

# The Living Church

VOL. XXXV.

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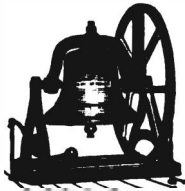
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## The Church at Work

### CANADA.

News from the Dioceses.

#### Diocese of Montreal.

THERE was an early celebration of Holy  
Communion in Christ Church Cathedral,  
Montreal, on Ascension day, as well as Mat-  
ins at 11 A. M. In most of the city churches  
there was morning service.—REV. CANON  
RENAUD, rector of St. Thomas' Church, who  
has been the acting agent of the Church  
Army for Canada, went to Toronto, the third  
week in May, with Mr. Victor Carlyle, the  
Army's Canadian Agent. They had a con-  
ference with Mr. Southworth, inspector of  
colonization for Ontario, and arrangements  
were made for a satisfactory carrying out of  
the Army's immigration plans.

#### Diocese of Quebec.

BISHOP DUNN has made an earnest appeal  
for contributions to carry on missions in the  
Northwestern Canadian dioceses. Collections  
for this object were to be taken up in all the  
parishes in the diocese, on the Sunday after  
Ascension day. Contributions in aid of the  
Divinity House funds, of Bishop's College,  
Lennoxville, are to be taken up on Trinity  
Sunday.—THE Rev. Arthur Kelly, from Trin-  
ity College, Toronto, is to be one of the as-  
sistants during the summer to Canon Scott,  
at St. Matthew's Church, Quebec.

#### Diocese of Athabasca.

BISHOP REEVES' visitation of the Macken-  
zie River and Peace River districts will oc-  
cupy him till the end of August.—A PROPOSAL  
has been made to build a church at Athabasca  
Landing in memory of Mrs. Reeve, whose sud-  
den death lately caused so much sympathy  
for the Bishop.

#### Diocese of Huron.

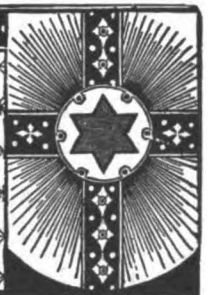
THE SYSTEMATIC canvas of the diocese  
which has been made during the month of  
May, on behalf of the General Missionary So-  
ciety, ought to bear good fruit. Each of the  
four archdeaconries had one Sunday in May  
on which appeals were made, and in addition  
to the clergy of the diocese, a number of well  
known speakers from other points assisted,  
Bishop DuMoulin, of Niagara, Provost Mack-  
lem of Trinity College, and the Rev. Arthur  
Lea, from Japan, being among them.—THE  
DIOCESAN Synod meets June 19th. The sub-  
ject to be discussed at the breakfast for the  
clergy, always held before Synod opens, is the  
"Revision of the Liturgy."

#### Diocese of Ontario.

THE OLD friends of Bishop Worrell, of  
Nova Scotia, were glad to welcome him, when  
he paid a brief visit to Kingston, in May.  
He preached in St. George's Cathedral,  
Kingston.—THE RURAL DEANERY of Frontenac,  
held the half yearly meeting May 7th at  
Sharbot Lake; the next will be held in King-  
ston, in November.



# The Living Church



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## EDITORIALS AND COMMENTS

### The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

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### "AND BY THE COMING OF THE HOLY GHOST."

HERE are many words in the Church's Liturgy fraught with a message and meaning peculiarly their own, yet repeated day by day, or week by week, with but passing apprehension of their full significance.

The words above quoted may well serve as an instance of this truth. Enshrined within that sanctuary of supplication, the solemn Litany, we find them summing up, as it were, the wondrous chain of events compassing man's redemption, that full and comprehensive embodiment of the life and sacrifice of the Son of God, appropriated, step by step, and presented, each in its own meritorious claim, as man's plea for deliverance, crowned, at last, by this final appeal: "and by the coming of the Holy Ghost."

There is something of deepening, cumulative force gathered within the familiar words thus offered, a force making itself felt as the event recalled is viewed in its relation to those preceding, and which it thus follows as a crowning sequence. It is its recognition, truly, as the glorious crown and summary of the mighty plan of Redemption accomplished in the atoning sacrifice of the second Person of the Godhead, yet sealed, in all its full and abiding efficacy, in the advent of the Third.

That this great truth had been clearly revealed by Jesus Christ Himself, will be readily remembered:

"It is expedient," He had declared, "that I go away; for if I go not away, the Comforter will not come unto you." "These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance which I have spoken unto you."

How convincing the inference that in and through this coming One, man was to receive and enter upon the glorious fruition of the atoning work accomplished; that all sufficient as was the sacrifice of the Son of God, the oblation and satisfaction by Himself once offered, yet for its full apprehension and appropriation it was needful that the promise of the Father be fulfilled, and man endued with power and knowledge from on high, which should be the special gift of the Holy Ghost, the Guide, the Instructor, the Comforter.

Most reasonable, therefore, is this recognition of the event commemorated in the words above, and presented in its true relation to those achieving man's salvation, and hence, with them, offered as man's all-efficient plea for divine compassion and deliverance.

Most fitting, likewise, is man's adoring commemoration of the day recalling anew to heart and mind that glorious "coming," hallowed through all the centuries since its first white dawn at Whitsuntide, the glad festival claiming a redeemed world's rejoicing homage even as that which commemorates the coming of God the Son; the day of Pentecostal joy and glory, when upon the new created, yet dormant Church of God, the Spirit came, breathing into it "as a rushing mighty wind" the breath of life, and it awakened "a living soul"!

Such moreover is the blessed mission to every new born, regenerate soul, God the Spirit revealing Himself as ever-present Guide, and Comforter, and Himself the fervent plea inspiring: "and by the coming of the Holy Ghost." L. L. R.

MANY a man walks through life with blinders on, lest he should be enlisted in things that would take more of his time and more of his heart than he is willing to give.—James L. Houghteling.

DUTY PERFORMED is a gain in character whose force can never be wholly spent.—Egbert C. Smyth.

## PLAIN TEACHING ON THE CREED.

**I**T scarcely needs to be said that in such a formulary as the Apostles' Creed, uttered by us in solemn service, standing in the presence of God, the statements made are to be taken in their plain, matter-of-fact meaning. They are not lines of poetry; not metaphors or figures of speech. The intention is that they should be taken literally. It was also the intention that they should be pronounced without mental reservation. Thus, for instance, when we say, "Born of the Virgin Mary," we mean what we say. We have simply put into concise form what St. Matthew and St. Luke affirm in clear and unmistakable language.

It is all very well for objectors to allege that the Evangelists did not mean anything of the sort. Could anything be plainer than the first chapter of St. Matthew? So the Church has always declared, "Born of the Virgin Mary"; and always has meant thereby that the Lord Jesus was born of a virgin mother. Had not Jesus been thus conceived by the Holy Ghost and born of the Virgin Mary, He could not have been what St. John declared Him to be, "the Christ, the Son of God."

So with His Resurrection from the Dead. The Church means what the Gospel teaches, a literal, bodily resurrection. No other kind of resurrection would be of use or comfort: a sort of ghost flitting about as superstitious villagers once imagined the spirits of the dead haunted churchyards. Jesus Himself said: "Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." He bade the doubting Thomas touch His hands and His side. This is not poetry or metaphor. The narrative that records these things is plain, unadorned, simple. No reader can fairly misunderstand them.

Of course the objector will rule out of the Gospel everything that he does not think believable. This is a simple and an expeditious way of getting rid of evidence one does not approve of. A pair of scissors, and you can cut and clip the Gospel according to St. John to suit any theory you please. In fact, you can do better than that: deny the genuineness of the whole book; set up your own idea of things as infallible, and the only possible correct one; declare that everybody who thinks other than as you think is wrong—that the Evangelists were wrong, the Church is wrong, the plain, common-sense man is wrong. This makes quick work of Christianity, or of anything else you do not chance to agree with. Then you can stand as valiant as a Martin Luther, and declare that naught else can you do! Nor will it be passing strange, if after you have done your best to kill the truth, some should rise up and call you a martyr for principle!

But then ought a man who takes this position, to say with his lips that which he declares he does not believe in his heart? Ought a man to say, "I believe that Jesus Christ was conceived by the Holy Ghost, Born of the Virgin Mary, and that He rose again the third day from the dead," when he believes nothing of the sort? or when he puts a construction on the words that they were never intended to have, and indeed cannot legitimately have. It is clearly a question of honesty: if a man does not believe what he says, he ought not to say it!

It is claimed, however, that there are large numbers of the clergy who do not take the Creed in its natural and simple sense; who do not believe in the Virgin Birth or in the physical Resurrection of our Lord. Anything more deplorable can scarcely be imagined. It implies that there are clergy as lacking in honor and honesty as is the world itself. Men standing before God's people with a lie on their lips. Men professing loyalty to a Church in whose Creed they do not believe. If such be the fact, the future of the Episcopal Church in these United States is far from uncertain. To make matters worse, the Bishops have solemnly urged men such as these to be silent—to keep their doubts to themselves. A few more such

blunders, and the Church will question the wisdom of its Bishops. No true Churchman desires these men to keep silent, or to suppress their opinions. All one asks of them is to be honest and leave a Church whose Creed they deny. No one to-day wishes to burn a heretic. He may find room elsewhere: and by going, save his conscience and his honor. There is no disgrace in a man being a heretic, if he cannot help himself: the disgrace comes, when, being a heretic, he uses the words and practises the rites of an orthodoxy which he does not believe.

Everybody admits that we live in a wonderful age—every age indeed is wonderful to the people who live in it; and one need not be surprised to find some people asserting themselves to know more than St. John knew, and to be wiser than Christendom. They speak of themselves as the discoverers of truth: as if God had waited for them, and left Apostles and Evangelists to die in error. They never speak of themselves as trustees for the Faith once for all delivered unto the Saints. Their kind has been found in every age. Lost in the mazes of their own conceit, and fondly supposing that conceit to be modern scholarship, they conclude that no one can understand or believe that which transcends their own powers. And yet St. Paul said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." JAMES S. STONE.

**H**E who questions the Virgin Birth of our Lord has no longer a message to bear; has no longer a fact to witness; has no longer a sacrament to minister; has no longer a purpose to live. . . . .

"If Jesus Christ was not born of a virgin, and if God from all eternity has not in Christ taken upon Him our nature, the Church, with all that pertains to her organization, is but a sepulchre of dead men's bones, the fit marking place of hopes that died with the men who vainly, for a span, did hope and then did die."---THE BISHOP OF ALABAMA.

**D**ESTRUCTIVE Criticism, like the poor, we always have with us, and the world never has lacked a plentiful supply of it. From the time of the first fool that said in his heart, there is no God, to the time of the latest heretic, who professed one thing when he prayed to God, and declared the opposite when he preached to his people, the tribe of deniers has not failed.

The field of philosophy has furnished the food upon which these Cæsars feed, even more lavishly than the field of religion. There is scarcely a proposition which the common sense of mankind has held to be true, that the philosophers have not, at some time,

demonstrated to be false. Zeno of Elea (not the Stoic) denied the possibility of motion, and in his famous argument of Achilles and the tortoise, proved that all bodies must be at rest. The flying arrow, at each moment of its flight, must be in one place only. To be in one place is to be at rest. Hiraclitus, on the contrary, showed that all things are in a perpetual flux, that nothing is stationary. The Stoics held that there is no such thing as pure spirit. Democritus, the first apostle of materialism on record, ridiculed the idea of the existence of anything but matter. What he derided, Plato almost passionately believed in. To him the Idea was the substantial reality. So the great Idealist was called a Realist. The Nominalists, who opposed his doctrine, denied that the idea or general concept stood for any reality at all.

As a specimen of destructive dialectic, the injurious argument of Epicurus against the possibility of the creation of the world by the gods, compares favorably with anything which modern agnosticism has produced. Why should such beings, he says, who are supremely happy and self-sufficient, trouble themselves by creating and governing a world? Admitting for the sake of argument, that they did create the world, they must have created it in eternity or in time. If in eternity, the world is eternal and had no beginning; if in time, the work of creation must have been necessary to their happiness, hence they must have been without perfect happiness eternally; if they did not gain in happiness by creation, they acted inconsistently, which is impossible. Did they need a world for their habitation? Then they must have been without one for all eternity. Did they create it for the sake of man? Then it was not worth creating. Hence it was not created!

