, D.D., the Rev. HARVEY M. SHIELDS was advanced to the priesthood. The Rev. E. W. Simpson preached the sermon.

MASSACHUSETTS.—On Sunday, May 6th, at Trinity Church, Boston, the Bishop of the diocese, the Rt. Rev. William Lawrence, D.D., advanced to the priesthood the following, the most of them being students at the Episcopal Theological Seminary: ALBERT EDWIN CLATTENBURG, who has been ministering at Wollaston; JAMES JOSEPH COGAN, who has been at Fall River; ROYAL RANSOM MILLER, Waterbury, Conn.; ANDREW EDWARD SCOTT of the General Theological Seminary; WOOD ROBERT STEWART, New York; and ALAN McLEAN TAYLOR, New York. The rector of Trinity Church, the Rev. Dr. Mann, preached the sermon.

DEACONS.

MASSACHUSETTS.—On Sunday, May 6th, at Trinity Church, Boston, the Bishop of the diocese, the Rt. Rev. William Lawrence, D.D., ordained to the diaconate the following: HERBERT WILLIAM BARKER, Calvary, New York; WILLIAM GRAINGER; HENRY ERSKINE KELLEY, Grace Church, New Bedford; ALEXANDER HOWARD KENNEDY, St. Andrew's, Ann Arbor, Mich.; HARRY EUGENE PIKE, St. Mary's, Tuxedo Park, N. Y.; OLIVER BROWN PURRINGTON (not decided), and MAXWELL WARE RICE, St. George's, New York. The rector of Trinity Church, the Rev. Dr. Mann, preached the sermon.

CAUTION.

MAGENNIS.—Bishop Hall of Vermont advises Churchpeople who may receive requests for aid from Miss NELLIE C. MAGENNIS of Randolph, Vt., to make enquiry of him.

NOTICE.

DIocese OF CONNECTICUT.

The annual Convention of the diocese of Connecticut will assemble in St. John's Church, Stamford, on Tuesday, June 12, 1906, at 9:30 A. M. Holy Communion will be celebrated and the Bishop's address will take the place of the customary sermon.

FREDERICK W. HARRIMAN,
Secretary.

OFFICIAL.

ASSOCIATE ALUMNI, GENERAL THEOLOGICAL SEMINARY.

The annual meeting of the Associate Alumni of the General Theological Seminary will be held on Tuesday, 29 May, 1906, in the Gymnasium, Chelsea Square, New York City, at half-past ten o'clock A. M.

Applications for circular notices of the Reunion and Banquet may be addressed to JOHN KELLER, Secretary, etc.
 160 Beach St., Arlington, N. J.
 3 May, 1906.

"THE SOCIETY OF THE GRADUATES OF ST. MARY'S HALL."

The Annual Meeting of "The Society of the Graduates of St. Mary's Hall" will be held—Founder's Day, May 27th, falling this year on Sunday—on Saturday, May 26th, 1906, at 9:45 A. M. at St. Mary's Hall, Burlington, New Jersey. Chapel service at noon. Mrs. WILLIAM D. HEWITT, Corresponding Secretary.

RETREATS.

The annual Retreat at Kemper Hall, for Associates and other ladies, will begin with Vespers, June 12th, closing Saturday morning, June 16th. The Rev. Father Hughson, O.H.C., Conductor. Ladies wishing to attend will please notify the Mother Superior.

DIED.

ACKERMAN.—On Saturday, May 5th, 1906, at the residence of her brother, 636 S. Fourth Street, Camden, N. J., CYNTHIA M., daughter of the late Lawrence and Sarah ACKERMAN. Services were held in St. Paul's Church, Camden, N. J., where she had been a communicant for many years.

CLAFLIN.—Died, suddenly on the early morning of March 10th, GEORGE LORING, youngest son of Arthur and Virginia B. CLAFLIN, aged 17 months and 10 days.

"He shall gather the lambs in His arms."
 "For of such is the Kingdom of Heaven."

ST. JOHN.—At Mobile, Ala., on April 30th, 1906, ELLEN GAINES, widow of Thomas St. JOHN, aged 83 years.

BORN.

BURCK.—At the rectory of the Church of the Ascension, Salda, Colorado, on May 7th, 1906, a daughter, to the Rev. and Mrs. CARROLL MATHEWS BURCK.

MEMORIALS.

REV. JAMES WARD GILMAN.

The Milwaukee Clericus, in regular session, May 7th, 1906, in the Parish House of St. James' Church, Milwaukee, adopted the following resolution:

WHEREAS, we wish to put on record an expression of our profound respect and esteem for our brother presbyter, the Rev. JAMES WARD GILMAN, whom God in His infinite love has taken to Himself, be it

Resolved, That the following minute be placed upon the records of our society:

That in the death of the Rev. James Ward Gilman, the diocese of Milwaukee has lost a most devoted priest, and one eminent for his piety, his modesty, and his scholarship.

Mr. Gilman entered upon his work in this diocese more than fifteen years ago, a work, be it said, which would have discouraged most men in the very beginning. In spite of discouragements he did the work in quietness and in strength, accepting it in a spirit of humility and cheerfulness, as the work God had given him to do. He did it without complaint and with the brave spirit of a loyal servant of God.

We are grateful for the example of his life, for the richness of his learning, and for the inspiration of his piety. We extend to Mrs. Gilman and her sons our deep sympathy, and pray that they may be cheered and strengthened by that same faith in which the husband and father lived his life, and died his death.

REV. EDWARD WILLIAM WORTHINGTON.

At a regular meeting of the vestry of Grace Church, Cleveland, held April 30th, 1906, the following resolution was adopted:

WHEREAS, In the death of our beloved rector, the Rev. EDWARD WILLIAM WORTHINGTON, the vestry, and the people of Grace parish, and countless needy ones throughout the city, have suffered a loss too great to be at this time rightly estimated, having been bereaved of a loyal friend, and earnest counselor, and a loving spiritual adviser, be it hereby

Resolved, That we, the Vestry of Grace Church, for ourselves and the congregation, make by this instrument public acknowledgment of the great sorrow which has fallen over us all, and express our appreciation of the loving services, so cheerfully and ably performed, through good health and ill, for ourselves and our families during the past eighteen years, by our late beloved rector, and be it

Resolved, That Grace parish has lost in him a rector who has brought to its noble history additional honor and distinction by reason of his beautiful character, scholarly attainments, and distinguished ability; and that we extend to his widow and family an expression of our heartfelt sympathy in this sad bereavement, and be it further

Resolved, That a copy of this instrument be conveyed to his widow and family, be published in the Church papers, and be placed in the permanent records of the parish.

A. L. HYDE,
Secretary of the Vestry.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of The Churchman, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

THE INDIANAPOLIS VESTMENT BAG—you need it. Send \$2.50 to 1518 Park Ave., Indianapolis.

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

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

TRAVEL.

EUROPE.—Select Summer Tours. Best steamers; small parties; new ideas; personal escort. \$250. REV. L. D. TEMPLE, Watertown X, Mass.

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in The Spirit of Missions.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Mission's progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, General Secretary.

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

WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

The average salary of a clergyman of the Church is about \$600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on \$300 and \$400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

Among the clergy of fifty and upward, there are distressing instances of poverty. Old clergymen tramping the country as book-agents, picture-sellers, canvassers, insurance agents.

An active ministry, many of whom are struggling to make ends meet, and a cast-out and starving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

BUT THERE IS A WAY OUT.

The Church in its official capacity has provided, by profoundly wise legislation, in its general canons, for an uniform, comprehensive

annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.



If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the

General Work of the National Fund. Do not confuse this official society with any other. Send for "A Plea for a Square Deal."

THE GENERAL CLERGY RELIEF FUND, The Church House, Philadelphia, Pa., REV. ALFRED J. P. MCCLURE, Assistant Treasurer.

APPEALS.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia.

I heartily endorse the above as most worthy.

A. M. RANDOLPH, Bishop of Southern Virginia.

BISHOP OF CALIFORNIA FUND.

The following subscriptions to the "Bishop of California Fund" have been received by THE LIVING CHURCH:

Table with 2 columns: Name and Amount. Includes E. G. Dunn (\$2.00), J. A. John (\$1.00), St. Thomas' Church (\$2.00), Sibyl, New Haven (\$20.00), Cash, Flat Rock, N. C. (\$2.00), Woman's Guild, St. Thomas' Church, Somerville, Mass. (\$5.00), A Friend, Schenectady, N. Y. (\$2.00), Dr. C. A. McKim, Lincoln, Neb. (\$5.00), Mrs. Irenée du Pont, Wilmington, Del. (\$100.00), Ascension Church, Salda, Colo. (\$4.00), Trinity Church, Canaseraga, N. Y. (\$11.50), Florence A. Loomis, New York (\$1.00), S. H. Hudson, Benson, Minn. (\$5.00), St. James' Church, Painesville, Ohio (\$30.60), M. M. Anderson, Fond du Lac, Wis. (\$2.00), P. V. P. Wiggins, Minneapolis, Minn. (\$1.00), Miss Hodgson, Milwaukee, Wis. (\$10.00), E. S. S., Moline, Ill. (\$5.00)

Total \$209.10 Previously reported 280.90

Grand Total \$490.00

The Bishop of California has personally acknowledged to us the drafts sent to him, and expressed his grateful thanks. One of our clergy writes us as follows: "The pinch of hardship is yet ahead of us, I think. We can, however, only live one day at a time, and it is almost a hand to mouth existence. Myself and family are provided for for this month at least, and that is about as far as one can look ahead."

The clergy cannot honorably get away at this crisis, and yet there is no income for them. Parishioners are scattered, and are themselves very largely dependent on the public. Therefore we urge again that contributions continue to be sent to us, that the Bishop may assist all of his own who are in distress. Send to THE LIVING CHURCH for the "Bishop of California Fund."

INFORMATION AND PURCHASING BUREAU.

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

PLAIN-SONG EUCHARIST AND CONGREGATIONAL SINGING.

MANUAL FOR. The traditional ecclesiastical music in Unison, and consequently suitable for mission or Cathedral use.

Let the people praise Thee, O God: yea, let all the people praise Thee.

Let everything that hath breath: praise the Lord.

"I want to express not only my thanks for the MANUAL FOR PLAIN-SONG EUCHARIST, but my admiration for the way you have compiled the book, making everything so clear to organist and people, as well as to the Priest. I am sure this work will be largely used, and I think it especially adapted for country parishes. I shall certainly adopt it here at St. Mary's-by-the-Sea, and will send you an order before long. Fathers Sargent and Mayo, Order of the Holy Cross, have just begun a two weeks' mission, and I cannot to-day attend to it. Wishing you every success with this useful work," etc.

Send two dimes and four cents postage. Where so requested, two copies will be sent for 25 cents, on the first order from each diocese and missionary jurisdiction. Write to-day, and present the additional free copy to your rector or organist. Address: REV. JOHN M. RICH, P. O. Box 2016, New York City.