The Pyrrhonists affirmed that nothing could positively be affirmed, and later skeptics proved that nothing can be proved! By the subtle process of "criticism," which some people imagine

is a discovery of the nineteenth century, the active-minded Greeks demonstrated that there is not, and cannot be, any relation between cause and effect. A material body cannot exert any causative influence on another body; nor can an immaterial entity, like the mind, in any way affect a material entity. The effect must necessarily be of the same nature as the cause. All entities are either material or immaterial, and there can be no causal relation between them. Absurd and contradictory to experience and common sense as this theory may seem, it was practically adopted and maintained by David Hume two thousand years after it was propounded by Greek scholars.

The climax of destructive criticism was attained by Sextus Empiricus (about 300 A. D.), a physician of Alexandria, who held that there was no certainty in science, logic, ethics, and even in mathematics. A fundamental contradiction exists, for instance, in the conception of a line, which has extension and yet is composed of inextended points. All dogma, philosophical, scientific, mathematical, and religious, was mere rubbish. Yet this sweeping statement is itself dogmatic! So it seems that destructive criticism, carried out to its bitter end, leaves us but one darling dogma, viz., that no dogma is credible!

To go over the whole field of skeptical criticism would be tiresome, doubtless, to the average reader, but it would be impressive, as showing that there is not a proposition relating to fundamental verities, which has not been controverted with some show of reason. The men who have, with more or less success, advocated these preposterous negations, were accounted wise, in their day and generation. George Berkeley, Bishop of Cloyne, who anticipated and exceeded the idealism of Kant and Hegel, was a graduate of Dublin University, and a profound thinker. He held that the mind cannot possibly know anything but its own mental status, hence matter is a figment of the imagination. A reaction from the succeeding transcendentalism of German philosophy, is the materialism of our day, which finds nothing in the universe which cannot be accounted for by matter and force. How these are to be accounted for, deponent saith not.

Such a shifting of the point of view, is somewhat bewildering, and one might be led to exclaim, with Pontius Pilate, What is truth? We can only fall back on the axiom that contradictions cannot both be true, while one must be true. The consensus of common sense, and the almost universal intuition of mankind, as expressed in the literature, customs, and laws of the ages, are a better guide than the dialectic of any individual mind which has a theory to exploit.

A study of the paradoxes of philosophy may aid us to note with equanimity the paradoxes of religion, as exhibited in the heresies which have afflicted the Church, from Gnosticism to Christian Science, so-called, in which extremes meet; the heresy of the first century and that of the twentieth being closely related.

The study of the history of destructive criticism should at least be conducive to humility, and discouraging to intellectual pride. Man, by searching, has not solved the mystery of Being. He is as far from it now as when Thales propounded the first recorded hypothesis of science, that water is the source and unitary principle of the cosmos.

C. W. L.

**CHANGE OF NAME** is in the air, and it starts this year from the point least expected—Virginia. We are told that the directors of the "Virginia Female Institute" have agreed to change the name of that institution to "Stuart Hall," in honor of the faithful head of the institution for many years, Mrs. J. E. B. Stuart. This change, however, will have to be ratified by the diocesan Councils of Virginia and Southern Virginia.

It will be interesting to watch for the debates when this momentous question comes before these respective councils. Some old bourbon will arise and say—"Mr. President, I protest with all my native eloquence, against this radical departure from time-honored customs. This In-sti-too-shun is located on the holy soil of Virginia, and therefore that glorious name should be retained in its corporate title. Then, too, Mr. President, this school is for the education of females, presumably female children; and I claim, sir, that the present title fitly expresses the uses for which the noble school is intended. The word 'Female' was incorporated into the title for the purpose of designating it from all other schools that are not female schools. It is a name dear and precious to us. Mr. President, my mother was a female, and so was my sainted grandmother, both of whom were educated within the sacred precincts of this Institute. and so I protest against any change from a name

so hallowed; and therefore, Mr. President, I offer this amendment to the pending resolution: *Resolved*, That it is inexpedient at this time to change any name anywhere, and under any conditions."

Then, it is not a long look ahead to see some lawyer-delegate arise (particularly if he was educated in Philadelphia), to second the motion on the ground that, "All of the property, Mr. President, of this Institute will be put in jeopardy if this change is made. How do we know that this Institute, Female in all its long history, may not be turned into a *Male* Institute? The Jesuits are about, Mr. President, and this Council must not hastily decide so momentous a question."

Another Change of Name voted upon, was in the diocese of Missouri, on a resolution to change the title of the diocese to St. Louis. This was lost on a vote of 43 to 45. Next year will undoubtedly see the change, and then good Bishop Tuttle will no longer need to write a lie after his name, as he now is obliged to do, for he is Bishop of only a portion of the State of Missouri, and his title does not properly define his see.

In Central Pennsylvania, the Bishop devoted considerable space in his address, pleading for any old name rather than the one "which we are not." He is tired of writing "Cent. Penn." after his name. However, local jealousies prevent decision, as several cities want the honor.

But there is yet one more attempt to chronicle. Some one was so rash as to introduce a resolution to change the name of the diocese of Pennsylvania to that of Philadelphia. Notwithstanding that "Philadelphia" is a good scriptural name, the people of that burg never do anything without consulting the spirit of William Penn, and the answer was that "Thee and thy household must never change the pace I set for thee." Of course, the resolution was buried, and it's a wonder that the Convention didn't bury the mover of it.

However, change of name is in the air, and the bourbons are dying off and their like is not perpetuated.

**THE** Free Religious Association is this week holding its annual convention at the Parker Memorial Building, Boston. On Friday the general subject of the morning session is announced to be "Forward Movements in Religion." It is interesting to read over the list of speakers and topics assigned for this meeting. They are: The Rev. Jenkin Lloyd Jones of Chicago will speak on "The Authority of Truth"; the Rev. Joseph H. Crooker, on "The Winning of the Real Bible"; the Rev. Everett D. Burr, on "The Decline of Sectarianism"; Mr. Robert A. Woods, on "The Growth of Social Sympathy"; the Rev. Algernon S. Crapsey of Rochester, on "The Higher Demands of International Ethics," and the Rev. R. C. Ransom, on "The One Blood of All Nations."

It will be noticed that Dr. Crapsey appears as one of the speakers. The Boston *Herald*, in announcing this meeting in a column editorial, has this to say as to Dr. Crapsey's part in it:

"Presumably there will be a strong desire to hear Mr. Crapsey, who lately has undergone a trial for heresy in his teaching as a clergyman of the Protestant Episcopal Church, and is now under a sentence of suspension in case he does not come to a more satisfactory opinion touching certain tenets of the Creed of that Church. We observe that he is to discourse of the higher demands of international ethics, and presumably he will make a strong address, for he is an unusually able man. It has seemed to us, however, that his conception of ecclesiastical ethics is peculiar. We have not been able to understand the ethic standard of a man who is content to stand before a congregation, Sunday after Sunday and solemnly profess his belief in a creed of unmistakable plainness of expression, which he does not believe to be true in its terms or its implications. We are not criticising now the Creed nor the Church, we are expressing only our wonder that a gentleman who feels competent to discuss instructively ethical questions should not recognize an ethical fault in this practice."

**ONE** of the hardships imposed upon the people of San Francisco, is the greatly increased cost of house rental. The rector of one of our churches not burned, occupied a house at a rental of \$35 per month. He has been notified that the rent hereafter, will be \$100 per month. Of course he must move to less favorable quarters.

This condition of affairs must last for some time, and it only seems right that the Church people at large should assist such cases. We therefore continue to ask for contributions for the "Bishop of California Fund," acknowledgments for such purpose being printed on another page each week.

(For Answers to Correspondents, see Page 100.)

## THE EDUCATIONAL BILL STILL IN THE FOREFRONT

## An Interesting Debate

## DEATH OF THE DEAN OF MANCHESTER

The Living Church News Bureau  
London, May 15, 1906

**I**N moving the rejection of the Government's anti-Church and anti-Clerical Bill—miscalled Educational Bill—in the House of Commons yesterday week, Mr. Wyndham made an admirably well-reasoned, statesmanlike, and impassioned speech. He took a high line, and smote the Bill hip and thigh. He said the Government had challenged the Opposition to a conflict, and that challenge the Opposition accepted; to the bill of the Minister of Education they offered an "uncompromising opposition." He then proceeded, as an adroit tactician, to concentrate his fire on Part I. of the bill. Here there is a violation of the principle of religious equality:

"We hold that the two things for which we care depend upon the preservation of the principle of religious equality. We claim that the right of the parent is to have his child brought up in the religion which the parent prefers, and taught by those who believe in the religious instruction."

In theory that right of the parent was conceded, but the concession was of very little value, because it was limited to non-provided schools. In his opinion the State ought to be neutral, and in the past the State had been neutral—*i.e.*, the State had held the balance equally between those who favored religious instruction of a definite character and those who preferred instruction of an undenominational character. He objected to the diverting of denominational schools from the purposes for which their founders had originally intended them, while the proposed method of transfer was a monstrous thing: "What is to be said of inviting two persons to make a bargain and giving to one party the power to ruin the other unless he accepts his terms?" The bill was "persecution." If the conflict were forced upon them they would face it without fear, "in the sure hope of ultimate victory."

Sir Henry Fowler, the veteran Protestant Dissenting politician, entered a protest against the language which had been used recently, both by Mr. Wyndham and Mr. Balfour, outside the House, in reference to the intention of the Government as embodied in the bill. He denied that his colleagues had the deliberate intention of crushing the Church. This disclaimer was somewhat discounted, however, by the assertions of some of the other Protestant speakers.

Mr. Perks, who soon followed Sir Henry Fowler, frankly admitted that it was to combat the teaching of Church doctrines in many of the non-provided schools that the Protestant Dissenters fought at the last general election to put in a Radical Government.

Mr. T. P. O'Connor, who as an Irish Nationalist spoke on behalf of the English Romanists, contended that the same right of denominational teaching as was conceded to the Jews in the East End of London should be given to his co-religionists.

Sir Henry Craik, of Glasgow University, and a Scottish Churchman, opposed the bill because it treated Church schools unjustly, and also because it was a menace to constitutional and individual liberty, and educationally pernicious.

Mr. Ramsay Macdonald asserted that the majority of the Labor party (to which he belongs) supported the second reading of the bill, though it needed many amendments. Mr. Birrell had given Churchmen and Romanists grounds for passive resistance, and under the bill there was bound to be a "recrudescence of religious strife."

Dr. MacNamara asserted that the ordinary person in the street was surprised to see the attitude of the Bishops towards the bill: "He was either amazed at the sublimity of their arrogance or the depths of their profanity." But really in the circumstances this speaks well for the Bishops.

Mr. Lloyd-George (the Cabinet Minister who presides over the Board of Trade) spoke, of course, as a thorough-going Welsh Radical Protestant Dissenter. What in the main differentiated his speech from that of other Ministers and Ministerialists were its cheap Protestant pietistic phrases. He posed as a valiant defender of the Bible and a fierce opponent of what he was pleased to call Clericalism. He declared that the whole trouble came from the fact that there were so many Churchmen

who repudiated "Protestant associations." The movement back of the bill was part of a movement "which was in progress on the Continent and in the United States, as a result of the decisions of the various populaces that Clericalism was their enemy." He concluded in the following high-falutin strain:

"The real parental demand, which should, above all things, be recognized, was the right to see that no ecclesiastic and no politician should be allowed to stand between the child and the great Book which had saved England from darkness, and which would continue to illumine the gloom that oppressed human life after the last sect should have vanished from the scene."

Sir John Kennaway (of the Evangelical section of the Church) remarked that the Bill might be called "the Church of England Disabilities Bill."

Mr. Bryce (Chief Secretary for Ireland) clearly got beyond his depth in dealing with ante-Nicene religion; according to him, prior to 325 the religion of the Catholic Church was Undenominationalism. For this he has been pulled up by the Bishop of Birmingham in the *Times* newspaper. Mr. Chamberlain's intervention in the debate was a particularly noticeable feature thereof. He dissected the bill with trenchant criticism. The cry of Clericalism he turned very effectively upon those who raised it. "If [Clericalism] is 'the enemy,' I think, on the definition which I have extracted from members opposite, it is less so than certain Nonconformist sects which I will not name."

Mr. Redmond, in reply to the appeal that had been made to the Nationalist party to alter their attitude on the bill, in view of the fact that it was promoted by a majority favorable to Irish Home Rule, said that the bill contravened the principle to which Ireland had always been devoted, that religion was the most necessary part of the education of children, and they would not sacrifice the principle, even though they postponed the "concession of justice" to Ireland.

Mr. Asquith (Chancellor of the Exchequer) showed by his speech that he, like other speakers on the Government side, had what they called a mandate of the general election for the "Education" Bill very much on the brain—purely, however, an imaginary notion.

Mr. Healey, of the Irish Nationalist party, quite broke his own record as a Parliamentary orator. He would rather have his children taught the "Our Father" than "the use of the globes," and he would rather they should understand their religion "in provision for the eternity to come" than that they should be rich, and prosperous, and educated people in this world.

Mr. Balfour and Mr. Birrell wound up for the Opposition and the Government respectively.

At the conclusion of the four days' debate the bill was read a second time by 410 votes against 204. A big Government majority was, of course, to be expected. The real struggle will begin when the bill comes into committee.

Over 10,000 London Churchmen and Churchwomen assembled in the Royal Albert Hall last Friday night to protest against the attempt of the Government to establish and endow one universal system of elementary schools in the Protestant interest. It was a magnificent demonstration. In the chair was the Bishop of London, who was accompanied by the Bishop of Southwark, and supported by the Primus of the Scottish Church, the five Bishops Suffragan of the dioceses of London and Southwark, the Archdeacons of the two dioceses, and a large body of influential laymen. It was by no choice of the audience, says the *Standard*, that Mr. H. L. Balfour, at the organ struck the opening chords of "Fight the good fight with all thy might":—"The words were not on the paper; but the audience marched steadily through it with a crashing cataract of sound which showed them familiar with every line. There was time for 'Thy Kingdom come, O God,' before the Bishops and the speakers arrived:

"Men scorn Thy Sacred Name,  
And wolves devour Thy fold."

"The words came with a sensible thrill of emotion, which, fair or not to the promoters of the Government measure, was, at any rate, demonstrative of the feeling of the audience." The proceedings were opened with prayer, followed by the Apostles' Creed, and then came the hymn, "God of our Fathers, Holy God." The Bishop of London said they had come to that meeting as a united Church, to explain to a country which loved justice and equity why they opposed this "unfair Bill." Not-

ing had made his own blood boil more than the statement that the English Church was against the Bible.

"Why it was the Church," declared the Bishop amid tremendous cheers, "that brought the Bible to England and taught it here for at least 1,000 years before the formation of a single Nonconformist community. 'The Church to teach and the Bible to prove' is the motto of the Church of England. The Church will not meet this injustice lying down. We will fight it if necessary from Parliament to Parliament, and we will never rest until we have established what we once imagined were true Liberal principles—justice, liberty, and religious equality."

Mr. Wyndham, M.P., moved: "That the Education Bill now before Parliament is a violation of the principles of justice, liberty, and true religious education, and on these grounds this meeting calls upon all Churchmen irrespective of political party to offer it a strenuous opposition." Their opponents said that it was only the Bishops who objected to the bill. As a layman and a parent he denied that lay people were being driven or led on by the Bishops. "The Bishops," he said, "stood by the laity, and the laity stood by the Bishops in this fight."

The Bishop of Stepney seconded, and the resolution was carried with acclamation. The resolution, moved by the Dean of Canterbury and seconded by Lord Robert Cecil, and carried amid cheers, protested emphatically against those provisions in the bill which infringe the right of parents, children, and teachers, and destroy the freedom of Bible teaching hitherto enjoyed in denominational schools.

Lord Halifax, in proposing a vote of thanks to the Bishops of London and Southwark and the other speakers, said that there was one thing for which he thanked Mr. Birrell—that this bill had united the Church of England as they had never been united before, and it had united them under the leadership of their Bishops, whom they would "follow to the death" in this matter. They would never rest until they had destroyed this bill: "Those who outraged religious convictions had in the end always to go to Canossa, and the present Government should be no exception to that rule."

The Dean of Canterbury, chairman of Lady Wimborne's Ladies' League, has withdrawn from that Protestant organization owing to the position of the executive committee respecting the Government "Education" Bill, as the Dean feels obliged to join without reserve in the opposition offered to the bill by the Church.

At Caxton Hall, Westminster, last Wednesday afternoon, there was held the National Conference on the Sunday Observance question. The Conference was largely attended, and was of a widely representative character. The Archbishop of Canterbury presided, who, in the course of a strong appeal for the preservation of the nation's heritage of the Lord's Day, stated that the King had authorized him to tell them of his sympathy and interest in their effort, and his earnest desire for its success. Within the last five minutes he had also received a letter from the Prince of Wales, who had written to the like effect. Among those also who wrote expressing sympathy with the movement were the Lord Mayor, the Prime Minister, the Chief Rabbi (advocating on moral and physical grounds the keeping of one day of rest in seven), the Lord Chief Justice, the Archbishop of Dublin, the Bishop of New York, the Dukes of Westminster and Rutland, Lords Roberts, Hugh Cecil, Kelvin, and Methuen. It was resolved, on the motion of the Bishop of London, to welcome the proposal for a national movement in favor of Sunday observance. Among other motions, which were also carried, was one proposed by the Duke of Norfolk, representing Romanist Dissenters.

The Dean of Manchester (Dr. Maclure), deceased last week in his 74th year, was one of the most prominent of Lancashiremen, both as a Churchman and man of public affairs. While at Manchester, since 1890, his work for the Church took the form of Cathedral extension and restoration and improvements in the services. He was also a prominent figure in connection with education in the city. R. I. P. J. G. HALL.

DON'T MEASURE God's mind by your own. It would be a poor love that depended not on itself, but on the feelings of the person loved. A crying baby turns away from its mother's breast, but she does not put it away till it stops crying. She holds it closer. For any part, in the worst mood I am ever in, when I don't feel I love God, I just look up to His love. I say to Him, "Look at me. See what state I am in. Help me!" Ah! you would wonder how that makes peace. And the love comes of itself; sometimes so strong, it nearly breaks my heart.—George Macdonald.

## POLITICAL COMPLICATIONS

### The Elections in France and Italy

## INTERNATIONAL CONGRESSES

The Living Church News Bureau  
Paris, May 15, 1906

FRANCE.

THE elections in France, if they have been not quite so great a surprise to Frenchmen, as the result of the poll in England was to the nation, will have a certain effect on Church matters in this country, just as the educational question is having an influence on the general English mind on the other side of the channel. The *Bloc* is essentially anti-clerical as well as anti-Church. It must be a matter of time how all these things work out. In the meantime another element of trouble will have a certain effect on perhaps all questions religious as well as secular. This is the proportions that the strike or *Greve* is taking in the French capital. The number is approaching 200,000. And is beginning to affect all strata of society. I have not heard that matters have gone so far as is stated in to-day's (May 12th) paper to be the case in New York, where the employees of the *Pompes Funebres*, as we should call them in France—i.e., persons employed in the conduct of funerals have struck work—but undoubtedly it is daily becoming more serious here. Such questions may, however, indirectly not have so bad an effect in the end.

As far as the Separation matter is concerned, it may take off the acrimony of the feeling between the interested parties. Minds actively exercised on the question of bread and butter, may lose their intense anxiety concerning things subjective. There may come more calmness into the discussion of the relations to exist between the State and those in whose hands is placed the charge of things spiritual, and the religious care of the nation, in other words—the Church. In speaking of this, the *Guardian* notes:

"Sunday's elections to the French Chamber passed off with only slight local disturbances, and with no results of a very striking character. It is true that an emphatic negative has been given to the hopes of the Catholics or Reactionaries, as they are variously called by friend or foe, and that the policy of the Separation Law has been decisively re-affirmed; but this had been foreseen by all who could read the signs of the times. One day—possibly a day not so far off—the French electorate may change its mind on the religious question, but for the present it tranquilly acquiesces in the secularization of the State. For the rest, unless the second ballots should materially change the complexion of affairs (which seems improbable), the new Chamber will present the usual medley of 'groups,' each with a respectable capacity for worrying any given Ministry, but powerless to carry out its own particular programme. Socialism of different hues is represented by 102 members out of the 376 already elected, but they are divided into three parties—that is to say, Socialist Radicals, United Socialists, and Independent Socialists, the first and most moderate being by far the largest."

ROME.

Roman correspondents all join in saying that the French elections were followed with considerable anxiety at the Vatican. During last Sunday the Pope was in reception of continuous telegrams from Mgr. Montagnini, the former Secretary of *Nonciatura* at Paris. Much importance is not attached to the results of the polling day. The *scrutin* of Sunday, May 13th, was being looked forward to with more interest, as likely to give a more definite result. "It is to be remarked," adds the correspondent of the *Echo de Paris*, "that the Pope, who three weeks ago was very optimistic, and ready to look on the bright side of things, has lately become very much the contrary." He is reported to have said: "We can augur nothing for the future, the actual crisis must follow its regular course." At the Vatican the feeling is unanimous, that the responsibility of the *Bloc* success, in the French elections, was owing to the want of discipline and cohesion amongst the Catholic party, and to the absence of union amongst Conservatives.

As far as concerns the influence that the elections will exercise on the decisions of the Holy See, this much may be said. The victory of the *Bloc* increases the probabilities in favor of the acceptance of the Separation. In any case, however, this acceptance cannot be considered as at all definite, for the partisans of Resistance are still very numerous at the Vatican, and the two Cardinals, who may be said to have the ear of the Pope more than others, are M. Mgrs. Oreglia and Vives. These two are resolutely opposed to acceptance.

This is, I think, somewhat significant.

About a fortnight ago, the Ambassador of the United States to the Quirinal, gave a grand dinner in honor of Mgr.

Ireland. At this dinner were present Cardinals Mathiew, Vanutelli, Satolli, and Martinelli. The circumstance created a good deal of remark in Rome, for it was the first time, since 1870, that the Cardinals had assisted "officially" at any function of an Ambassador accredited to the Quirinal. All the liberal Press saw in the incident a *rapprochement* between the Pope and Italy. It is asserted *now*, from a trustworthy source, that the Pope will send a circular to all the Cardinals resident in Rome, which for the future will oblige them to decline all invitations from Ambassadors who are accredited to the said Quirinal.

This circular is to be considered as a step backwards in the policy of conciliation on the part of Pio X. towards Italy.

#### INTERNATIONAL CONGRESSES.

In matters secular as well as spiritual, the oftener meeting of those interested in the same cause is a growing fact. Kings and queens find it necessary. Within the last twenty years exchanged visits of sovereigns to one another have led to excellent results. It is generally admitted that the peace of Europe has been better safeguarded by such interchange of amenities, than by the exchange of reams of diplomatic correspondence between the foreign offices of countries. The Vatican (and the Catholic world at large) has not failed to see what uses may be made of gatherings where man meets man, and finds his friend is neither so black nor so white as he is painted—that ideas run more in the same groove than was at first supposed!

Many of the European Congresses on matters social as well as spiritual and moral are the outcome of this acknowledged fact. Amongst other such gatherings are two that this year will take place with the special approval of the Vatican, and no doubt to the satisfaction of all concerned. I mentioned in a previous letter the Eucharistic Congress to be held at Tournai in the course of the month of August, at which certain broad ideas are to be kept before the assemblages, as, for instance, the necessity of pressing the Sunday day of rest question, as well as the insisting on the better observance of and attention to the Blessed Sacrament as the center of worship.

This year the Marian Congress will hold its fourth meeting at Einsiedeln, following on the steps of those which were held in previous years at Liorna, Florence, and Turin. It has generally for its object the furtherance of the respect and reverence due to the Blessed Virgin Mary, and the insistence on this among the peoples of all Roman Catholic nations. The promoters of this object having before their eyes the success of the undertaking especially, seem to have asked themselves two questions. Which is the best place for such meeting? What are the broad subjects to be discussed, which will appeal most definitely to those assisting thereat? To the first of these queries, Switzerland has been the answer. Its central position speaks for itself. To the second question a simple practical proposal has shown the sense of the promoters as well as their business like wisdom. In the first instance, therefore, the conductors of meetings, services, and injunctions, at Einsiedeln are invited to press upon their hearers the necessity of obtaining the especial protection of the Blessed Virgin Mary for the Church, and her aid to convert men to the true Faith. And then, "to be practical," the Congress, as his Holiness the Pope points out, "must not content itself with fervid appeals to the faithful of all countries to come forward as servants, soldiers, and knights of St. Mary, but they must be practical, form national organizations, have a common centre, and take for their pattern the Apostolic example of devotion and pertinacity.