WANTED—BOARD.

COUNTRY BOARD wanted in Wisconsin during June for parents and three children. Pinerles or interior lakes preferred. Address with rates and accommodations, C 2, LIVING CHURCH Office, Milwaukee.

WANTED.

POSITIONS OFFERED.

RECTOR for Church of 150 communicants. Consecrated. Thriving suburb of Chicago. Splendid opportunity for a worker. CHAS. A. ROBINSON, Morgan Park, Ill.

ORGANIST familiar with Choral Service and fond of boys. A young, unmarried man preferred. REV. W. T. DAKIN, Springfield, Mass.

WORKING HOUSEKEEPER in the home of a widow, in the country. Two in family. Permanent position. Reference: Address: Mrs. A. H. BLAISDELL, Coeymans-on-the-Hudson, New York.

POSITIONS WANTED.

CHURCHWOMAN of refinement and education, a good housekeeper, wishes a position as companion to an elderly lady. References given. Address: (Miss) L. P. M., care LIVING CHURCH, Milwaukee.

SUBSTITUTE.—Organist desiring temporary change will take position for summer, preferably near Chicago. Sunday School teacher also. Address: ORGANIST, 174 West Ninety-third Street, New York.

PRIEST having the months of July and August at his disposal, would like to supply some parish or mission on either coast, or in the mountains, or near some large body of water. Address: "PRIEST," care LIVING CHURCH, Milwaukee.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER Co. Established, April 1904.

CLERGYMAN FOR FOUR MONTHS, June to September, seaside town. \$20 a week. CLERICAL REGISTRY, 136 Fifth Ave., New York.

THE CHURCH AT WORK

NEW RECTORY AND IMPROVEMENT OF PROPERTY.

THE CHURCH OF THE GOOD SHEPHERD, Wareham, Mass. (Rev. J. P. Hawkes, incumbent), has recently acquired an excellent rectory property, valued at \$4,500. With the support and assistance of the Bishop, \$1,600 has been raised since last July, and the lot of ground on which the house stands given by the Tobey estate. Nearly \$2,200 was held in trust in the Savings Bank. The generosity of the summer residents was a large factor in producing the result.

The church building has been thoroughly renovated and refurnished with cushions and carpets during the winter and spring, the heating arrangements improved and the walls retouched. The cost, amounting to upwards of \$800, has been borne by residents of the town.

CONFERENCE OF CLERGY.

THE BISHOPS of the diocese of Springfield have issued notice of a series of conferences for the clergy, at Emmanuel Church, Champaign, Ill., June 12th, 13th, and 14th. They chose Champaign as the place and Trinity week as the time, because in that week they can have the use of the Houses for Church students for the accommodation of the clergy. They desire the clergy to arrive on Monday night and remain until Friday. The Bishop has sanctioned the suspension of all services in parishes and missions during that week. A considerable donation to meet the expenses of the clergy attending has been made the Bishops. The general plan is that Tuesday and Wednesday shall be devoted to conferences on missions, to attend the commencement of the State University. Thursday will be a day of devotion and prayer, and the conference will close on Friday with a meeting of the diocesan board of missions.

A UNIQUE CELEBRATION.

EMMANUEL PARISH, La Grange, Ill., celebrated this week the 10th anniversary of the Rev. Charles Scadding as its rector, and at the same time the 10th anniversary of the marriage of Mr. and Mrs. Scadding. At the reception on Monday evening, the parish house was filled with members of the congregation and many friends in the suburb not members of the Church. The rector and his wife received their parishioners and congratulations in a bower of apple blossoms, and during the evening, Mr. P. S. Eustis, on behalf of the parish, presented them with a tin pail, overlaid with roses, and filled with 1,650 new silver dimes, as a token of loyalty and affection. During the present rectorship the parish property, occupying half a block of ground in the very centre of this attractive suburb of Chicago, and combining in its useful details and artistic setting a new Gothic stone church, chapel, parish house, and rectory, has become absolutely free from debt, and reaches in value by conservative estimate \$100,000. There are 425 communicants who, while eager to place their own parish on a sound financial basis, have not been forgetful of the larger need of the Church in the various mission fields. The interior of the church is bright and pleasing, and adorned with beautiful memorials, and the chapel adjoining is a gem of Gothic art, and will seat about 75 persons. The parish house is one of the largest and most satisfactory in the diocese, affording ample accommodation for a well-graded Sunday School and for guild purposes, and also

contains a well-equipped gymnasium and bowling alley. The comfortable stone rectory is kept in excellent repair, and through the hospitality of the rector and his wife, is the ideal parish home. St. Mary's guild appropriates about \$100 annually for permanent improvements, and interior decorations on the rectory. All the parish organizations are not only self-supporting but contribute largely to the parish and to missions. As a mark of their appreciation the vestry increased the rector's salary \$500. Free from all indebtedness, the parish now has before it a future which, under its earnest men, active women, its devoted children working in harmony and loyalty with the rector, ought to show an ever increasing richness in its spiritual life.

FORTY-TWO YEARS A REGIMENTAL CHAPLAIN.

A PRESENTATION on May 7th was made to the Rev. Canon Ellegood, the venerable rector of the Church of St. James the Apostle, Montreal, by the men of the Third Victoria Rifles, of which regiment he has been chaplain for forty-two years. The regiment, after a march through the city, formed in a hollow square and three hearty cheers were given for the regimental chaplain. The commanding officer, Colonel Wilson, made the presentation. To mark the occasion it was arranged that the annual church parade of the regiment should take place to the Church of St. James the Apostle, May 13th, with which church Canon Ellegood has been connected for fifty years.

NEW CHURCHES AT LEHIGHTON AND PALMERTON.

THROUGH the benefaction of Mrs. Mary Packer Cummings, provision has been made for the building of a stone church, and plaster and frame vicarage for the mission at Lehigh, Pa. The contract has been awarded, the full amount to cover the cost (\$30,000) has been paid into the treasury of St. Mark's Church, Mauch Chunk, of which Lehigh is a mission, and on May 1st, after a brief service conducted by the rector of the parish and the Rev. A. A. Bresee, curate in charge, ground was broken for the work of building.

The church will be at a strategic point, on one of the most beautiful sites in the town, overlooking a considerable portion of the Lehigh Valley, with fine views of neighboring mountains. Being built on the hillside, ample provision will be made under the church roof for Sunday School, choir, and guild rooms, and the vicarage, a complete and well-appointed house, will be connected with the church by a covered cloister. The architects have been particularly happy in the designs drawn for both church and house, and both are to be completed by March 1st, 1907.

At Palmerton, another mission of St. Mark's Church, Mauch Chunk, an unusually massive stone church is rapidly approaching completion, the gift of Mr. S. S. Palmer of New York, and it is expected that it will be consecrated within a couple of months.

COAT OF ARMS AND SEAL OF PENNSYLVANIA.

THE COMMITTEE on the New Seal of the diocese of Pennsylvania—the Rev. Henry Martyn Medary, rector of the Church of the Advocate; the Rev. S. F. Hotchkin, rector of the Church of St. Luke the Beloved Dis-

ciple, Bustleton, and the Rev. Arnold Harris Hord, rector of St. Michael's Church, Germantown—deserve great praise for the correct coat of arms and seal which were adopted by the 122nd annual Convention of the diocese of Pennsylvania. Especially pleasing was the recognition of the part which the Swedish Church took in the ecclesiastical affairs of this diocese, ending in the union of the Swedes with the Church. The seal is composite in that features from the royal arms of England and of Sweden and the arms of William Penn are incorporated—the cross of St. George, the three golden crowns of Sweden, and the eight



COAT OF ARMS.



SEAL.

plates of bezants from the coat of arms of the Penn family. The motto remains what it has been heretofore, "Ha Philadelphia Memeto," "Let brotherly love continue" (Heb. xiii. 1). The rim of the vesica enclosing the seal is inscribed, "Seal of the Diocese of Pennsylvania."

The new arms would be thus emblazoned heraldically: Argent, on a cross gules, three open crowns in pale or a bordure sable with eight plates, the whole enshrined with a mitre and resting on a key and a crozier in saltire.

EFFECTS OF THE EARTHQUAKE.

ON ANOTHER PAGE will be found a photograph, which was taken of St. Luke's Church, San Francisco, very soon after the earthquake, and shows the terrible effects of the shake-up. Last week was given a picture showing the condition of the ruins after the fire. It is interesting to place these two pictures side by side to show the devastation of the fire later on. In the picture herewith given, the clouds of smoke ascending from the burning buildings, with the fire rushing on towards the Church, gives one a view of the impending catastrophe.

We also give a picture of the wrecked St. Dominic's Roman Catholic Church, corner of Steiner and Bush Streets, which was destroyed by the earthquake, but the fire did not reach it. Our correspondent writes:

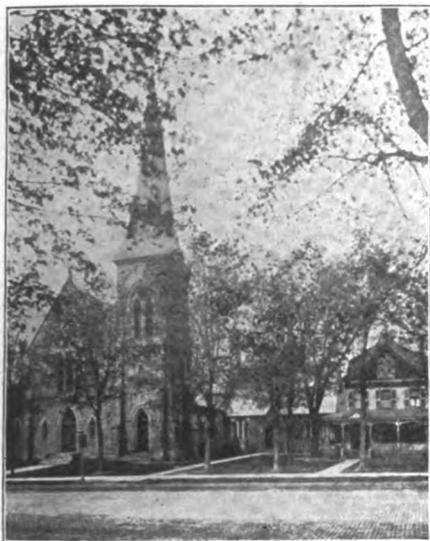
"It was pitiful to see the fire mercilessly eating up the great city; water mains broken, and people were asking for water, not for food. Fire engines were pumping water from the sewers, so one must know how desperate were the conditions. People are cooking their food in the streets now; no gas in the mains. It is very gloomy, but many are cheerful and making the best of it.

THE LIVING CHURCH is the only publication, so far as we have seen, to furnish pictures of so many of our burned churches. Trinity Church, corner Bush and Gough Streets, was not destroyed by fire, but was cracked in some places by the earthquake, and one of the pinnacles of the tower was thrown through the roof of the church, de-

molishing some of the pews. The windows were badly injured by the blowing up of buildings nearby, with dynamite. St. Peter's and the mission of the Good Samaritan were completely wiped out. Our correspondent says: "Not much use in taking photographs of the little that was left of them."

NEW RECTORY AND NEW PARISH HOUSE.

DURING the past year, St. Paul's parish, Flint, Mich. (Rev. Dr. Powers, rector), has done rather remarkable work. The interior



ST. PAUL'S CHURCH, FLINT, MICH.

of the church has been redecorated at an expense of \$1,200, a new rectory built at a cost of \$7,500, and the old rectory adjoining the church converted into a fairly commodious and convenient parish house.