#### COADJUTOR ARCHBISHOP OF PARIS.

The appointment of an able assistant, who in the order of events will one day succeed to the Archiepiscopal chair at Paris, is a matter of no small importance in the difficult times through which France is passing. The selection has been made some time since, and the present Coadjutor was associated with those Bishops who were consecrated and confirmed in office at the solemn ceremony which took place at Rome nearly two months ago, of which I sent you some notice, and, I think, an illustration.

Monseigneur Ametti, Archbishop *in partibus* of Sida, and lately in charge at Bayeux, is reported to have all the qualifications likely to be most useful at the present juncture of affairs. At Evreux first, and latterly at Bayeux, his name, as his fame, have been well spread, and his powers appreciated. The week before last, his solemn installation took place at Notre Dame, with certain ceremony, and oratorical words of welcome. The venerable *lobbi Normand doyen* of the chapter had allotted to him the pleasant but difficult task of preaching the sermon of welcome, and *bien-venue*.

GEORGE WASHINGTON.

#### ANSWERS TO CORRESPONDENTS.

F. J. F.—(1) Yes, although in most cases it is not done.—(2) Yes.—(3) Customs vary. Either way may be adopted.—(4) There is no guide that would be accepted by all as "correct." The two principal uses are represented by Dearmer's *Server's Handbook* (The Young Churchman Co., 28 cents by mail), follows Anglican precedents, while McGarvey and Burnett, *The Ceremonies of the Mass* (Longmans, \$2.00 net), adapts the contemporary use of the Western Church.—(5) It is a refinement which we believe to be unnecessary.

SUBSCRIBER.—The Sermon on the Mount is largely paradoxical, giving many precepts and illustrations which are purposely not literal, in order to direct the listener away from Judaic legalism to fundamental principles. What is clearly meant is that to call one's brother a "fool" expresses in words a malice that is in danger of hell fire. It may in fact be merely rash temper—sinful indeed but pardonable on repentance. The "brother" is any fellow man.

#### HOW A BROTHERHOOD MAN HELPED.

Personally, Judge Lindsey has led so clean a life, so ideal is his character that no enemy has a place to strike him. Yet he has enemies bitter and watching to hurl their vengeance against his popularity. At one time it looked very dark for him. He has dared to expose the robberies of the machine that put him in power, and that machine hates him with an intense personal hatred. Yet hatred brought him new popularity and honor.

When Judge Lindsey first began his court he had no legal status and told the boys so. They, everyone, believed that the success of the Juvenile Court depended upon their "standing by the Judge."

When he would let a boy out on his word of honor to behave himself he would say to him something like this: "If I let you out when the law says you should be sent up and the cops want you sent up, and I promise that you will behave yourself, what will happen to me if you go back on me?"

"They'll have the laugh on you."

"They will not let me give the others a square deal, either."

"No, and they'll make you lose yer job, won't they?"

The laws were passed, making the status of the court legal, but the boys still have the same loyal fidelity to the court "so the cops won't have the laugh on us."

It was the time of the nominations. Judge Lindsey's name was a hissing to every politician. The boys knew how the machine was planning to "kick the young ingrate out," and wanted to help, but how could they?

It was very warm weather. The Judge was suffering from hay fever. Also from heartbreaking anxiety lest his Juvenile judgeship be ended. He went home from the court-room, worn out and ill, and sent for his physician, Dr. Chas. B. James. Doctor James was a member of the executive board of the Brotherhood of St. Andrew, a man who came to Denver to be a little longer dying by tuberculosis. He had three little children whom he wanted to rear. He believes in prayer and vows, and when he came to Denver he vowed that he would never let a chance to do good to others pass by him undone. He recovered. He knew in a general way that the machine wanted to punish Judge Lindsey. He never had the story of all their persecutions till that day.

"But the people are for you," he said.

"The people cannot make nominations," the Judge replied.

"There are the boys," the physician suggested.

"Yes, there are the boys," the Judge answered as a man whose wound is probed.

The boys did it. Doctor James called a dozen of the strongest and best men to a dinner and told them something would have to be done or Judge Lindsey would be "kicked off." They decided to let the boys take a hand in politics.

The Juvenile Improvement Association had just been organized and had a band that could play a few tunes. The boys of this association, together with all the delinquent boys who were eager to "stand by the Judge" and all the newsboys who loved him as "my friend," were assembled and marched through the streets announcing a mass meeting.

The mass meeting was packed. The boys marched to it in a body, singing "My country, 'tis of thee." As they came in, every man and woman stood up and they sang that song with a meaning it had never had before that day for them. Something was moving that body of people. It was the Idea.

Doctor James told them what was threatening their beloved Judge. Scarcely a family was represented that did not know from personal knowledge that Judge Lindsey would give everyone a square deal. They listened to Dr. James, who told them the truth of the last and greatest false weapon the enemy was trying to use, in saying that Judge Lindsey was crazy.

When he sat down, an old lady in widow's black rose down in the audience.

"I must thank you; I am Judge Lindsey's mother," she said. Such cheering as followed!

A few days later the people compelled the party which first held its convention to nominate Judge Lindsey, though he belonged to the other party. He got the nomination on every ticket and was elected on every ticket but the socialist, in spite of the fury of the machine.—HELEN GREY, in *The World To-day*.



## THE BISHOP OF KANSAS CITY ON LOYALTY

### Selection from his Diocesan Address

**T**HE Faith, meaning the sum and substance of things to be believed as essential and absolutely true, has existed well-defined through the ages all along since the times of the apostles, the fathers, and the general councils of the Church of Christ.

It has been revered as the gift of God to men, revealed as the foundation whereon have been erected the institutions of the Church, the hopes of believers, and the characters of the saints.

Upon this rests as upon a sure foundation, the beautiful and venerable structures of the *Civitas Dei*. Should that foundation be upheaved and thrown into chaos, or should it disintegrate and sink into the abyss of the unknown, these structures would topple and fall as did the homes and the public buildings of stricken San Francisco reeling upon the quaking earth.

There are in our times many tremors of opinions that once seemed like the immovable Rock of Ages. Some opinions whereon men built have disappeared, and whatever of trust or hope has rested upon them has been shaken—perhaps destroyed. But we are still confident that although all human theory and opinions were destroyed, there are things which cannot be shaken, that will remain, the truth that is God-given, the structures that He has guided men to build upon the eternal truth—these will remain. That the mint in San Francisco, erected by the government of the land and storing its treasures, was unharmed by the earthquake, may have been accidental. It may have been due to its foundation and construction.

But we have no shadow of doubt that the Church erected by the apostles, guided by the divine Son of God, and holding the treasures of the kingdom He has established, will endure when the earth is rolled up like a scroll and the elements shall melt with fervent heat.

In the contemplation of the things that we Christian folk believe, it is not in all cases easy to distinguish between venerable opinions of men and the eternal verities of the God-given Faith. And that we may be assisted to arrive at certainty, or a greater degree of certainty, in making the distinction between God's truth and variable opinions whose perpetuation or destruction is of no great moment, we are patient with, and watch with interest the researches of reverent higher critics.

When they have ceased to oscillate and stand steady upon certain conclusions, accepting a residuum of truth as worthy of belief, we may hold with even greater confidence the articles of the faith that in the search-light or under the microscope have stood the test.

With that irreverent and destructive criticism which rejects recklessly and upon insufficient evidence one article and another of the Christian Faith, proclaiming the decadence of their Faith with ghoulish glee, we have no sympathy.

Even the result of reverent criticism causes pain and anxiety to those who are led to abandon some cherished views that the forefathers thought to be of God and to take new points of view. Much more does the work of the destructive critic harass souls that without due consideration accept his conclusions. But the reasons for distrusting him become more convincing. Many of his assumptions have drifted from our vision like passing clouds, and the sun still shines on. Some of the more honest of his kind have already confessed that they jumped at unwarranted conclusions. Upon insufficient or distorted evidence they cried that all was lost when all was not lost.

Devout thinkers are dismissing their alarms. Bishop Doane tells of a conversation with one of the most learned and noted of Scotch theologians, who, speaking with him of higher criticisms, said: "You know the wave struck Scotland before it came to England. But with us it is subsiding and we are settling down upon the old acceptance of the Scriptures." I am surprised, he said, "to find America so much impressed by German writers. It is because you are so far away from Germany that you have not the right perspective. If you were as near them as we are, you would measure them more justly. Your own Church of England scholars, Lightfoot, Westcott, Sunday, and Driver are vastly superior."

And it is profoundly true that there is a deposition of Faith that we so confidently believe that we have no fear, but sit calmly by while the winds of thought shift and whistle about, and tidal waves of error dash themselves against it as against a rock.

The Bishop of Birmingham, in a sermon preached at St. Mary's, Oxford, tells of this Faith in sentences so strong and clear that I adopt them as far better than any I could frame. "I have tried to face the question: In an age of change and criticism and new knowledge, what are we to regard as permanent Christianity? What are we to regard as the permanent faith for which we are to contend to death—any advance out of which, to use St. John's phrase, is only advance along a road which separates from God and Christ? I reply, first of all, the faith summarized in the Catholic Creeds—that faith in God and man and man's destiny; in the Incarnation and the person of Christ and the accompanying miracles, and the eternal Triune Being of God disclosed in Christ's revelation. Beyond that I am not now inquiring whether there be any thing more of equal value. But that first of all and every part of it. And my reason is because in a remarkable manner it obeys all those three tests which I may restate in a different order. First, that the whole faith is historically identified in all its parts with historical Christianity.

It comes to us with the whole weight of Christian authority. Secondly, this is not mere authority. We discover in the articles thus proposed by authority a most convincing sequence of ideas. It is not a number of isolated dogmas, but one view, coherent and indissoluble. Thirdly, when we approach the historical evidence, we find it (at the points material to our present inquiry) cogent in a high degree. It supports and justifies our belief that the facts on which our faith rests really occurred.

And if the mind is already furnished with the ideas which render it susceptible to the evidence, or, to put it in other words, if it is free from hostile prejudices which belong to another set of ideas, it will not fail to find the evidence convincing."

Now then, here comes a clergyman, who, having dabbled in the new investigations that are made in our day, and having noted the premises of the argument against the faith of the Church without verifying them, says, "I have come to the conclusion that the summary of the faith contained in the Apostles' Creed is a later upgrowth, unwarranted by the facts that really occurred. I do not believe and cannot teach my people to believe in the Virgin Birth of Jesus of Nazareth. I do not believe such and such other statements of the Creed, but I intend to hold my commission as a priest of the Church and I defy the ecclesiastical authorities to put me out." Now, if he has honestly arrived at these conclusions, we may deplore his decadence and pray for his restoration to a sound faith, but we may not torture him; we may not blame him for the opinions upon which his mind has seized. But, how can he dare on Christmas Day or Easter Day to preach his unbelief and a few moments later say the Proper Preface in the Communion Office; how can he presume to repeat in solemn asseveration the Apostles' or the Nicene Creed? Is he fulfilling his vow "to minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded and as this Church hath received the same"? When in the solemnities of his ordination he said, "I will so do by the help of the Lord," there was a new and specific obligation created that did not rest upon him before. He is sent forth to preach and teach not his own views, but doctrine as this Church hath received the same.

Of course, there is some latitude of construction, and deduction anticipated and reconcilable with the fundamental verities held by the Church, but those verities one continuing to minister as an officer of this Church must in consistency and honesty hold and teach.

## "THOROUGHNESS, AND SINCERITY, AND LOYALTY"

### Keynote of the Address of the Bishop of Iowa

**W**E have indeed to contend with some adverse conditions. These are in the main the conditions under which we are at present living. There has been for nearly eighty years a great scientific, a great economic, a great intellectual movement going on in the Western world. It has affected all classes and conditions of men. It has changed the face of the social, the commercial, the religious world. It has raised questions which did not trouble our fathers; it has led to new statements of received opinion and unquestioned convictions; it has brought in new standards of living; it has quickened the thinking multitudes, disturbed routine, brought new temptations. The gains have been great, but the new learning, the new methods, the new standards, the developing civilization, have not been without their dangers. Men are not always patient, not always conservative, not always ready to see that all things are being shaken, in order that that which cannot be shaken may remain. The disposition to prove all things, yet to hold firmly that which is good, is not always in evidence. The age is drunk with new wine, the American temperament, like the Greek, is mercurial. The new thing has vogue, but the interest is not sustained. The energy developed is marvelous. Machinery enslaves us. Every discovery hastens the pace. At the great centers, the individual is sacrificed remorselessly to the progress of society as a whole. The brains of the world are occupied in the organization of wealth-creating industry. The mass of people are overtaxed, pushed to the limit, compelled to take every opportunity for rest and recreation. The successful enjoy opportunities of luxury such as former civilizations have never known, and the less successful are ambitious and take their life as the ideal of what to live means. Every condition presents its own problem. Every thinker is clamoring for a hearing. Every earnest man has his reform or special form of philanthropy. Never was human life so rich, so full, so perplexing, so weary, so eager, so sanguine, so hopeless. Human life is full of these contradictions. Religion suffers; it cannot be otherwise. Men confess that they ought to be religious, that they ought to follow Christ, that the moral forces need reinforcement, that they ought to worship, but other interests crowd out the supreme interest. Men are weary, they have no time; they must have diversion, they cannot live without excitement, they unconsciously accept the standards of their time. So there come discouragements.

WE MUST BE TRUE MEN, BRAVE MEN.

We know that all were nothing were not man divine. We know that the things seen are temporal, that the things not seen are eternal. We know that a man does not live by bread alone. We

know that the Lord sitteth above the water flood, that the Lord remaineth a king forever.

So we are the men who in this seething modern world stand for the spiritual nature and life of man. We do believe that the spirit of Christ is to be inwrought into the spirit of man; that all human interests are at last to be organized on the teachings of the Sermon on the Mount, that God is man's true end. We are organized to live on that plane and to bring the kingdom of heaven into the world. We are perplexed, but we are not in despair. We will, whether men will hear or whether they will forbear, keep alive the spiritual truth of things, our Lord's standards of value, the sense of human duty, the certainty of God's presence and rule, the hope of humanity in death, the glory yet to be revealed in humanity in the life to come. Be there many or few worshippers, the Catholic faith and the worship of the Catholic faith shall not perish from the earth while we have voice to proclaim it, knee to bend in adoration.

I do not mean, of course, antagonism to the age, but leadership. The issue must be made, the assertion must find utterance, but this alone will not do. If we can, we are to reach such men and women as we can—he that hath ears to hear let him hear, is the undertone of all we teach—and quicken a sense of need and show its satisfaction in faith and worship. To such as will hear we must bring the good news, emancipate them from the tyranny of things seen. There is need that we find in modern thought and expression a vehicle to express the living truth, not possibly a new philosophical expression, but an expression in the thought and words of the average man who now and then, here and there, turns in life's perplexities and sorrows, in life's wonders and quickening of aspiration, to find if we have guidance and comfort, an inspiration or a goal for his unsatisfied life. The old gospel for the new age. The eternal fact in the terms of the new knowledge. The comfort and the peace, the joy and the glory, the majesty and sense of awe of Catholic worship, in such expression as will touch a religiously-minded man of to-day.

#### THESE ARE OUR PROBLEMS.

Who is sufficient for these things? Slowly, with faith, in great patience, studying, praying, and attempting, retracting our steps, beginning again, following the light, knowing that our labor is not in vain in the Lord, we shall serve our Lord, minister to the age, fall asleep; others who shall come after us shall enter into our labors. The thing that hath been is the thing that shall be. The Church in the future shall know what it all meant; the readjustment shall be perfected; the world will think in the new language the old thought, and wonder that we found difficulty in learning to speak it; but we shall be where we know no longer in part or teach in part, for we shall know as we are known, for us the perfect shall have been reached, the truth as it is in essence, not the truth in human apprehension. I certainly cannot have said all this without your thinking of some things which have recently disturbed the Church. Again, after a long interval, nearly a generation, the Church has had a heresy trial, a priest has had to answer for the denial of the faith. It has been a most painful experience. To have a priest of the Church even seem to deny what the Church has proclaimed to be essential to a belief in our Lord's deity, wounds us where we are most sensitive; to have a priest, an authorized teacher of the Church, deny the facts upon which the Church has rested its faith—the Virgin Birth and the Resurrection of Jesus from the dead on the third day—seems to commit the Church to teaching which the consciousness of the Church formulated in the Creed, repudiates; but we cannot but recognize that such a position as Dr. Crapsey has taken was an honest attempt to do the very thing which we have affirmed must be done. This has produced sympathy for him on the part of many who would not justify his position, and yet the question at issue is a question not for the individual to determine but for the Church. All teaching begins, of course, with the individual teacher, but the Church is a body and the Church must be convinced and realize in its consciousness a truth before the Church will authorize its teaching. In the readjustment which must take place in any restatement of Catholic truth in the terms of the new knowledge, individuals are sure to err, many attempts will be made, the process must necessarily be slow. To give the liberty necessary to life, to growth, is one thing, to maintain the unchanging faith, to bear witness to the truth, to train the young, to nourish devotion and loyalty, to preserve the continuity of life and doctrine is quite another thing. It is a problem for the Church, but it ought to be a problem for the individual thinker and teacher. For a priest to assume that his interpretation of such knowledge of science as we now possess makes the miraculous impossible, to proceed to cast out the miraculous from the Gospels as antedecently incredible; to assume that the theories—they are nothing more—of the origin of the synoptic Gospels are demonstrated, historical knowledge, to take his stand on the assertion that St. John's Gospel is not of Apostolic origin, and altogether without such authority as makes it a factor in formulating a doctrine of the person of Christ; on these assumptions to formulate a theory of the Incarnation which, if we understand the teaching, makes a man a God by the divine indwelling; to worship this man so apotheosized, and then to say I accept and repeat the statement of the Creed, but I deny the historical facts on which they are based, does challenge the Church to a determination whether abandoning the testimony of the Christian consciousness, it

shall follow this new leader and make his premature assumptions, and accept a philosophy which as stated seems altogether impossible.

#### STATEMENTS OF THE CREED.

The statements of the Creeds assert and safeguard that which the Church held from the beginning, namely, that Christ was perfect man, yet truly God; that in Christ God did not unite Himself to a person, a particular man, but, because virgin born by the operation of the Holy Ghost, God had united Himself with humanity, yet Jesus Christ our Lord is so truly God of God, Light of Light, very God of very God, of one substance with the Father, that it is no idolatry to worship Him as God over all blessed forever. The teaching we are considering, not unlike, however, certain phases of Arianism condemned by the Church at the Nicene Council, declares that Christ was an individual man, the son of Joseph and Mary, born as every man is born of his human parents, but by unusual personal character and holiness fitted for the divine indwelling, and by such influence as God the Holy Ghost exerts us all in kind, though not in degree, this individual man became God and is to be adored by the Church. The older teaching declared that God dwelt in humanity, that Jesus was the God-man. This philosophy, at once a new and old heresy, makes Christ a deified man. The reason of man, the consciousness of the Church cannot rest in any affirmation that God in a supreme way influenced a man, born as all men are born, an individual and yet worship that man. Man he was and Man he remains—the ideal Man, the best Man that ever lived, the Man more deeply and completely in all His nature indwelt in by God, but after all a man. It is only the old issue of Arianism over again. The only thing which is new is the fact that the attempt to find a basis for it is laid in the fact that the current theories of the Higher Criticism reject the historical character of the narratives of the Virgin Birth, and that in the effort to formulate what is called a scientific theology the miraculous—so called—is rejected as antedecently incredible.

But if the statements which guard the Catholic faith, that the Lord Jesus was God manifest in the flesh, in humanity, and not in an individual man, were declared to be without historical foundation, then sooner or later the Prayer Book must be laid aside, for the Prayer Book is saturated with the worship of Jesus, and apart from Nicene theology such worship is idolatry. That is the issue.

The same instinct which led the Church to safeguard the integrity of its worship and the truth which was to its people the bread of life, by the definitions of the Nicene Creed, will judge and condemn any man who repeats language he does not believe is historically true, and worships a man, no matter how exalted by divine indwelling. An individual may halt at any stage of a logical process, but the body will in its consciousness go on to the final and inevitable conclusion. The ground has been traversed before. Between the faith of the Catholic Church and Unitarianism there is no logical or spiritual conception which will long satisfy the reason and love and devotion of Christian people. One or the other conception must be adopted and Christian life and worship adjusted to that conception. Athanasius said of the same controversy in his day: "Our all is at stake."

#### THE CHURCH WITHDRAWS HER COMMISSION.

Now to study, to discuss, to write, to tentatively state, is one thing; to attack the faith as held, the justification for the heart's love and the mind's devotion; with scorn and bitterness to declare finality of thought and conclusion, and then to use language in the public offices of the Church, like the Collects and Proper Prefaces in the Holy Communion and the Creeds, seems so inconsistent as to indicate either a great confusion of thought or lack of moral heroism, to say nothing of perfect intellectual honesty. One remembers, with honor for the man, Bishop Cheney, of the Reformed Episcopal Church, who would not use the word "regenerate" in the Baptismal office because as he understood it he did not believe what it affirmed, and so making the issue clear, faced the consequences. If in the reconstruction men force such an issue as we have indicated, what remains for the Church to do but refuse to be placed in a false position. The priest is not to be thrust out of the Church, but the Church withdraws the commission to represent her which she gave. No priest can justly complain of this. To minister at the altar and to teach the people authoritatively is not in this Church the natural right of the Christian. Women are not so ordained or authorized. The layman must be accepted as a postulant, pass examinations, be recommended by the Standing Committee, be ordained by a Bishop. At any stage he may be rejected, and that without reason. He takes the office under solemn vows of inward sincerity, of loyalty to the Church which sends him to represent her, of diligence in service. If, being an honest, conscientious, clear-headed man, he comes to conclusions which make it impossible to use her offices in good faith, if for conscience' sake he must repudiate the affirmation of the universal Christian consciousness as voiced in the Creed and in the Prayer Book, if he is going to disparage the Church and treat her voice with dishonor, it is to see what is left for the Church to do, save with reasonableness, and in all charity, to withdraw his commission to represent her, and to say: this teaching may be true or false, what is true must indeed abide, but the Church at present cannot become responsible for it, for her consciousness does not affirm it. The horror of such a trial as has just taken place is this: men who are not members of the Church at all, are summoned to

defend or prosecute—how dreadful this word in such a connection—men skilled in the law, used to court-room repartee and jest, are summoned, and all the wit and personalities, and appeal to popular prejudice which are the weapons of secular trials, are accompaniments of the solemn issue which a man's brother priests are to determine in the fear of God.

#### THOROUGHNESS, SINCERITY, LOYALTY.

What I plead for is thoroughness and sincerity and loyalty. A priest might study a phase of Church teaching for years, question, doubt, slowly arrive at conclusions, but at every stage preach only positively the truths he does not question. To be carried away by the last book one reads, to preach the last review article which chance has thrown in his hands, to tear down and not to build up, is at last to leave a parish altogether indifferent and without devotion, and after the transient interest excited by novelty, to leave the teacher a discredited man. There is no teaching so soul-satisfying, so beautiful, so inspiring, as the Catholic faith. It is a living faith to-day. The adjustment, the restatement in the form of theology must come. All we can do in this generation is to make a contribution. Let us see that we contend earnestly for it, not by mere statement, but teaching it in its relation to human need and human life. When we can do that, there will be some who will hear the teaching gladly, and they will be a leaven—some day the world will believe and adore again, but with new wonder and with a faith deeper than ever before.