The new rectory is a pretty house after an English design, and resembling an English lodge. It is constructed of dark brick and plaster, and its interior finish is in dark oak. Over a good basement, in which there is besides the furnace room and its bins, a laundry and storeroom; the first floor has four rooms, a large butler's pantry, and a lavatory, and the second contains five cham-



ST. PAUL'S RECTORY, FLINT, MICH.

bers, a bath, and a large linen closet. Both halls are large and handsome in their finish, and the staircase adds to the harmony. The architect, Higginbotham of Detroit, was permitted to select all papers and colors in the interior, and the result justifies the wisdom of leaving such matters to the expert. The house also has a large attic, which may be converted into two or more bedrooms.

The grounds about this new rectory are particularly attractive, having been laid out under the direction of Mr. W. H. Manning of Boston, the landscape gardener who has in charge the grounds at Jamestown, Va., for the coming celebration. In the rear of the house these grounds are unusually pretty. A barberry hedge fixes the western boundary

of the grounds, then comes a service yard in grass, and then two parterres of old-fashioned flowers, separated from the service yard by a lilac hedge. A path gives from the dining-room to the rear of the lot, on which there is an arbor of grapes, with a seat (lovers' perhaps) in the rear wall. The eastern limit is enclosed with a hedge of spirea and kindred shrubs. It is not often that a rectory yard has such opportunity, and takes advantage of it. This work is due to a gentleman who has had Mr. Manning designing his own large grounds, and who generously secured his stay here for us.

The improvements in the parish above enumerated are all paid for, and there is no debt or lien resting upon any of the property.

THE MEN'S THANK OFFERING.

ABOUT four hundred men, together with many of the clergy, attended a mass meeting at the Church of the Holy Apostles, Philadelphia, on Thursday evening, May 10th, for the purpose of awakening interest in the Missionary Thank Offering to be presented at the General Convention in Richmond, by the men of the Church in gratitude for three hundred years of English Christianity in America. A supper was served from 6:30 P. M. to 7:30 P. M. The Rev. J. B. Harding was the facetious chairman, and, on introducing the Bishop of the diocese, referred to this meeting as being "the Bishop's birthday party," he having reached his 76th year. The second speaker was Mr. George C. Thomas, who spoke of the financial problems of the Board of Missions and his one hope that each parish would be represented each year by contributions, however small. The third speaker was the Bishop Coadjutor of the diocese, and he was followed by Mr. George Wharton Pepper, Esq., who told of the tardiness of bishops and priests of the Church as being the reason for so much needless delay, and emphasized the point that this was the first time that the men of the Church had an opportunity to unite in a single purpose, and that all men, regardless of the amount, should be represented in this thank offering for the extension of the Kingdom of our Lord. The last speaker was the Rev. Floyd W. Tomkins, S.T.D., who, in a very witty way, spoke of the enthusiasm needful to bring about the result hoped for. The meeting was closed with the benediction by the rector of the Church of the Holy Apostles. It was announced that a great mass meeting for men would be held in the Academy of Music on Tuesday evening, November 8, 1906, when the Bishop Coadjutor of New York is expected to be one of the speakers, to further the same object.

CLERGYMEN'S RETIRING FUND.

THE SEMI-ANNUAL meeting of the Clergymen's Retiring Fund Society was held May 11th, in the Church Missions House, New York, the Bishop of Long Island in the chair. From the reports of the treasurer and the financial secretary, it appeared that \$15,000 had been collected and added to the permanent fund during the last six months, so that it now stands at over a quarter million of dollars. Twenty-six new members had joined, and twenty-five of the old members had increased their interest and claim for annuity by availing themselves of the privilege of "multiples." The growth of the Society in recent years is attested by the fact that the fund has more than doubled in ten years, and during the last four, \$43,615 has been distributed among the annuitants. It is the only society in the Church which confines itself to granting annuities to the clergy at sixty years of age, and the work that it is doing is of untold value.

DIVISION OF THE DIOCESE OF PITTSBURGH.

AT THE 41st annual Convention of the diocese of Pittsburgh, held last week, resolutions were adopted by a practically unani-



DIVISION OF THE DIOCESE OF PITTSBURGH.

mous vote consenting to a division of the diocese, by a line bisecting the present diocese at the centre.

The new diocese, which will have Erie for its see city, will contain thirteen counties, twenty-nine parishes, and as many more mission parishes, and about forty clergymen.

The present diocese of Pittsburgh has the largest population under the care of one Bishop, except Iowa, Georgia, and perhaps two other dioceses. Zealous efforts will be made during the present conventional year to raise an endowment for the new diocese, and it is hoped that everything will be in readiness for the consent of the General Convention of 1907.

THE EARTHQUAKE LOSS AT SANTA ROSA.

THE President of the Woman's Auxiliary of the Church of the Incarnation, Santa Rosa, California, has issued a letter, which has been sent to many of the Auxiliaries in the East, placing the following statement before them:

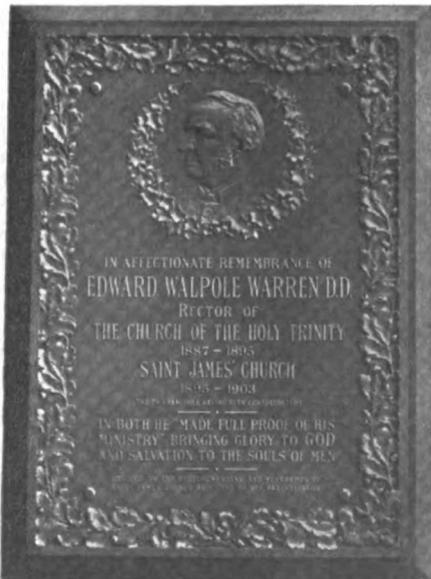
"When the Rev. A. L. Burleson came to the parish five years ago, it was very weak. He has done excellent work here, and the interest and enthusiasm in Church work has so steadily increased that the last winter they not only began the erection of a \$3,500 rectory, but were planning to help raise an endowment fund, by which the district might become a self-supporting diocese in 1907. The rectory was just completed and about to be occupied when this terrible earthquake came upon us, and it was damaged to the extent of about \$500. It was, however, cleared of the debris of fallen plaster, bricks, etc., on the morning of the terrible 18th of April, and offered to the physicians as an emergency hospital for the injured. Since then our rector and his wife have gone into their new home, bravely bearing the discomforts of its dismantled condition. Santa Rosa has sustained a loss of over \$3,000,000, a conservative estimate of the loss in our business district alone amounts to \$2,500,000. Every business block of brick or stone lies flat, and the financial loss is appalling and complete, for most of the damage was from the earthquake, and not from fire, therefore little insurance; and all of our wealthiest Church people have lost not only here, but money invested in San Francisco as well, and it will take years to put them on their feet again. In the meantime we have a debt still

unpaid on our rectory of \$2,000. Our vestry had made arrangements with one of our banks to loan us the money, and the deal was to have been closed that week. This will, however, be impossible now, as our banks at present are in no condition to loan money, and the contractors are in absolute need of their pay. If we can find a way to pay them we are hopeful that we can manage the current expenses. The parish, though small, has always been an independent one, never having had before to ask for outside aid; but I have the consent of the senior warden and also of our rector, to make this statement to my Auxiliary sisters, and ask their sympathy and help for this greatly afflicted parish. The truth is the immense suffering in San Francisco has minimized the great calamity to Santa Rosa. Our homes were generally spared, though many were wrecked entirely and all more or less damaged, so that there has not been the physical suffering that there is in our sister city, but in loss of life and in property loss, ours exceeds San Francisco two to one in proportion to our wealth and population, and our loss is absolute, while San Francisco will recover, it is to be hoped, much through insurance. Then, too, of the \$7,000,000 Relief Fund sent to San Francisco, Santa Rosa has not received one cent. We were promised for our city \$10,000, but it has not been sent, nor is it likely to be, so you can see how very hard our citizens of this most beautiful little city are pressed.

Will you not aid us? We do not even ask you to give us the money, if you could only make us a loan without interest until we can get on our feet, it would give courage and hope to many fainting hearts and help God's work materially in this missionary jurisdiction. Yours sincerely, Mrs. I. F. Dillon, President W. A., Incarnation, Santa Rosa."

MEMORIAL TABLET.

A BRONZE TABLET, a memorial to the late Rev. Dr. E. Walpole Warren, was unveiled at St. James' Church, New York City, on the Fourth Sunday after Easter. A copy



from a photograph is here given. It was presented by the wardens, vestrymen, and some parishioners. Bishop Courtney, rector of the church, spoke feelingly at the unveiling.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Items of Interest.

THE FOLLOWING items are clipped from the *Pacific Churchman*, which bravely made its appearance promptly for the month of May, but restricted to four pages. Of itself it says:

We are fortunate enough to have saved

our mailing list, and this issue is sent to all our subscribers as best we can, although we find that nearly one-half our San Francisco subscribers have changed their addresses suddenly.

The diocesan house has been destroyed with almost everything contained therein. The contents of the Bishop's office are gone. The books and papers of the Archdeacon, the secretary and the registrar were burned. The bound volumes of the *Pacific Churchman*, the files of journals of various dioceses, the minutes of the primary session of the House of Churchwomen, the stock, books, and papers of the Sunday School Commission are all gone. Two or three boxes of deeds and other valuable papers are in the vaults of the Crocker Bank.

The Church of St. Matthew, San Mateo, was almost wrecked by the earthquake, as was the new building of the Armitage Orphanage, in process of construction through the generosity of the children of the late Chas. F. Crocker, as a memorial to their parents. The boys are all safe and comfortable in their temporary quarters erected after the burning of their old home last summer.

The building of the Maria Kip Orphanage in San Francisco was so badly damaged by the shock as to be uninhabitable. All the girls escaped without injury, however, are now in comfortable quarters in Ross Valley, and will go into camp near San Anselmo for the summer.

The Rev. D. O. Kelley, the Rev. E. M. W. Hills, the Rev. William Higgs, the Rev. Wyllys Hall, D.D., and the Rev. W. C. Young have all been burned out of house and home.

Trinity Church, where the General Convention was held in 1901, is only slightly damaged, and will soon be reopened for services. It must, however, be added that the rector, the Rev. Dr. Clampett, has been burned out of house and home.

St. Paul's Church (the Rev. W. M. Reilly, rector), has also suffered very slightly, and services will soon be resumed. Meanwhile the church has been turned over to the uses of the Red Cross.

St. Stephen's, All Saints, St. James', and Holy Innocents are practically uninjured, services will soon be resumed, and these churches have all been loaned to the Red Cross.

The Church of St. Mary the Virgin is apparently intact, and services will soon be resumed. The Rev. Guy L. Wallis, rector, is among the foremost in practical good works.

The Old Ladies' Home suffered no harm beyond the nervous shock to the inmates, and is now a supply station for free distribution of food.

It is a matter of most devout thankfulness that so far as diligent search can reveal, no clergymen, no member of a clergyman's family, no officer of the diocese, and no inmate of a diocesan institution has suffered any personal injury in the midst of all this destruction of a beautiful city.

It is also a cause of thankfulness that one of our clergy, the Rev. C. N. Lathrop, was the first on the scene at the improvised hospital in the Mechanics' Pavilion, and that he and others of our clergy with the Bishop were able to remain there ministering to the sick and dying until it became necessary to remove them to a place of safety when the flames attacked that great structure.

The homes of the Rev. H. B. Collier, Rev. W. E. Hayes, Rev. S. J. Lee, Rev. C. M. Marrack, Rev. David McClure, Ph.D., Rev. W. M. Reilly, Rev. W. T. Renison, Rev. Guy L. Wallis, Rev. B. M. Weeden, Rev. B. D. Weigle, and Rev. M. D. Wilson were untouched by the fire, though all were a good deal shaken by the earthquake.

The rector of Grace Church saved from the church the Communion service, his vestments, and the records of the parish.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

N. E. Deanery Meeting—May Meeting of W. A.

THE Northeastern Deanery met on the 8th inst. at Christ Church, Winnetka (the Rev. H. G. Moore, rector). The session was opened as usual with an offering of the Holy Sacrifice, followed by a lunch and a business session. There was a small attendance and no business of importance was transacted. One hundred dollars was voted to the Church in San Francisco. Dr. Hall read another chapter from the reminiscences of the late Dean Locke, previous chapters of which had been given at past deanery meetings.

AT THE May meeting of the Woman's Auxiliary, the subject for consideration was the United Offering. Mrs. James S. Stone of St. James' Church, Chicago, in a carefully prepared paper, showed the far-reaching results of this offering, in the splendid work done by the American Mission at Shanghai. The Rev. John Henry Hopkins, rector of the Church of the Epiphany, Chicago, commended the self-sacrifice of the women, and recounted some of the blessings derived from this fund. The offering of the day was given to Miss Wall of Sendai, Japan, for the enlargement of the training school for mission women. Roll call showed an attendance of 74 delegates from 33 branches.

CONNECTICUT.

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

Death of Mr. William W. White—Prof. Johnson's Resignation—Gift to St. Michael's, Naugatuck.

MR. WILLIAM WALLACE WHITE died recently at New Haven, in the 83d year of his age. Mr. White was the oldest member of Trinity parish, having been for many years a vestryman. He was formerly of the well-known book firm of Judd & White.

MR. R. K. POOLEY has lately resigned his position as choirmaster of St. Paul's, Norwalk, after several years of service. As a testimonial of esteem, he was presented by the members of the choir with a watch fob, containing a diamond locket.

PROFESSOR CHARLES F. JOHNSON, who for the past twenty-three years has been professor of English at Trinity College, has resigned his chair, to take effect at the end of the present academic year. The *Hartford Courant* says: "He is a man unusually talented and versatile, and his place will be by no means easy to fill."

ST. MICHAEL'S, Naugatuck (the Rev. William H. Garth, rector), has received from Mr. J. Alvin Scott the gift of two clergy chairs for the chancel. These are in memory of the father and mother of the donor, the Rev. James L. Scott and wife. The Rev. Mr. Scott was the rector of the parish when the present church was erected in 1876. The chairs were dedicated by the rector at the morning service, on the Third Sunday after Easter.

THE BISHOP has been reelected chaplain of the Society of Colonial Wars in the state of Connecticut.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

News from the Diocese.

THE NEW deanery is in process of construction. It is on the Cathedral close, and will be a handsome and commodious building, costing \$6,000. It will be completed in about sixty days. The Cathedral parish is showing great activity. A new mission has been started in South Dallas; an excellent heating apparatus has been installed in the Cathedral; all pews are rented, and an order for a large number of new ones to fill the

unoccupied space near the door will soon be given.

ON EASTER DAY, St. Paul's parish, Gainesville (Rev. S. G. Porter, rector), presented two eucharist and two seven-branch vesper lights, all of brass, to be used on the altar. The rector is delivering, to increasing congregations on Sunday nights, a course of illustrated sermons on the Life of our Lord. He has recently organized a mission at Henrietta, and revived another at Whitesboro. Through his efforts his parish has started a fund for a rectory.

A LARGE and well situated lot has been donated for a church at Arlington Heights, a suburb of Fort Worth.

THERE is only one vacant parish in this diocese at present.

ST. MARY'S COLLEGE entertained the Council and Woman's Auxiliary at luncheon Wednesday, when an enjoyable programme of music was rendered.

THE NINTH annual meeting of the Dallas branch of the Woman's Auxiliary was held at St. Matthew's Cathedral, May 9th, when the Bishop celebrated the Holy Communion and the Rev. Mr. Hulse delivered an address on the United Offering. Immediately after the service a business meeting was held in St. Matthew's Hall. There was a good attendance, and the reports of the diocesan officers and parish branches showed an increasing interest in the work. Mrs. Thatcher, diocesan president, delivered an able address, Mrs. Wallace spoke on the apportionment, and the Bishop, on diocesan missions. At the afternoon session, the Rev. John T. Foster, general missionary of the diocese, told of his work, and pledges were made for his further support for the ensuing year. An offering was made for the Church Publishing company and for the Periodical Club.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Sunday School Institute—Annual Dinner of Church Club.

THE SUNDAY SCHOOL INSTITUTE of the diocese of Delaware held its annual meeting at Old Swede's Church, Wilmington (Rev. Henry Olmstead, vicar), on Tuesday, May 8th. Bishop Coleman was the celebrant, and speaker at Holy Communion, with the Rev. Frederick A. Heisley epistoler, and the Rev. Kensey Johns Hammond gospeller. At the afternoon session, Archdeacon Hall read an instructive paper on department work, which was supplemented by the Rev. Henry Olmstead on "Details." The Rev. Messrs. Wm. H. Higgins of Laurel, and Charles B. Sparks of Seaford, gave thoughtful papers on "The Adult Scholar" in the school and home, respectively. The Rev. C. Morton Murray edified the audience by his treatment of "The Baptismal Vow," and the subject "Confirmation" was handled with much vigor by the Rev. Edwin G. Richardson, lately rector of St. James' Church, Milwaukee, Wis., who gave many helpful suggestions and told several interesting experiences in Middle Western work, and communicated his enthusiasm to his hearers. The Rev. Albert E. Clay of Middletown opened the discussion following by an exhibition of chart instruction on the Catechism. At the evening service the Rev. John G. Sadtler of Baltimore and the Rev. K. J. Hammond of Wilmington spoke instructively on the subjects, "How to Interest the Child in Missions," and "How to Get the Child to Give to Missions." A permanent organization was formed, apart from the diocesan Convention: The Rev. Kensey J. Hammond, president, Rev. Charles B. Sparks, vice-president; Frederick Bringhurst, treasurer; Miss Lucy Primrose, secretary, and an executive committee of one clergyman and one layman from each county in the state.

THE SEMI-ANNUAL dinner of the Church Club of Delaware was held in the New Century Club, Wilmington, May 17th, the speakers being Mayor John Weaver of Philadelphia, Bishop Darlington of Harrisburg, the Rev. Dr. Floyd W. Tomkins, and the Hon. Franklin S. Edmunds of Philadelphia.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Annual Meeting of Southern Convocation.

THE ANNUAL meeting of the Southern Convocation in the diocese of Easton was held in St. Stephen's Church, Upper Fairmount, Md., on May 1st and 2nd. The Rev. F. B. Adkins was unanimously reelected Dean and the Rev. Wm. B. Guion was unanimously reelected secretary and treasurer. On Tuesday night addresses were made by the Rev. Thos. B. Barlow, on "The Apostolic Church," and the Rev. Wm. B. Guion on "The Four General Councils" and "The Church in the Middle Ages." On Wednesday morning the Dean celebrated the Holy Communion and the Rev. F. V. Moore preached the sermon from II. Cor. v. 7. At the evening service the Rev. H. G. England made an address on "The Reformation"; Rev. J. F. Kirk on "The Book of Common Prayer and the Holy Bible," and the Rev. W. W. Greene on "The American Church." The Rev. John S. Miller and the Rev. John Keller of the diocese of Newark were present. At the business meeting the Rev. Mr. Keller read an essay on "The Influence of the Church in Building Up the Nation."

GEORGIA.

C. K. NELSON, D.D., Bishop.

New Organ at Waycross—Guild of St. Barnabas.

A FINE organ, built by Henry Pilcher's Sons of Louisville, has been installed in Grace Church, Waycross, and was dedicated on the anniversary of the consecration of the church. The organ is of two manuals, with thirteen speaking stops, the pedals and great open diapason being operated by pneumatic action, the bellows operated by a water motor. The organ is the gift of the Woman's Guild.

THE GUILD of St. Barnabas for Nurses has been organized in Atlanta, with the Rev. W. J. Moody, diocesan evangelist, as chaplain. On Friday, May 11th, the Bishop of Georgia, in St. Philip's Cathedral, admitted five nurses and nine associate members, several other nurses who intend to become members were unfortunately unable to attend, but will be admitted later on.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Purchase of a Lot.

THE CHURCH people at Brazil have arranged for the purchase of a lot on which they hope to build a \$10,000 church.

KENTUCKY.

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

A Correction—Looking Forward—Gifts for the Cathedral—The Woman's Auxiliary.

THE PICTURE given last week of the very handsome altar erected in the Church of the Epiphany, Louisville, was inadvertently credited to St. John's, Albion, and placed under the heading of the diocese of Western Michigan.

THE LOCAL COUNCIL of the Brotherhood of St. Andrew in Louisville has appointed a committee to make preparations for noon-day meetings during Lent of next year, for men only, and to arrange a meeting at the same hour in another hall, for business women. The meetings of this year were so eminently successful that the Brotherhood

is encouraged to prepare for larger things in the future. A number of men, as a result of these meetings made their Easter Communion, some of whom had not been inside of a church for years; others were brought to Confirmation and some to Baptism. The general effect was to win for the Church a higher place in the esteem of the citizens of Louisville. In a word, it was effective missionary work.

Many requests were made to secure a larger hall and admit women, but it was thought wiser to confine the attendance to men, and next year to have a separate meeting for business women.

AT THE Cathedral an offering of over \$400 was made on the Third Sunday after Easter for the Church in San Francisco, which was sent to Bishop Nichols to be used at his discretion.

The Woman's Emergency Committee have shipped to San Francisco more than a dozen very large boxes of wearing apparel for men, women, and children, which had been sent to the Cathedral parish house for the earthquake sufferers.

THE WOMAN'S AUXILIARY of Louisville, at their annual meeting, May 11th, contributed some \$350 for Alaska, to replace supplies destroyed in San Francisco by the fire.

MARYLAND.

WM. PABET, D.D., LL.D., Bishop.

Sunday School Institute.