#### MORAL PRINCIPLES.

Another difficulty with which we have to deal is the fact that we have to apply the moral principles taught by Christ to new conditions and with an enlarged application. The earlier dispensation gave the Ten Commandments, and they abide unshaken, but Christ gave principles which underlie and transfigure them. He told His first disciples that He had many things yet to say to them. The Holy Spirit, He declared, would take the things which were spoken and show them unto His disciples. The world cannot outgrow Him or His teaching. New conditions call only for new study of the principles He taught. Little by little the Church will see their application. Christ's Spirit and teaching so applied in time will become the light of the world. Now, a hundred years ago men were selfish and worldly as now; the struggle for wealth and place and power went on then as now, competition was the order of human society, but the application of the Christian principle to the existing conditions seemed to be clear enough, the truth as men apprehended it was universally preached; if men sinned they sinned against light.

The new order has brought new temptations and set men adrift. The intense life of to-day has intensified the struggle for the mastery. The essential cruelty and un-Christian character of the principle underlying unrestricted competition—that is unrestricted by the law, thou shalt love thy neighbor as thyself, by the principle, do unto others as you would have others do unto you, for I speak as a Christian teacher, not as a political economist or as a legislator—are revealed and understood as it was not possible to see and understand them before; and the moral teaching of the Church seems for the moment either inadequate or ineffective. But Christ covered the whole ground of human responsibility—the Light which lighteneth every man that cometh into the world, gives light by which men may see the path of life in all human affairs—not rules of conduct, but the principle which must underlie particular rules in changing circumstances.

With all the laudation of Christ common to-day, the age is unwilling to take His standard of the comparative value of that which ministers to the body and that which nourishes the soul; Christ's warnings as to the worship of wealth, the spiritual dangers of wealth, the stewardship of wealth, are not altogether welcome; Christ's insistence on the substance of all religion, and of course of revealed religion—the law and the prophets, and His own teaching that a man was to love his neighbor as himself in every circumstance and transaction of life, and that the law was of the same importance as the law to love and serve and reverence God, seems so impossible, that men grow impatient when any honest attempt is made to apply it to business or to society; Christ's insistence that His disciples are to be as he was, to have His spirit, that is to take the ground that they were not to be ministered unto but to minister, and in the great emergencies to sacrifice themselves for the common good—giving their success and independence and power—their life—a ransom to maintain honor and integrity, love and righteousness, provokes resentment.

Men must live, must keep up with the standards of the time, must make money, must have the security and power and luxury which money gives. To carry religion, discipleship, into matters involving business success were ruin. The rules of the game, as they are called, not thou shalt love thy neighbor as thyself, not any talk of ministering or giving self a ransom to redeem society or business from selfishness, greed, and unrighteousness, must determine what men can do, must do, in the conduct of affairs. It is enough that men are in all personal, individual matters honest, kind-hearted, charitable, yes—religious. It were unreasonable that as politicians, legislators, heads or directors of corporations, as men engaged in administering trusts, as business men, any man should be asked to stand by principles which the world does not recognize and on which human affairs are not organized.

So the wonder of it all—men calling themselves Christ's who resent any serious attempt to find out how far and in what way the teaching of Christ applies to the new social and business conditions, more than willing if they are not disturbed or condemned, to see the Church less and less influential in modern life, and without guidance for the perplexed or inspiration for those to whom the present condition seems intolerable. That this cannot continue I am persuaded. "I came not to bring peace on earth but a sword," says the Prince of Peace. The application of Christ's teaching must become clearer; humanly speaking, the present condition is but a stage in the social evolution; we must go on to truer and more Christian conceptions of business, of the power and responsibility of wealth; of the meaning of human life.

Whole libraries witness to the thoroughness with which the Christian Church has studied and stated the content and application of the first great commandment: thou shalt love the Lord thy God with all thy mind, and soul, and strength. If Christians are not all on the plane of obedience, all Christians receive as an ideal and more or less conscientiously try to keep this commandment; but it will be long, I fear, before the second great commandment: Thou shalt love thy neighbor as thyself, is as well understood.

We do make progress. Like the bird which forces its fledglings out of the nest, not in cruelty but that they may learn to fly, so the Lord forces the Church to face problems, circumstances compel study and controversy, the helplessness of the Church when trying to meet the necessities of a new age, is the very reason why there will be effort to understand and teach and reach the age with the application of the truth which the age must have if progress is to continue.

#### THE SERMON ON THE MOUNT.

The principles of the Sermon on the Mount, the law of justice, of service, and of love, are the only principles on which a highly wrought civilization can permanently stand.

The Church is the body of people who believe thoroughly in the teaching and spirit and method of Jesus; who are banded together to get the teaching and spirit and method of Christ known and received, and then to induce men, by power of conviction and conscience and love, to organize the world on this basis.

This is a new day for the Church, a new enthusiasm as this becomes clear and is generally voiced. The altars will not be torn down; men will not cease to worship and adore, they will not neglect the first great commandment, but the Church will come to a realization of what the second great commandment means, and live in its joy of love and sacrifice and service. About the only regret I have that I am getting old, and that the years hasten, is that while I have a growing faith, I have not the vision and energy and hope of youth, and that in my day the Church will not actually have passed into the promised land. For the Church the present is indeed as a journey in the wilderness, but the young men may live to see the beginning of the conquest.

I can imagine no wider and more inspiring field for study than the social accepts of Christianity and the application of Christ's teaching and spirit and method to all affairs and to every transaction of life. There are likely to be some mistakes, and there are likely to be some martyrs, but the Christian teaching and conscience will be the light and inspiration of the new world—a most practical thing—the received ideal and standard of all life.

#### DIFFICULTIES OF THE AGE.

There are the special difficulties of the age which we have to face: (a) The intense activity and strain of modern life, the manifold interests and distractions, the exaggerated estimate of wealth and luxury and amusement; (b) the fact that the average man does not easily adjust the faith as traditionally expressed, as he has heard it preached, as he understands it, with the current knowledge and accepted ideas and the theories of the age; (c) the fact that the Church has no clear message, no warning or guidance, no condemnation or blessing, in the social and economic affairs of life.

These indeed are the difficulties, but they indicate the line of study, the need of adjustment and teaching, of understanding and guidance. They mark out the path of progress. They indicate the triumphs Christ is yet to win, for He must reign until He has put all enemies under his feet.

One cannot in a single address cover all the sources of difficulty in our work, and I do not want to be understood as being ignorant of the real spiritual condition of the Church itself, and the need of a deepened spiritual life among our people. Perhaps our lack of prayer, of communion with Christ, of reliance on His help, has more to do with our failures and discouragements than we imagine, but I do not, though this subject is more important than we imagine, but I do not, though this subject is more important than anything I will mention, dwell upon it to-day. I wish to point out to you now two great sources of weakness in our parochial life. The first is that as a rule the body of communicants are not conscious of any purpose binding them together, make no corporate aggressive effort to accomplish anything in particular, and without a sense of responsibility for the furtherance of the Gospel. Sometimes, apparently, the whole effort of the parish is to maintain its own existence. The one question uppermost is the question of paying the bills and keeping the Church in existence. The object for which the Church exists is to extend the knowledge of the truth as it is in Jesus farther among men, to educate them in it, to give them encourage-

ment and fellowship, to draw the souls of men nearer to God in consecration and devotion. This, of course, is acknowledged, but is it the motive men have in going on vestries, that women have in working in guilds? The effort of the Church to make the kingdom of heaven come with power into the world, is left largely to the priest. On him is placed the blame if there is not a good and interesting Sunday School, an active work going on among the young people, if the congregations are not large or do not grow.

#### LAYMEN MUST BE TAUGHT.

But the priest does his work as teacher and leader, as a representative of the people. It must to a large extent be ineffective if laymen are not taught, are not led. The failure of the Church is the failure of the laity in most cases. I have known a few parishes which were very prosperous where the priest did little or nothing except hold services, but where a few laymen took hold vigorously of Christian work. There never was a parish really successful and growing where laymen did not feel responsibility, take pleasure in the work, and willingly make sacrifices to maintain it. If we are ever to have effective Sunday Schools, laymen will have to make them effective. A Brotherhood of St. Andrew is never really successful until it is the work of laymen, almost independent in initiation, plans and effort of the parish priest.

The Church will grow in almost any community if the people will take hold and in a spirit of devotion to Christ and His teaching begin an aggressive work themselves.

I have been Bishop now over seven years. In many places priests have changed, but the people have not changed. It seems to be no question as to Churchmanship, preaching ability, or even parish work—the parish remains in about the same condition for the reason that usually this one thing is lacking—a body, large or small, of people consecrated to making Christ and His teaching a power in the souls of men, and willing to make any personal sacrifice to set a good example to the young, to the indifferent, or casually interested, to train the children, to hold our youth, and to glorify God, not by life and death, but by the sacrifice of time and inclination, ease and comfort. To-day such strength and growth as we have are due, under God, to such devout laymen. If the body of laymen are once consecrated to such service and ministry, and give themselves up to making the Church a spiritual power, most of our difficulties will disappear; the laity will be surprised how much the clergy can help and stimulate when once they are sympathetic with the spiritual ends for which the Church exists; the laity will be surprised at the ability the clergy will develop for organization and leadership when once they want to be organized and anxious to be led to great usefulness in the kingdom.

#### LAYMEN'S ATTITUDE.

The attitude of too many laymen is that of the man who, talking of his rector, said, as the sufficient excuse for neglecting the worship of God and doing nothing for the kingdom, "He doesn't interest me." That a man outside should say that might cause no comment, but when a disciple of Jesus Christ confesses that he needs to be interested, what is to be done? If ever we are to make progress, it must be when the whole body of Christian people are living, loving, and active disciples of the Lord. If the parish or mission is to grow, the people must make it grow.

#### THE SUMMER MONTHS.

In this connection I cannot but speak of one thing that ought to be a matter of conscience with the laity—that is maintaining the services through the summer months. Our clergy must have vacations. Their prolonged life and efficiency in a measure depends upon some change and rest at some time during the year. Every parish and mission ought to make provision for this, but in every case some laymen ought to be found willing to read the service. In the larger parishes, a supply ought to be provided. Many of the clergy in the smaller places find such a change the very rest they need, and the expense to the parish is not great, and ought to be gladly given. If it is our duty to go to church in January and February, it is our duty to go in July and August. That there may be exceptional circumstances under which a faithful layman may be in the country and his place in church vacant, is well understood, but to desert the church during the summer for amusement is to dishonor God and sooner or later, in most cases, to end in a life without public worship. God is not mocked. Men reap spiritually what they sow. When the principle is once given up, the practice will soon be given up.

#### SUNDAY OBSERVANCE.

Now the tendencies of our day are all away from any religious observance of Sunday. Congregations will be small, but for the Church to lower its standards or its teaching, for the Church to fail to bear witness to man's duty is dreadful. Vestries are not trustees of voluntary clubs, they have a large influence in the life of the Church; they are responsible to God for the spiritual influence and the extension of the kingdom.

Vestrymen ought not to yield to the secularism of the age, to the lax practices of people who are not Christians. Even though vestrymen be not communicants, still they have voluntarily taken a spiritual work in their keeping, every consideration of honor to their trust and to God, every interest they have in the growth of the work they profess to care for and to serve, ought to lead them to maintain God's

law and the requirement of the Church against present tendencies and to hold up the high ideal of worship and man's duty all the more faithfully because the faithful are few.

Mind you I am making no war against the rest and refreshment of a Sunday in field or forest, no war against innocent Sunday recreation, but I am urging, would to God I could do it more convincingly and effectively, the duty of every man to go to God's House before he seeks his rest or recreation, and whether men will do that or not, the keeping the doors of the church open, and a priest at the altar.

#### PAROCHIAL FINANCE.

The other thing I wish to say in this connection relates to parochial finance. I am persuaded that many of the apparent failures are due to the fact that in some parishes no one can be found to give the time and energy to secure subscriptions for the support of the Church, and to see that they are collected. I know parishes where there are devout laymen, where the priest is faithful and acceptable to the people, which are in a chronic state of discouragement and discontent because of the annual deficit. The priest is harrassed, broods over the situation, feels his helplessness, becomes despondent, loses mental alertness, finds himself in a false attitude to his people. He goes on as long as he can, and then looks for a new field. An effort is again made and a new man called. Then the situation repeats itself. It has gone on for years.

On the other hand I know parishes in the diocese where vestries have taken hold of the finances with determination, where some one has been found to do this absolutely necessary work, where in a few months all has been changed. New hope and interest has come. There has been a growing appreciation of the priest, and he has done better than ever before.