THE THIRD annual meeting of the Sunday School Institute of the diocese of Maryland met on Wednesday, May 9th, in Emmanuel Church and parish house, Baltimore. The interesting programme was thoroughly enjoyed by the two hundred or more delegates present.

At 11 A.M. the Holy Eucharist for all teachers and Sunday School workers was celebrated by the Rev. Dr. Wm. M. Dame, rector of Memorial Church, Baltimore. The business meeting followed at 12 o'clock. The Bishop of Maryland was chosen president; Dr. Wm. M. Dame, first vice-president; the Rev. Robert S. Coupland, second vice-president; Mr. William Magee, secretary; Mr. William E. Bonn, treasurer. The executive committee consists of the Rev. John Gardner Murray, the Rev. E. Barnes Niver, the Rev. J. P. McComas of Annapolis, the Rev. Percy F. Hall of Catonsville, and Messrs. William B. Hurst and Charles J. B. Swindell. The elections were unanimous.

Luncheon was served at 1 P.M. in the basement of the church, to which all Sunday School workers were invited. At 2 o'clock a conference was held, at which the Rev. Percy F. Hall read a paper on "What a Sunday School Teacher Ought to Know About the Four Gospels," which was followed by a discussion. The Rev. George Mosley Murray of Elk Ridge made an address at 3 o'clock on "What our Sunday Schools in Baltimore Are Doing." He stated that there were 40 schools in the city with over 10,000 scholars, and also read reports from a number of the clergy on the subject. How the Sunday School lesson for last Sunday was taught, was told by Mr. W. A. Schumacher and Miss Louise Harriman, the latter taking the lesson in the infant department, and the former in the Bible class.

At night an excellent address was made by the Bishop of Maryland on "The Teacher's Work." He called attention to the broad scope of Sunday School teaching and the many and great opportunities offered for shaping careers. His address was followed by a talk on "Influencing Character," by Dr. John S. Fulton, and on "Imparting Information," by Mr. William Tappan.

The closing address on "Training for Church Life," was made by the Rev. Pere-

grine Wroth. Each of these subjects being related to the ideas presented in the Bishop's address.

It is probable that a series of lectures on Sunday School work will be given under the auspices of the institute by the Rev. L. N. Caley of Philadelphia, during the coming fall and winter.

MASSACHUSETTS.

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

Personals—G. F. S.—C. B. S.—Marriage of Miss Lawrence.

THE AMOUNT contributed by Groton School, Groton, for the San Francisco sufferers was \$261.78, instead of \$23, as reported in THE LIVING CHURCH of May 5th.

THE VESTRY of St. Peter's Church at Cambridge has extended a call to the Rev. Edward Lyman Eustis, rector of Emmanuel Church, Denver, Colo., to become its rector. Mr. Eustis is a native of Portland, Me., and went to Colorado thirteen years ago. For a time he was one of the staff at the Cathedral of St. John in that western city.

MRS. MARGARET (STEARNS) WALKER, wife of the Rev. George Walker, rector of Trinity Church, Canton, died on May 9th. At the funeral which took place two days later there were many Church people who had known Mrs. Walker during her beautiful Christian life. The services were conducted by the Rev. James B. Goodrich of Milton, and the body was taken to Peabody, where, before interment, another service was held, conducted by the Rev. Henry Beddinger of Salem. Classmates of the Rev. Mr. Walker, the bereaved husband, acted as pallbearers. They were the Rev. Alfred E. Johnson of Providence, the Rev. William F. Cheney of Dedham, the Rev. Henry M. Saville of Dorchester, the Rev. John Gregson of Derry, N. H., the Rev. Marcus H. Carroll of Danvers, and the Rev. George S. Pine of Marlboro.

THE ALLIED branches of the Girls' Friendly Society held their annual gathering in Boston on Wednesday, May 9th. Several thousands of them gathered at Mechanics' Hall, where tea was served, after which the girls paraded down Huntington Avenue to Trinity Church for the annual service. The Rev. Dr. Mann was the preacher, and with him in the chancel were many of the local clergy.

THE THREE wards of the C. B. S. met at the Church of St. John the Evangelist on the evening of Tuesday, May 8th. Solemn vespers were sung, and the sermon was preached by the Rev. Fr. Jenner of Montreal. The service formed a part of the celebration of the festival of St. John Before the Latin Gate. Afterwards there was a business meeting.

THE MARRIAGE of Miss Marian, daughter of Bishop Lawrence, and Mr. Harold Peabody, which was solemnized at Emmanuel Church on Tuesday, May 8th, brought together a large company of Church people, for the bride and groom are extremely popular within the communion. Miss Lawrence has always had a great interest in the Sailors' Haven over in Charlestown, and she took an important part in making possible the new building which it now occupies. Mr. Peabody, likewise, has been interested in philanthropy, and while a student at Harvard, was active in the spiritual life of the college. Mr. and Mrs. Peabody have gone to Europe for a short trip, and on their return will probably make their home in Milton.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Restored to Priesthood.

THE BISHOP of Michigan has remitted the sentence of deposition against the Rev. Dr. Samuel R. Earp and he is restored to the priesthood. Dr. Earp is quite ill, with but small hope for recovery.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

WM. WALTER WEBB, D.D., Bp. Coadj.

New Life at St. Paul's, Beloit.

ST. PAUL'S, Beloit, has taken on new life and energy under the rectorship of the Rev. Joseph Carden. The rectory has been repaired at a cost of \$200 and the salary of the rector increased \$300. Cement walks are about to be laid around the church and rectory, and the Easter offering of \$550 was almost double that ever before received. A Men's Club has been organized with nearly one hundred members and with an attendance of 85 at the last meeting.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Various Meetings.

THE TWIN CITY Clericus met Monday at the summer home of the Rev. Irving P. Johnson of Gethsemane Church, Minneapolis, at Lake Harriet. A paper on Swedish hymns was read by the Rev. John E. Almfeldt of St. Paul.

THE SPRING meeting of the St. Paul Convocation (Rev. Charles Plummer, Dean) at Grace Memorial Church, Wabasha (Rev. E. E. Lofstrom, rector), on Wednesday and Thursday. The opening sermon was preached by the Rev. Ernest Dray, secretary of the Convocation. Papers were read by the Rev. E. E. Madeira, on "The Preparation of Confirmation Candidates," and by the Rev. G. H. Bailey, on "Preaching to Protestants." An afternoon was devoted to a Sunday School conference, at which addresses were made by Miss K. S. Sleppy, on "Primary Methods"; Mrs. L. D. Frost, on "Methods for the Older or Bible Classes," and Dr. L. E. Claydon, on "Practical Suggestions on Sunday School Methods." At the closing sessions missionary addresses were made by the Rev. Messrs. W. C. Pope and P. K. Edwards, and the Bishop.

THE OLD missionary spirit of Bishop Whipple is not yet dead in Minnesota. The Rev. P. K. Edwards of Rushford, in order that the Church people of Caledonia may have a Sunday afternoon service, takes a ride of fifty miles on a motor cycle.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.

ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

New Church for All Saints' Parish—News from the Diocese.

THE CONTRACT has been awarded for erecting a \$40,000 church for All Saints parish, Omaha.

TRINITY CATHEDRAL, Omaha (Dean Beecher, rector), is preparing to celebrate its fiftieth anniversary on Sunday, June 10th, and the week following. Mr. Clement Chase has written a very complete history of the mother church of Omaha and is having the same beautifully printed and illustrated with views of the Cathedral, past and present, together with pictures of the former bishops and rectors connected with the parish. Among the prominent visitors and past rectors are Bishops Garrett and Millspaugh, both of whom will make addresses during the celebration.

ST. PAUL'S, Omaha, has been vacant for the past eight months, but has been kept open by the energetic lay reader, Mr. Thos.

Isitt, assisted by Bishop Williams whenever he was free to give his services. On Easter day the Bishop celebrated the Holy Communion at 8 o'clock, when fifty-five persons received the Blessed Sacrament and presented an offering of \$115. The Rev. E. G. B. Browne of Hartington, Neb., has accepted the work, and will take charge about the 1st of June. Father Browne is a Canadian, educated at the University of Bishop's College, Lennoxville, Quebec, and the Divinity School at Durham, England. He has been at Hartington since January, 1905, and has done much to build up the Church in that time.

ST. LUKE'S, Lincoln, the second parish in the capital city, has been very fortunate in securing the services of the Rev. H. B. Smith, who has been rector of St. Thomas', Falls City, Neb., for the past two and one-half years. Father Smith conducted a mission at St. Luke's in December last, and so attracted the congregation that, when the late rector, the Rev. B. J. Fitz, resigned to go to Holy Cross, New York, they immediately sent a call to Father Smith.

St. Luke's has progressed beyond all hopes and is prophesied to be a large and thriving parish in the near future. It is located within one block of the State University, and therefore has a large field of work among the twenty-five hundred students who live within its borders.

EMMANUEL CHURCH, Fairbury, in charge of the general missionary, has passed through a glorious experience during the past month. At Easter the debt on the church was completely wiped out and the sum of \$265 invested for permanent improvement in the future. During the month ten persons have been baptized, of whom five were men, making a total of fifty-five baptized since the opening of the mission in the summer of 1903. On Monday, May 7th, the Bishop confirmed eleven, and received one from the Roman communion, only three of this number being children, and the priest in charge has received the promise from seven men and four women to be confirmed as soon as the class can be prepared.

Many millions of tins of Royal Baking Powder are used yearly in making biscuit, cake and hot breads, and every user of it has rested in full confidence that the food would be light, sweet and wholesome.

And results have always justified this perfect confidence.

Was there ever another such record for any article of food in the world?

NEWARK.

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

**Fortieth Anniversary of St. Barnabas' Hospital
—Other Notes of Interest.**

THE FORTIETH anniversary of the founding of St. Barnabas' Hospital, Newark, was observed May 9th and 10th. On the afternoon of the first day the diplomas were given to the graduating class of the training school in the hospital chapel, with an address by the Bishop. A procession was then formed to pass into the new Sisters', Nurses', and Administration building, where, with a brief service of blessing, an address was made by the Bishop. This building has just been completed at a cost of \$23,000, and only \$1,000 is needed to complete the payment. The money has been given almost entirely through Dr. Archibald M. Mercer. The building was greatly needed and will be of great service to the hospital. A reception to friends, which was largely attended, closed the afternoon. On the evening of the second day, in Wallace Hall, an historical sketch of the hospital was read by Mr. Edward Q. Keasbey, whose mother was one of the founders of the Hospital. The Bishop presided, and four brief and excellent addresses were made by four representative men: Mayor Doremus of Newark, Rev. Father Cody of St. James' (R. C.) Church and Hospital, Rev. Dr. Lampman of the High Street Presbyterian Church, and Dr. F. S. Meara of the College of Physicians and Surgeons of New York City. The growth of the endowment fund of the hospital through the saving of bequests, is of great encouragement to its friends.

ST. AGNES' CHAPEL, East Orange, the first mission begun by Bishop Lines after coming to the diocese on St. Agnes' day, 1904, has now purchased an ample piece of ground on Central Avenue, upon which stands the carriage-house in which the congregation have been for some time worshipping. There is every prospect of large growth and usefulness.

A PIECE of ground has been given for a chapel at Garfield, opposite Passaic, and it is hoped that a building will be soon undertaken under the rector of St. John's, Passaic.

BESIDE the large subscriptions made by the Churchmen of the diocese for San Francisco, the Bishop has received from parochial offerings for Bishop Nichols about \$6,000, largely contributed in small sums.

THE REV. CHARLES E. HUTCHINSON was given a very hearty reception on the evening of May 10th, upon his coming to be rector of Christ Church, East Orange.

THE INSTITUTION of the Rev. J. Woods Elliott as rector of All Saints', Orange, is appointed for May 30th, with the Rev. J. S. Miller as the preacher.

THE REV. D. N. KIRKBY has resigned his charge at Christ Church, Newark, to the very great regret of all the people, solely because of the health of a member of his family. Many tokens of affection of the people were given him. He leaves the church and parish in every way improved to go and take charge of Hamburg and Vernon upon the beautiful hills of Sussex County.

THE PEOPLE of Grace Church, Orange, and of the whole community were so interested in the relief of San Francisco sufferers by the Rev. C. T. Walkley, who came in January from Oakland to Grace Church, that the parish gave some \$1,500 for Bishop Nichols, and the people of the community sent seventeen great cases of clothing, the value of which was estimated by the skilled person employed to pack them, at \$5,000 or \$6,000.

THE REV. GEORGE D. HADLEY, curate of St. John's Church, Jersey City, where he expects to remain a second year, was married

in Calvary Church, New York, on May 8th, to Miss Adelaide W. Rapelye, by the Rev. Dr. John P. Peters.

NEW YORK.HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.**Work at Mariner's Harbor—Confirmation at Yonkers.**

BISHOP COURTNEY, on behalf of the Bishop Coadjutor of New York, who was ill, confirmed a class of 36 candidates, 21 of whom were adults, at All Saints' Church, Mariner's Harbor (Rev. Dr. Blanchet, rector). It is only a year since the mission was changed into a parish and the growth has been very rapid. A new church, parish house and rectory are to be built as soon as possible. About \$5,000 is ready, but \$20,000 is needed before the work can be started.

A LARGE and remarkable Confirmation class was presented to the Bishop in St. Andrew's Memorial Church, Yonkers, on Sunday evening, May 6th. The class comprised 130 candidates, a very large number of whom were adults, there being as many men and boys as women and girls. Owing to Bishop Greer's indisposition, Bishop Courtney officiated.

During the latter part of March the rector of St. Andrew's, the Rev. James E. Freeman, conducted a mission, preaching three times each day for eight consecutive days, and many of the candidates confirmed were brought to the Church through this medium. The class comprised more than double the number presented during any year in the Church's history. This parish, which was organized but twelve years ago this month, now has about 1,200 communicants, with a parish record of over 2,500 souls.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Notes from the Diocese.

THE CHILDREN'S offering for missions this year has surpassed all records of the district by more than one-third, being, to date, \$844.30. A banner is given annually to the Sunday School giving the largest per capita average. The banner, which was won by Valley City last year, with an average of \$1.89, is taken this year by St. Peter's, Park River (Rev. S. Currie), with an average of \$31.65.

THE ANNUAL Convocation is called to meet in the Cathedral, May 27th to 29th. The Bishop of Duluth will preach the Convocation sermon.

THE RECTORY at Jamestown (Rev. E. W. Burlison) is completed, and is a credit to the parish and the district. It is a modern house with two stories and basement, 30 feet square, with plumbing and hot water system. The total cost is \$4,200. The rector was the architect and superintendent of building.

OHIO.

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

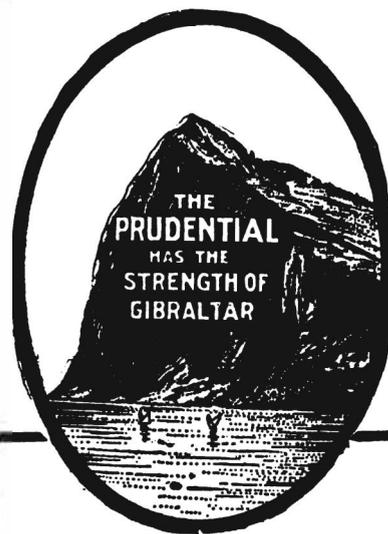
Progress at Fremont.

AT THE annual meeting of St. Paul's congregation, Fremont (Rev. F. Roudenbush, rector), reported the parish entirely out of debt, and its finances in good condition. The report of the treasurer, Mr. Albert Bauman, showed that the total received was \$2,770.93 and \$2,623.62 has been paid out, leaving a nice balance of \$147.31. The total receipts for the Ladies' Aid Society were \$945.50 and the balance on hand is \$772.18. The report of St. Mary's Guild shows a balance on hand of \$12.47. St. Elizabeth's Guild have paid out \$13.18, and have a balance of cash on hand of \$64.83. The receipts of the Sunday School were \$111.31 and the expenditures were \$81.14.

The work of remodelling the church, which will begin at once, will be in line with the present architecture of the church, which is purely Gothic. The sanctuary will be extended back 20 feet; a new choir room and rector's office will be features of the new church. About \$7,000 will be spent in the various changes, which will make the present building much more convenient and more attractive in appearance.

OREGON.**Easter Services at Astoria.**

EASTER at Grace Church, Astoria, never passed more joyously. More communicants approached the altar than ever before, over 100 being present at the early celebration at 6:30. The new pipe organ, all paid for, seemed to inspire the choir boys. The new memorial brass altar cross, amidst the lilies and reflecting in its haloed glory the light from the brilliant gas cross above it, seemed a perfect symbol of victory. The offering at the children's service at 6:30 P. M. amounted to \$75. There was framed an arch over the



“Another week gone—”

and the little family in your cheerful home is still unprotected from the trials of financial stress if you should be suddenly taken away.

Save them that trial. Save a little money which now goes for incidentals, and let it build a barrier wall against the attacks of want, when such protection is most needed.

The Prudential

can help you build that wall. It is no idle catch phrase that has inseparably linked the Prudential name with the Rock of Gibraltar. It has the strength of Gibraltar, and you may well use its resources, its solidity, its liberal terms of insurance to safeguard the financial welfare of your family.

Another week has begun. Write to-day for circular, “How Can I Invest One Hundred Dollars per Year to the Best Advantage?”

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Newark, N. J.

altar, on which was placed the key-stone boxes so as to show the children the use of a "key-stone," and teach them how necessary their offerings were to hold up the general Board's work on the one side and the Auxiliary's on the other.

The vestry built a new study for the rector just before Lent, and one of the guilds furnished it.

AT HOLY INNOCENTS', Astoria, the freshly tinted walls, new eucharistic lights, and large congregations combined to make a most joyous Easter.

PENNSYLVANIA.

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

Work at the Church of the Incarnation—Memorial Painting—Intercessions—Organ for St. Stephen's and St. Matthews.

DURING the three years that the Rev. Norman Van Pelt Levis has been rector of the Church of the Incarnation, Philadelphia, a fine organ has been installed and the interior of the church entirely renovated, and now efforts are being made and a fund has been started for the purchase of a rectory.

Two VERY beautiful stained glass windows have been placed in St. Matthias' Church (the Rev. C. Rowland Hill, rector). One window represents our Lord with the Doctors in the Temple and the other represents the Angel of the Annunciation and the Blessed Virgin. Under each window is a brass tablet with the following inscription: "In the Glory of God, and in Loving Memory of the Reverend Richard Newton Thomas. Born September 9, 1844. Died June 2, 1905. Who built this Parish Church and was its first Rector."

A BEAUTIFUL oil painting of Da Vinci's "Last Supper," being a copy of that which is in the reredos of the chantry at the Church of the Holy Apostles, has been presented to the mission chapel of St. Simon the Cyrenian as a memorial to the Rev. Richard N. Thomas, late priest in charge of this mission for colored persons.

A CUSTOM, peculiar to St. Clement's Church (the Rev. Charles S. Hutchinson, rector), of continuous intercessions during Rogation-tide, will be observed. The church will be open from 6 A. M. to 10 P. M. Cards with the special topics for intercession are furnished. This practice in St. Clement's was begun when the Cowley fathers were in charge a number of years ago.

ONE OF THE most gracious acts which have been recorded lately in this diocese, is the testimonial presented to the Rev. T. J. Taylor, priest in charge of the Church of the Advent, Kennett Square, who is an octogenarian, congratulating this faithful priest on the completion of five years' service in this parish which, for a number of years previously, had been closed or only occasional services held.

SOONER than was expected, St. Stephen's Church (the Rev. Carl E. Grammer, S.T.D., rector) will have a fine new organ, which will cost about \$15,000. It will be remembered that this parish has a blind organist, Prof. David Wood, who is one of the most noted in the city.

THE CONTRACT for building the new organ for St. Matthew's Church (the Rev. J. Henning Nelms, rector) has been given and it is expected to be in place by the Third Sunday after Trinity, the second anniversary of the present rectorship. With the installation of the new organ will be introduced a vested choir of men and women, seated in the chancel. Hitherto the organ and choir have occupied the gallery in the rear of the church. After many years' service as accounting warden of the parish, Mr. Isidor

Levin has declined reelection, and Mr. Henry D'Olier, Sr., has been elected in his stead.

ON THE Fourth Sunday after Easter the Rev. David McConnell Steele, rector of the Church of St. Luke-Epiphany, Philadelphia, preached the baccalaureate sermon before the graduating class of the College of Pharmacy.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Commencement Week at St. Mary's—Annual Meeting of the W. A.

THE PROGRAMME for commencement week at St. Mary's School, Knoxville, includes an address by the Rev. Dr. Percival on the evening of May 30th. The other days of the week will be filled in with field day exercises and various entertainments by the graduating class and other departments of the school. Graduating day on June 6th, the Bishop of Springfield will deliver the address. The alumnae banquet will take place in the evening.

AT THE annual meeting of the Woman's Auxiliary of the diocese, held in Grace Church, Galesburg, May 9th, the Bishop presiding, the following officers were elected: President, Mrs. B. E. Diggs, Galesburg; Secretary, Mrs. Sophia Zeller, Peoria; Treasurer, Mrs. F. M. Wilson, Macomb; Vice-Presidents for the respective deaneries: Quincy, Mrs. R. Gatchell; Peoria, Miss Anna Hedding; Rock Island, Mrs. D. L. Chase; Galesburg, Mrs. Anna Peck. At a mass meeting held in the evening, an inspiring address was delivered by the Rev. Dr. Du Moulin of Chicago. This was the first annual meeting to be held at a time other than that of the annual diocesan Synod. The reports from various parochial branches indicated activity and a growing interest in the work of the Auxiliary.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Local B. S. A.—Father Huntington in Providence.