#### THE CHURCH A SPIRITUAL INSTITUTION.

The Church is a spiritual institution in a world of men, subject to the laws of human nature. It has a business side to all its affairs. In this age of business knowledge and methods, there must be energy and purpose put into the care of its affairs, there must be system. I despair of bettering the situation in many cases by changing the priest. I see clearly that first interest and sacrifice must be put into business affairs by the vestries. The question as to the amount of self a treasurer will put into his work, the study he will give the situation, his willingness to take time and trouble and employ business methods is often the question of parochial success. Many of our people are giving generously, but experience shows that ordinarily the whole parish is not reached, pledges are not promptly collected, the people are not kept in touch with the actual condition of affairs, statements are not sent reminding those who pledge how they stand on the parish books.

There is sometimes a woeful lack of business ability shown in forecasting expense which must be met, and instead of facing the situation and dealing with it energetically, vestries, because the responsibility is a corporate one, do little until the situation is desperate. Yet no one expects the church to be closed or the work given up. It would make the work a pleasure, and the spiritual life of the parish would soon be deeper, if there were more wisdom and foresight and energy put into the financial management.

#### CLERICAL SALARIES.

You will not be surprised if I refer once more in this connection to the salaries paid the clergy. They are in many cases very inadequate considering the social position of the clergy and the demands made upon them. It is true that there are in every community people who live on what the priest is receiving, but such persons are not educated men, called upon to fill positions which bring them and their families constantly before the public, their homes open to visitors, themselves compelled to mingle on easy and familiar terms with people who are in each community representative, compelled to preach and so to have new books, and to do more or less travelling in connection with their duty to the Church. The cost of living has advanced, they say, some thirty per cent. People in business have made money, salaries and wages have advanced, but the clergy are receiving no more than ten years ago. This is not always due to the straightened circumstances of those who attend or support the Church.

The clergy are compelled to unnecessary sacrifices, are limited by conditions in intellectual growth, and the work itself necessarily suffers. The supply of clergy is becoming a grave question. The laity discourage their sons from seeking Holy Orders because of the apparent limitations and sacrifice involved in serving the Church. The position in the community of the priest is not as dignified as it ought to be. I beseech you, brethren, as you love the Church and her services, as you desire a cultivated and energetic ministry, that you do your best, lovingly and generously and with sacrifice, to see that the salaries of the clergy are increased as living increases. Two or three hundred dollars distributed through a congregation is not a heavy burden on the individual Christian, it means much when it affects the living of one man.

THE BIBLE is touched by the power of God, and is separated from all other literature by the fact that it contains absolute spiritual truth, and because its author, as a living person, always stands behind it.—*Bishop Brent.*

## DENIAL OF THE INCARNATION AND VIRGIN BIRTH, IS THE PROCLAMATION OF A FALSE GOSPEL

### Strong Words in the Address of the Bishop of Alabama

**M**Y word of special counsel this year must be addressed to the clerical representatives of the Church in this diocese: to the men who, having acceded to the Church's requirements for ordination, and because they have so acceded, have been ordained and sent forth to speak officially in her name, and to proclaim the truth for which she stands.

My brethren of the clergy, if I read the signs of the times correctly, we seem to have reached a stage upon the road of the Church's progress that bears its peculiar marking, and must call forth peculiar watchfulness. It is barely possible that the figure of speech is not an inaccurate one that designates our span of life as a "journey," and we as "travellers" along life's thoroughfare. The great ocean freight-bearers lift anchor in one port and sail for another. The procession is a continuous one, and yet the experience of no one vessel seems to be just the experience of another. Though unmarked on the ever track-destroying waters of the sea, the pathway is not altogether unknown. Tracings are etched upon the charts: the turning of the wheels measures out the distance: the compass points the way; and overhead hang the myriad stars—sky-peepers they are, as familiar to the mariner as sign-posts to the landsman. The same chart has been followed by unnumbered ships of the sea; and yet how varied their experience. Some, through fair weather and clear, have sped on upon waters as unruffled as the bosom of the lake that slumbers at noon-tide. Some through storm, blinding in fury, and winds that howled in discordant rage, lifting wave and bark skyward and dashing both seaward with unchained passion, have but reached the haven with life and limb. Some have sped forth to be seen no more of mortal eye: ships wrecked and lost; ships dismantled and sunk. Ah, Why and How, and When? Ask the captain of the boat, and the pilot: ask the man charged with the responsibilities of the watch-bridge. Were the soundings not taken? Was the chart not followed? Was the pointing of the compass not regarded? Ask the sailing master: but, alas, he is numbered with the innocent ones who perished when the rock was struck: he is buried with those who trusted life to faithlessness.

My brethren, the ship, and the charted pathway, and the exigency of travel are not one and the same. The ship is the ship, whether she encounters fair weather or foul. The ocean is the ocean, whether or not the keel parts her waters; and the exigency of travel will be, whether the traveller ventures into action or sleeps. If storm rages, this means more care; that is all. If the night is dark, this means greater watchfulness; that is all. If clouds shut out the starlight, this means closer study of the compass; that is all. Sad is the story if the pilot cuts loose the anchor, first distrusts and then deliberately destroys the compass; and finally places trust and confidence in a defaced chart, from which lines of direction and danger warnings have been erased by his own palsied hand, and upon which disordered fancy has marked things that might have been if other things were not.

Great responsibility rests with the pilot; he cannot play fast and loose with the compass. Great responsibility rests with the pilot; he cannot tamper with the chart. Great responsibility rests with the pilot, because he is the pilot. If he underestimates that responsibility; if he imagines he can make a better compass while on the voyage, than was made in the shops; and if he fancies his lines on the chart, traced at random, are as good and as safe to follow as the lines authority has traced—such a pilot had better have his hands lifted from the wheel, and he be delegated to the place and the privilege of ordinary passengers. Such a pilot is not a safe guide on the trackless ocean where danger lurks. If he persists in claiming the privilege of the wheel, better let such a pilot travel alone. In storm and wind: midst darkness and uncertainty and confusion; when the waters rage and the powers of this world are in upheaval, greater care is needed, not recklessness: the humility of watchfulness, not the daring of self-will. There are times when increased value is added to chart and compass, and then wisdom lingers in the lap of humility and safety is in watchfulness.

#### DAY OF UNREST.

My brethren, if I read the signs of the times correctly, this is a day of unrest. Storms that have spent their fury in the distance disturb the atmosphere about us. There is a cry for change. The old landmarks are too familiar: let us move them. The old tracings on the chart are foot-worn: let us re-write the chart—not tracing the old lines, but fashioning new ones: the compass has been used by others: let us construct a new one upon untried principles—and, better still, if on no principle at all. Clouds are rising and the air grows dark: storms threaten and night comes on apace—we shall need light, and lanterns of our own manufacture are better. "I am the Light of the world," said One. Did He say it? Did He live to say it? And if He lived, did He have a right to say it? Was He unlike other boastful men who have spoken and perished before echoes could cease? The sky grows dark—we shall need light: let us make lanterns for our use: ours are better. "Let us build a tower."

My brethren, we live in a day of unrest, and you and I are pilots—let us not forget it. "Son of Man, I have set thee a watch-

man unto the house of Israel. If the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them; he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O Son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the Word at My mouth, and warn them from Me." We are pilots, you and I. Shall we mutilate the chart: shall we destroy the compass?

#### THE BROAD CHURCH LETTER.

Some time ago a printed letter reached my desk, from which I quote these words: "We, the undersigned, clergymen and laymen of the Protestant Episcopal Church in the United States of America, beg to commend to the attention of our fellow-Churchmen, the printed letter below. . . . We feel that Churchman in America may well mark attentively so carefully prepared an expression of opinion of our Churchmen abroad, upon religious problems, whose import is felt, not more keenly in England than here. . . .

"In its main drift (the letter) is not only applicable to us, but, as we believe, is a wise and statesmanlike utterance, and its aim and purpose we endorse.

What is its aim? What is its purpose? Who are we?

Section 3 of this letter reads as follows: "Our fear lest the door of ordination should be closed to men who patiently and reverently apply historical methods to the Gospel record, and so an increasing number of men, both spiritually and intellectually qualified, should be lost to the high office of the ministry."

This letter was signed by seventy-seven persons, some clergymen and some laymen. I do not know all the signers of the letter. I know some of them. They who have signed this letter, have said to the world—though not realizing, as we believe, the import of their words: "Our fear lest the door of ordination should be closed to men who apply historical methods to the Gospel record, and so an increasing number of men both spiritually and intellectually qualified should be lost to the high office of the ministry."

And is it true that there are men in the ministry of the Church who would have the Gospel record revised; who question the fundamental verities of the birth, life, and resurrection of Jesus Christ; and still insist on claiming the Church's authority to speak officially in her name? Does not this letter mean just this thing? If not, what does it mean? And if it does not mean this, how can men bring themselves to sign a letter that comes so near to meaning this, that many are readily deceived into believing that it does mean just this and nothing more? With the vows of ordination reading as they do read, and the teachings of the Church teaching as they do teach, what man now in the ministry could have been ordained to the ministry, had he made before his ordination such a declaration as many in the Church understand this letter to contain? And if he could not have obtained ordination to the sacred ministry with such a declaration in his hands before ordination, what possible explanation upon the basis of common honesty, can be given for such a declaration in hand after ordination?

If this letter is not a possible attack upon the fundamental facts of the life of our Blessed Lord, and if this letter does not tend to loosen belief in the Incarnate Son of God, sufficient notice has been given that many so interpret the letter. If this is not its meaning, why have not the signers of the letter come out to disclaim such an intention; and to state just what the letter does mean; and for what real reason they signed the same? Your Bishop has looked in vain for such disclaimer.

But, "Our fear lest the door of ordination should be closed to men who apply historical methods to the Gospel record, and an increasing number of men both spiritually and intellectually qualified should be lost to the high office of the ministry." And is it true that there is an increasing number of men who would enter the high office of the ministry, but find themselves prevented from so doing because of certain restrictions, and certain hindrances which they have discovered—where, did you say? The letter to which reference has been made does not hesitate to answer the question. Section marked "2" mentions the New Testament as presenting certain difficulties; and section marked "3" mentions the ordination as presenting certain other difficulties.

There seems to be no difficulty in acknowledging that in some indefinite sort of way the New Testament is, or at least contains a part of God's Holy Word. This vague statement being accepted in a general sort of a way, the conclusion would seem a rational one that only such portions of the New Testament are objected to as relate particularly to our Lord's life, and are reiterated in the Creed as Articles of Faith. The restrictions then, and the hindrances, which are made responsible for the loss to the high office of the ministry of an increasing number of men otherwise spiritually and intellectually qualified are located in the Creeds and in the ordination vows.

#### ITS CONNECTION WITH ANOTHER EVENT.

Taking this letter in connection with the time of its appearance, and many other things from which it would be difficult to disconnect the letter (and if the letter is not so connected, the signers were duty bound to guard against the association), we would observe: while certain restrictions and hindrances have been discovered in connection with the Creed, no restrictions or hindrances seem to have

been discovered in the first and third statements of the Creed—The Eternal Father and the Eternal Spirit—God the Father, and God the Holy Ghost. The new discovery of restriction and hindrance, if it be new, seems to be connected with the second statement of the Creed. Then, what is the trouble? Did you say that the letter did not seem to cast a doubt upon the Divinity of Jesus Christ, His Incarnation, His Virgin Birth; or, His Resurrection? Well, then, what is the trouble? For this is the Revelation of Christ as contained in the Gospel record, and this is the second statement of the Creed regarding Him. And the ordination vows—what is the matter with them? All they require is an acceptance and promulgation of the Articles of the Creed, and a life consonant with the Truth as this Church hath received the same. And yet the fear is expressed, "lest the door of ordination should be closed to men who apply historical methods to the Gospel record, and so an increasing number of men be lost to the ministry, who are otherwise spiritually and intellectually qualified." How spiritually? How intellectually qualified? The letter gives us to understand that an increasing number of men desire to enter the ministry, and strengthen with their numbers and their talents the present forces of Church workers: and that they are prevented from so doing because of certain restrictions and hindrances. It further appears that the letter suggests that these restrictions and hindrances should be removed. What restrictions? What hindrances?