ON MONDAY evening, 8th inst., the Providence Local Assembly B. S. A., met at Grace Church. At the usual business meeting a

committee was appointed to urge chapters to send delegates to the National Convention to be held in Memphis, or to arrange to have the Council represented. An address followed, delivered by the Rev. William Bertal Heeney of St. George's, Newport, which was unusually full of suggestions of value.

THE REV. J. O. S. HUNTINGTON of the Order of the Holy Cross, at a special service held in the Church of the Messiah, Providence, on Friday evening, May 11th, addressed the congregation in a wonderfully impressive and earnest manner on the development of character, especially Christian character.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

Return of the Bishop and the Dean.

BOTH BISHOP HARE and Dean Cornell have reached home, after a winter's absence in search of health. Both are in improved health.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

New Church for Dania.

THE CHURCH PEOPLE at Dania will soon begin the erection of their new church. A resident of Chicago, who spends his winters at this place, has donated the land for a church and rectory, and another from Troy, who is largely interested in Florida, has given a substantial amount of money. The church is to be called St. John's, and it is expected to complete it this summer. The missionary in charge is the Rev. G. Bernard Clarke.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, D.D., Bp. Coadj.

Raising the Endowment Fund—Twenty-fifth Anniversary of Ordination—A Church Tent.

A FRIEND of the diocese of Springfield has offered to give \$1,000 to the endowment of the episcopate, provided fifty others would do the same, and the Bishop Coadjutor has started the "Ten Year Endowment Fund" and has received pledges so far from Decatur

BUFFALO LITHIA WATER
Has Been Before the Public for Thirty-three Years

In the Experience of the Following Physicians It Has a Pronounced Value in the Treatment of

Bright's Disease and Albuminuria of Pregnancy

- Alfred L. Loomis, J. Marion Sims, Samuel O. L. Potter, John V. Shoemaker, Graeme M. Hammond, Wm. H. Drummond, I. N. Love, G. Halsted Boyland, Cyrus Edson, J. Allison Hodges, George W. Miltenberger, J. Page Massie and Geo. Ben Johnston.

Uric Acid Troubles and Inflammation of the Bladder

- Roberts Bartholow, Jas. K. Cook, Hunter McGuire, John T. Metcalf, Frank Woodbury, Alex. B. Mott, Chas. B. Nancrede, Nathan S. Davis, Jr., Jas. L. Cabell, P. B. Barringer, A. F. A. King, T. Griswold Comstock, Jos. Holt and Giuseppe Lapponi.

Medical Testimony Upon Request to the Proprietor, Buffalo Lithia Springs, Virginia.

For Sale by the General Drug and Mineral Water Trade.

Hotel at Springs opens June 15th.

\$600, and \$100 from a lady in St. Louis, Mo. Pledges to be paid in ten yearly instalments.

THE REV. JOHANNES ROCKSTROH, rector of Holy Trinity Church, Danville, and president of the Standing Committee of the diocese, celebrated the 25th anniversary of his ordination to the priesthood on April 1st. The Bishop of the diocese preached the sermon on the occasion to a large congregation. In the afternoon the parishioners gave a reception in honor of the rector and the Bishop, which was largely attended and many tokens of their affection were presented to the rector by his people. In the evening the Bishop preached and confirmed a class. The Rev. Mr. Rockstroh has done faithful service in the diocese for many years and has given a son to the ministry of the Church.

THE CORNERSTONE of a neat church will soon be laid at Salem, and the cornerstone of a building to serve as a church will be laid in Granite City on Whitsunday.

THE BISHOP COADJUTOR has purchased for the use of the diocese a church tent, and it will be pitched for the first time at Granite City and used for regular services until the new parish hall is built. There are many places in the diocese where such a tent could well be used.

TENNESSEE.

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

Sunday School Gathering—Musical.

ON THE Second Sunday after Easter, the combined Sunday Schools of Memphis, under the auspices of the Sunday School Institute held a missionary service in Calvary Church. The choir was formed by the vested choirs of the various Sunday Schools, and the music was under the direction of Mr. R. Jefferson Hall. The general subject was missions and addresses were made by the Rev. Dr. Winchester of Calvary, Very Rev. J. Craik Morris of St. Mary's Cathedral, Rev. Prentice A. Pugh of Holy Trinity, Rev. Granville Allison of Grace Church, Rev. Thomas D. Windiate of the Church of the Good Shepherd, and Rev. H. W. Wells of St. Luke's Church. The offering was sent to the Board of Missions as a gift of the Sunday School Institute of Memphis.

ON MAY 3d there was rendered by the choir of Grace Church, Memphis, under the direction of Mr. Emele Levy, Max Vogrich's oratorio, "The Captivity." It was specially well rendered and marks another step in the advancement of high-class music in Memphis, which has been given an impetus by the recent efforts at St. Mary's Cathedral and Calvary Church.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

New Church for Houston.

THE PARISH of Trinity Church, Houston, contemplates the erection of a \$15,000 church in the near future.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

New Sunday School Opened.

A COMMITTEE of the Seabury Society of Springfield has opened a Sunday School in one of the outlying parts of Springfield. A new barn was secured and fitted up as a chapel, and a Sunday School of about 40 members has been obtained.

WEST VIRGINIA.

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

Services at Christ Church, Fairmont.

CHRIST CHURCH, Fairmont (Rev. Morton A. Barnes, rector), had an unusually good Lenten and Easter season. The congregations

were large at all services, and on Palm Sunday (this year for the first time) palm branches and crosses were distributed in the church, the choir carrying palm branches during the procession. As a result of the self-denial practised by the parishioners, a beautiful pipe organ was placed in the church and a pointed Gothic rood screen was put in place by the Ladies' Society. A memorial pulpit of brass and oak, a solid silver paten and chalice, cut glass cruets, litany desk, marble font, and two sets of altar hangings were given as memorials by different members of the parish; and the Easter offering was sufficient to clear the parish from debt. On Low Sunday, Bishop Gravatt blessed the new furniture and confirmed a class of ten, of whom eight were men and boys.

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE VESTRY of the parish of St. Anne's Toronto, has decided to build a new church, which is to cost from \$30,000 to 35,000.—ST. CYPRIAN'S congregation have also decided to have a new church, but it will not cost more than \$20,000.—FIVE Wycliffe students will be at work during the summer vacation in missions in Rupert's Land; two in the diocese of Keewatin, and six in the diocese of Saskatchewan.—It is proposed that the memorial to the late Principal Sheraton shall take the form of a professorship of Systematic Theology. The sum required is said to be \$50,000.—SEVEN candidates were ordained to the diaconate in Trinity Church, Toronto, by the Bishop of Selkirk, Rt. Rev. Dr. Stringer, acting for Bishop Sweatman, the last Sunday in April. Only three remain to begin work in Toronto, the others go to the Northwest.—THE congregation of the church at Norway, Toronto, have decided to have a vested choir.

THE twentieth annual meeting of the diocesan board of the W. A. opened in Toronto, May 2nd, with a service and celebration of Holy Communion in St. James' Cathedral. The Rev. Canon Welch preached. Addresses were promised at the public missionary meeting in the evening by the Rev. Arthur Lea, of Japan and the Rev. Cyril Brown of Melanesia, Bishop Sweatman presiding.—THE EASTER reports at the vestry meetings in Toronto were extremely satisfactory. At St. Simon's Church a new schoolhouse and rectory are to be begun at once, costing about \$25,000. A new Sunday School building is to be commenced early in

A FINE MENU

ONE THAT CAN BE USED IN "FOOD CURE."

A man may try all sorts of drugs to help him to get well, but, after all, the "food cure" is the method intended by Nature.

Anyone can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days:

A dish containing not more than four heaping teaspoonfuls of Grape-Nuts food, enough good, rich cream to go with it, some raw or cooked fruit, not more than two slices of entire wheat bread, and not more than one cup of Postum Food Coffee, to be sipped, not drank hurriedly. Let this suffice for the breakfast.

Let one meal in the day consist of an abundance of good meat, potato, and one other vegetable.

This method will quickly prove the value of the selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists, and the above suggestions are given by a specialist in food values, dietetics and hygiene.

IF YOU HAVE Rheumatism

Gout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

RESTORES EYESIGHT

"Actina," a Wonderful Discovery that Cures Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging, or probing the eye for most forms of disease. There is no risk or experimenting, as hundreds of people have been cured of falling eyesight, cataracts, granulated lids, and other afflictions of the eye through this grand discovery, after the cases were termed incurable.

Mrs. A. L. Howe, Tully, N. Y., writes:—"Actina" removed cataracts from both my eyes. I can read well without glasses. Am 65 years old." Robert Baker, Ocean Park, Cal., writes:—"I should have been blind had I not used 'Actina.'" "Actina" is sent on trial, postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 125B, 929 Walnut St., Kansas City, Mo., you will receive, free, a valuable book—Prof. Wilson's Treatise on Disease—a book that will instruct and interest you.



CHEAP RATES TO BOSTON

\$19.00 for round-trip from Chicago (plus \$1.00), via the Nickel Plate Road, May 31st to June 9th, inclusive, with privilege of extension of return limit to July 15th. \$24.00 via New York City, all rail, or \$23.00 via New York City and steamer in both directions between New York and Boston. Stopover at Niagara Falls and Chautauqua Lake points, if desired, within limit of ticket. Tickets good on any train on above dates. No excess fare charged on any train on Nickel Plate Road. Meals in Nickel Plate dining-cars, on American Club Meal Plan, ranging in price from 35 cents to \$1.00; Mid-day Luncheon 50 cents; also a la carte. Three through trains daily, with modern Pullman sleeping-cars to Fort Wayne, Findlay, Fostoria, Cleveland, Erie, Buffalo, New York City, and New England points. Trains depart from La Salle Street Station, Chicago, the only Depot on the Elevated Loop. Write JOHN Y. CALAHAN, General Agent, Room 298, 113 Adams St., Chicago, for reservation of berths, in through standard and tourist sleepers, and full particulars. No. 2



CHEAP RATES

To New Haven, Conn., from Chicago direct and via New York City, June 2nd, 3rd, 4th, and 5th. Extended return limit June 30th. Write Nickel Plate Road, Room 298, 113 Adams Street, Chicago, for particulars. No. 6

May for St. Mark's Church.—THE SUM of \$575 was presented at Easter by the St. Alban's Woman's Cathedral Guild, in St. Alban's Cathedral, Toronto, for the extension of the building fund.

A SUBJECT which is agitating the friends of Trinity College, Toronto, at present is the question of the removal of the college buildings to another site. The corporation have decided to take no step in the matter hastily.—A BEAUTIFUL pastoral staff was presented to Bishop Sweatman at Easter by some of his friends. The Bishop's health is so much improved that he was able to hold a number of confirmations in April.

Diocese of Huron.

EMMANUEL CHURCH, London, will be ready for the reopening services by the middle of May. There are to be special services and preachers for the reopening.—THE vestry of new St. Paul's Church, Woodstock, has given their rector, the Rev. Canon Farthing, two months' holiday during the present summer, accompanied by a gift of \$200. Canon Farthing is the prolocutor of the General Synod. His name has been mentioned in connection with the vacant rectorship of St. George's Cathedral, Kingston.—CHRIST CHURCH, Pretoria, has received two very handsome memorial gifts, a pipe organ, and payment of the church debt, amounting to \$1,500.—A CHAPTER of St. Andrew's Brotherhood has been organized in St. George's parish, Clarksburg.

Diocese of Niagara.

THE TWO rural deaneries of Haldimand and South Wentworth have agreed to hold joint meetings in future, the meetings to be held in Hamilton as most convenient for both.—TWO MISSIONS are to be opened this summer in connection with St. Paul's Church, Fort Erie.—THE rector of St. James' Church, Guelph, the Rev. C. P. Sparling, has been invited to become rector of St. John's Church, Louisville, Kentucky. His present congregation greatly hope that he will not accept the call.

Diocese of Ontario.

THERE WAS a very good attendance of clergy at the spring meeting of the rural deanery of Hastings, at Belleville.—BISHOP MILLS held a Confirmation in St. James' Church, Kingston, May 9th. The Bishop is to be present at the anniversary services of St. Paul's Church, Brockville, May 13th.—THE choice of a rector for St. George's Cathedral, Kingston, vacant by the death of Dean Smith, is to be left over until the autumn. In the meantime Canon Starr has been appointed acting rector.

THE VESTRY of St. George's Cathedral, Kingston, passed a unanimous vote, asking Bishop Mills to appoint Canon Starr acting rector for the ensuing year. The ladies of the congregation presented him with a beautiful surplice at Easter.

Diocese of Qu'Appelle.

THE LABORS of the Ven. Archdeacon McAdam Harding in organizing missions in the diocese, seem to be bearing fruit. In more than one place where all the Church families have been interested and had a meeting, the result has been that a definite promise of support and of a certain sum toward the stipend of a clergyman, has been given, if regular services were begun. St. Paul's Church, Regina, was dedicated on the 2nd inst.

Diocese of Algoma.

ST. JAMES' CHURCH, Gravenhurst, has become self-supporting, having decided after Easter, that the parish will not need to accept any farther grants from the funds of the diocese.—BISHOP THORNLOE spoke of the immense value of the Indian schools, in the diocese, at a recent meeting in Toronto.

Diocese of Rupert's Land.

PLANS FOR the enlargement of St. John's Cathedral, Winnipeg, are under consideration.—THE question of building a new church in All Saints' parish, to provide for the rapidly increasing congregation, is being discussed.

Diocese of Nova Scotia.

A VESTED CHOIR of boys sang for the first time in St. George's Church, Sydney, on Easter day.—THE candidates confirmed in the four Confirmations held in St. Paul's Church, Halifax, during the year by Bishop Worrell, number 195.—THE affairs of King's College, Windsor, seem to be in rather an unsettled state, a number of its friends, among whom is now President Hannah, desiring that it shall be affiliated with the University of the Province. Others are strongly opposed to this proposition. Nothing can be decided till after the *encœnia* in June.—THE set of chimes put into St. John's Church, Truro, were rung for the first time on Easter Sunday, when they were dedicated by Bishop Worrell.—THE new Alexandra Professor of Divinity at King's College is the Rev. C. A. Brodie-Brockwell, who took honors at Oxford and was graduated in 1898.

Diocese of Quebec.

GREAT REGRET is felt in St. Peter's parish, Quebec, at the loss of their rector, Canon Balfour, on his appointment as Archdeacon. He has been rector of St. Peter's for the last eighteen years. He enters upon his new duties early in July. The new Archdeacon was installed in the Cathedral, Quebec, the First Sunday after Easter by Bishop Dunn.

Diocese of Fredericton.

A RESOLUTION was passed by the vestry of St. John's Church, St. John, making all sittings free at the Sunday evening services during the coming year.—AT THE conference of Sunday School teachers to be held at St. John, beginning June 12th, the Rev. Canon Harrower, president of the New York Sunday School Commission, has promised to give an address.

Diocese of Ottawa.

THE REPORTS of vestry meetings are very satisfactory, but some have been adjourned, to take place in May. A new Sunday School and parish hall is to be commenced at once in St. George's parish, Ottawa, to cost \$13,000, half of which is subscribed.—A VERY beautiful altar frontal was presented to St. John's Church, Smith's Falls, and used for the first time at Easter.

Diocese of Montreal.

AT THE Convocation of the Diocesan Theological College, Montreal, April 30th,

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the report read was a very encouraging one. The principal showed what an aid the students had been to the city churches during the year, having taken complete or part charge of 728 services. The students have sent representatives to two missionary conferences during the year, one at Cambridge, Mass., the Church Students' Missionary Association convention, and to the Student Volunteer convention at Nashville, Tenn. A strong plea was made for men, the great need of the Canadian Church. From Bishop Newnham of Saskatchewan comes an urgent appeal for more workers to many vacant missions. Thirteen of the twenty churches in Montreal are manned by graduates of the Diocesan College. The Bishop Coadjutor, the Rt. Rev. Dr. Carmichael, presided at Convocation.

THE ANNUAL meeting of the Anglican Church Club of Montreal was held in the Synod Hall, April 25th. Sir Melbourne Tait presiding. The membership, which consists solely of the laity, is steadily increasing. A paper was read on "The Work of Church Clubs in Respect to their Influence upon Churchmen."

If I FELT my heart as hard as a stone; if I did not love God, or man, or woman, or little child, I would yet say to God in my heart, "O God, see how I trust Thee, because Thou art perfect, and not changeable like me. I do not love Thee. I love nobody. I am not even sorry for it. Thou sees how much I need Thee to come close to me, to put Thy arm around me, to say to me, *my child*; for the worse my state, the greater my need of my Father who loves me. Come to me, and my day will dawn; my love will come back, and, oh! how I shall love Thee, my God! and know that my love is Thy love, my blessedness Thy being."—George Macdonald.



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THE GRACE OF CONFIRMATION.

In Baptism the Holy Ghost pours down gifts of grace, which, as coming from Him, may be called gifts of the Spirit; but in Confirmation He imparts, not merely gifts of grace, but Himself. In Baptism the Holy Ghost re-fashions the person whom He is regenerating, into a holy temple, meet to be the dwelling-place of God; and then, in Confirmation, the Shechinah, the tabernacled presence of God's glory comes to take possession of the shrine which has been prepared for Him. . . . In Baptism the grace of the Holy Ghost comes down as the incorruptible seed from the Everlasting Father, to fecundate the laver of regeneration, which is the womb of the Church, so that those who are being joined to Christ may "become the sons of God, and be born not of blood, nor of the will of the flesh, nor of the will of man, but of God." But in Confirmation, by the Spirit's personal Advent and indwelling, the regenerated soul is anointed with the divine unguent, and is admitted to a certain share in the priesthood of the Messiah, and is marked out as destined in the future to participate in His royalty.—*F. W. Puller.*

THE GRACE OF HOLY COMMUNION.

To the eye of faith, the Christian altar appears like a headland jutting into a vast and open sea; waves roll in from the eternal space, to strike upon the shores of time. It is a mirror of all truth, human and divine. It has a twofold aspect, being sacrifice and sacrament in one; it is each in turn, in complete and matchless perfection; it is the pure and unbloody offering, the heavenly feast. It represents the work of the world's High Priest, now going on above; it brings Him verily and indeed into our midst with holy gifts. . . . As Christ stands at the mercy-seat on high, appearing before His Father as our Mediator and Redeemer, and making intercession for us, so stands the priest as His representative, offering on earth the same oblation which Christ offers in heaven and sending up the liturgical prayer. Christ promised to feed men with His Flesh and Blood, adding, "whosoever eateth My Flesh and drinketh My Blood hath everlasting life and I will raise him up at the last day." Here in Holy Communion He meets His faithful children for that purpose, and under forms selected from the natural world, and hallowed and blessed for a supernatural effect, He gives them what He promised. In its double aspect, as sacrifice, as sacrament; this rite is first in dignity, and in power, most efficient.—*Morgan Dix.*

PRAYER AND GOD'S OMNIPOTENCE.

People say, or think, if they do not always say, that if God interferes exceptionally about the weather at all, as He is Omnipotent and All-loving, He will surely do what I want, and what is good for me, without any asking on my part; and further, they will say, does it not unduly elevate man's importance to think that he should presume to ask God Almighty to take a certain course, dictating thereby to Him the line of action which He is to assume. To these objections it is sufficient surely to say that, first of all, God is a living God; that He has not abdicated His power in favor of any law, however good and uniform in its action; secondly, that all prayer is conditioned, as in the Lord's Prayer, by these three limitations, "Hallowed be Thy Name"; grant my prayer only if it be to Thy glory; "Thy Kingdom come"; grant my prayer only on condition that it be to the spread of Thy great Empire of justice and truth; "Thy will be done"; hear my prayer only so far as it coincides with Thy great plan. Grant me my wishes only so far as they are in accordance with Thy great will. And thirdly, we may say (and this is a truth which we need to note very carefully); that when God asks us to

pray, He is merely asking us to do that which He requires of us at every stage of our life, as a condition of every blessing; namely, to work together with Him, to do our part in contributing to our own needs before He extends to us His bounty.—*W. C. E. Newbolt.*

OUR RESPONSIBILITY TOWARDS ALL MEN.

Nothing, perhaps, would do more to keep us tight in all our relations with men, of all classes, of all sorts, than, first, to be thinking often of the example of Jesus Christ, of His patience and considerateness; and, secondly, to do our best to realize that the issue of every human life is everlasting—that beyond this world, for all alike, for those who have fared hardest and most strangely in it, for those who have seemed to drop out and get lost in its confusion, no less than for ourselves, there is another world, a judgment day, a state of bliss or misery in comparison with which the best and the worst that this world yields may seem as nothing; and, thirdly—if ever the sight of goodness has appealed to us, if ever we have known the surpassing beauty of an unselfish life—to remember that a splendor such as that, and more than that, may be preparing even now in the secret discipline of any human soul with whom we have to do, and on whom our life, our conduct tells. Such thoughts as these may surely guard us from the hateful sin of scorn; they may save us from blunders which would be terrible to us if we were not too blundering to be aware of them; they may lead us, if it please God, to two great elements of happiness which are, perhaps, the best that can be found in this life—the joy of recognizing goodness, and the joy of truly serving others.—*Francis Paget.*

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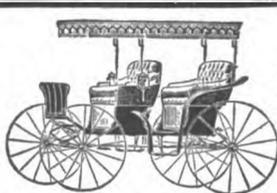
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