My brethren, is it true that we are wearied with the form of the compass and the unchanging pointing of the needle? And is the chart foot-worn from travel; and hand-worn from use; and eye-worn from meditation and prayer; and would we alter the lines of the old chart which marked the pathway for our fathers, and which bears the impress of the treadings of the Son of God? Have we found a newer way and a safer way—you and I who are the leaders and the guides, the bridge-men and the pilots on sea and land, while others follow our voice, risking life and limb and soul; trusting and following as sheep follow the shepherd? And are we sure that the new way is not the "broad way that leadeth to destruction?"

#### THE GOSPEL REITERATED.

Suffer, then, my brethren, a word that shall not be out of place, though spoken in the presence of the most loyal exponents of Truth and the most staunch defenders of the Faith. This word shall gather about the following well-known sentences:

Ye are My witnesses.

Make disciples of all nations.

Be instant in season, and out of season.

Contend earnestly for the Faith.

1. The first sets forth the initial appointment of the ministry, and its character.
2. The second sets forth the work of the ministry.
3. The third, the manner in which that work is to be done.
4. The fourth presents the crucial test of faithfulness of the ministry.

Jesus Christ came into this world that through Him the world might be saved. For the accomplishment of this end, Jesus Christ the Eternal Son of God became Incarnate. He was born of the Virgin Mary; He became man. Through His birth, He became subject to all that belonged to the nature of man when God first created that nature. Sin was an after act upon the part of Adam and Eve, and thus became the inheritance of all who were born of the flesh. Jesus Christ is God from all eternity, and in His Virgin Birth He added to the personality of His Godhead sinless human nature. He became Perfect Man, and, therefore, was subject, as was Adam, to pain and to temptation.

In an atmosphere of sinlessness, purity, and surrounded by the companionship of angels, walking with God, Adam yielded to temptation and fell from his sinless state; thus entailing a curse upon his descendants.

In an atmosphere of sin and impurity, surrounded by the devil, his minions and his works; in a world from which God had been ostracised, Jesus Christ resisted temptation, obeying God's law to the last jot and tittle. Having assumed human nature, that He might live its span in sinlessness even to the end, He yielded Himself a sacrifice for the sin that another had committed, and thus redeemed fallen human nature and restored to man his birthright.

In His Incarnation, Jesus Christ accomplished man's redemption. But Jesus Christ was to ascend into the heavens and place man's redeemed nature at the right hand of His Father. It became necessary that an Organism should be established, not only to hand down to the end of the world the fact of His Incarnation, but also should become the means through which man might partake of the nature and work of Christ. For this reason, when Jesus Christ had accomplished His life-work, He established His Kingdom, the Church; and instituted two sacraments: Holy Baptism, through which we are made members of Christ, the children of God, and inheritors of the Kingdom of Heaven; and Holy Communion, through which the new life begun in Baptism might be fed and nourished.

A kingdom is a kingdom; nothing more, nothing less. The king, his subjects, his government, and his officials.

The fact of the Incarnation comes first; the perpetuation of that fact, through the kingdom, follows. To deny or even to question the Virgin Birth of Jesus Christ; to deny or even to question His Incarnation, is to render without meaning the establishment of the king-

dom. The perpetuation of the kingdom after the destruction of the fact for the perpetuation of which the kingdom was established, is scarcely thinkable.

In this kingdom officers were appointed for the sole, only and definite purpose that they might be witnesses; first, witnesses to the fact of the Incarnation of Jesus Christ; and second, that they might minister the two Sacraments of Holy Baptism and Holy Communion, each of which is empty, vain, and impious, if it be not true that Jesus Christ was conceived by the Holy Ghost and born of the Virgin Mary: vain and empty and impious to him who denies or even questions the Incarnation of Jesus Christ.

Thus, my brethren, we have the reason for the establishment of the Church. It was to perpetuate the fact of the Incarnation of Jesus Christ. Thus you have the Master's declared purpose for the appointment of the ministry: namely, that He might have witnesses through all time to the fact of His Incarnation. Thus you have the work of the ministry set forth; that disciples might be made of all nations, and "That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Thus you have the manner in which the work of the ministry should be accomplished: "Be instant in season, and out of season." Thus you have the crucial test of faithfulness upon the part of the ministry: "Contend earnestly for the Faith."

You and I are witnesses; you and I are messengers; you and I are ministers; appointed under the authority of, and designated to do the work laid down by our Master. That to which we are to bear witness is the Incarnation of Jesus Christ: the message we are to deliver to the world is the Incarnation of Jesus Christ; we are to minister the Sacraments of Holy Baptism, through which mankind is adopted into the family of God; and Holy Communion, through which the children of the household feed upon the Incarnate Christ.

#### THE VIRGIN BIRTH MUST NOT BE QUESTIONED.

He who questions the Virgin Birth of our Lord has no longer a message to bear; has no longer a fact to witness; has no longer a sacrament to minister; has no longer a purpose to live. Among the official acts of the ministry, preaching has its place, and so too the reading of the Word, and the round of modern parochial duty. But all these are dependent absolutely upon the unquestioned acceptance of the prior fact of the Incarnation and Virgin Birth of Jesus Christ. If this fact be denied or questioned, your preaching is the proclamation of a false Gospel. You are no longer reading God's Word, which is true from time to eternity, but you are proclaiming the withering fancies of fallible human creation. If Jesus Christ was not born of a virgin, and if God from all eternity has not in Christ taken upon Him our nature, the Church, with all that pertains to her organization, is but a sepulchre of dead men's bones, the fit marking place of hopes that died with the men who vainly, for a span, did hope and then did die.

If the facts connected with our Lord's birth, life, suffering, death, Resurrection, and Ascension, so simply narrated in the New Testament, and reiterated in the Creed as Articles of Faith, be not true just as narrated, and be not believed just as the Church from the first has received and promulgated them, your teaching is vain; your preaching is vain; your living is vain. Your life is no more than the life of any other animal. You are born; you live your span, and you die to find the end of all things in the narrow confines of the grave. If one single statement contained in the New Testament relative to the life of Jesus Christ be true, all is true; if one such statement be false, all is false. No fact of our Lord's life stands alone; to deny one is to deny all. To question the Incarnation is to deny the Resurrection; to question His Virgin Birth is to deny His Divinity. We are His witnesses.

Midst to-day's doubt, and question, and denial, there sweeps across the ages the calm voice of the Son of God. Heed it who will: deny it who will: the voice still speaks. "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And, now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was." And the answer has come from the throne of God: "Thou art my beloved Son."

TAKE the last transient swell of pretty impatience, or of unkind criticism; things which to the unawakened conscience look so small, to the awakened conscience so large. There is not one that need have taken place. Had I been walking that moment with God, abiding that moment in Christ, drawing that moment on the sanctifying Spirit's power, I should not have lost temper, I should not have thought unkindly;—not only should I not have looked impatience, or indulged in needless severity of words. The occasion for the very feeling would have been as if it were not, because neutralized in Jesus Christ. And if that might have been true for the last five minutes, why should it not be true for the next five, for the present minute? "I can do all things," have resources for all circumstances, "in Him that strengtheneth me"—*Henri C. G. Moule*.

## ADDRESS OF THE BISHOP OF CENTRAL PENNSYLVANIA

### Sunday Observance, Theological Unrest, and Diocesan Name

#### SUNDAY OBSERVANCE.

ONE of our most highly honored and godly Bishops has recently sounded the alarm on the subject of Sunday desecration, and I should like to reinforce his words as most wholesome in these times. I hope our laity will set their faces like a flint against that tendency for the American Sunday as you and I have noted is one of the bulwarks against the inflowing tide of irreverence and ungodliness which threaten the purity of the American home. In this connection I cannot too strongly condemn the vulgarity of the Sunday evening dinner, frequent examples of which we see in our large cities among families of high social influence who ought to set a better example. The spectacle of a large number of Christian people gathering at the hour of Sunday evening service to turn the quiet and rest and spiritual refreshment of the Lord's day into a scene of secular festivity, bodes no good for our social and religious life of the people.

#### THEOLOGICAL UNREST.

There has been some restlessness and apprehension felt in some quarters because of utterances calculating to disturb our peace.

I rejoice that in this Diocese there is no need to sound any note of warning on this score, for a more loyal and devoted body of clergy, conspicuous for their allegiance to the faith, would be difficult to find anywhere. We have among us all schools of thought, wisely given hospitality in the broad and loving comprehension of the Church's Catholic fold. Nor is there among us any desire to narrow that comprehension or place any unjustifiable limitations on the free utterance of godly and consecrated men. We welcome truth and the real achievements of scholarly investigation, from whatever source they spring. At the same time we venerate the authority of the Church and regard her as the custodian and interpreter of Divine Truth as revealed, a constructive rather than a negative gospel, and of building up our people in the positive faith which leads to holiness and righteousness. It is always easier to tear down than to build up. For the hair-splitting and metaphysical distinctions and refinements of theological speculation the people care but little. They look to us to be fed and nourished on the great reassuring facts and inspirations of the Gospel of the Incarnation—the love of God as manifested in the supernatural world, the atoning death and the glorious Resurrection of Jesus Christ. This Church stands for a clear and well-defined body of faith once for all delivered to the saints, and based on certain historical facts explicitly set forth in the Creeds.

Every priest who holds office among us does so on the expressed condition and promise that he will so administer the doctrine of Christ as this Church has received the same. For the Church to tolerate as her appointed representatives those who deny the fundamental truths for which she stands, would be self-stultification. How she can be charged with persecution for simply bearing witness to her own divine deposit, it is difficult to see. There are those who say we are repressing the science and criticism of our day by insisting that men should keep their ordination vows. Science and criticism are of the greatest value, but a revision of the revealed faith hardly lies within their sphere. It is beyond and above them. Nay more, the very latest verdict of the higher criticism strangely enough yields a strong reassurance as to the credibility and genuineness of the Gospel records, which bear witness to the very supernatural truths. Let no man be disturbed as to the outcome of this passing sensation as if it was something new under the sun. For nearly two thousand years the Church has grappled with and overcome the various attacks with which she has been assailed. She has won her victories not by the repression of truth, but by the vindication of truth, and the impregnable rock of her divine revelation is destined never to be removed. To deny as has been recently done, the great supernatural verities of the Faith, is nothing new, and would never have been noticed, had not the denial come from one of the Church's trusted representatives. The issue is not one involving the Church's faith which is forever settled. It simply involves the ethical question of honor as to the right of a man who promised to defend and teach that faith being allowed to retain his place when a properly constituted court has adjudged him guilty of violating his ordination vows. In the forum of any normal conscience only one answer to that question would seem to be possible.

#### CHANGE OF NAME.

And now I wish to say a few words with reference to the name by which this diocese shall be known in the family of dioceses of the American Church. In introducing this topic, let me preface what I have to say by the remark that my utterance on the subject is for another purpose than that of precipitating discussion on the floor of this present Convention, which I do not desire. The General Convention, you will remember, gave us in 1904 permission to deal with the name of the diocese as we might see fit at any time. There is therefore no need of undue haste in the matter unless the present Convention differ with me and thinks otherwise. Still I feel that I owe it to myself and to the diocese to remind you that the

action of our last Convention in leaving the name unchanged is not to be considered final. Let me review that action. A committee was appointed by the Convention in Williamsport in 1904 to suggest a new name for our diocese after division. It is well to remember that the appointment of said committee was by unanimous vote of said Convention, and that the resolution offered by Mr. Everett Warren gave as a reason for such committee that after the proposed division, our "Present name would be a misnomer and misleading." This committee, after a year's careful work, brought in its report last year in Reading, in which it recommended that the name of Bethlehem be substituted for that of Central Pennsylvania. It based such a recommendation upon the fact that forty clergymen and thirty-four vestries had expressed their preference in writing for some change of name—a large preponderance of each recording their preference for the name proposed by the committee. This recommendation was however voted down, so the name we had before division remains. Has it become any less "a misnomer and misleading" at the present time? As our diocese territorially lies exclusively on the eastern border of our great commonwealth, whatever else it may be, it is not Central Pennsylvania. The name suggested by the committee and approved by the Bishop and a majority of clergymen and vestries is by no means the only name from which a proper selection can be made. While my own personal conviction with reference to the peculiar fitness of the name suggested by the committee remains unchanged, in fact grows stronger with time, remember we have Reading, Scranton, and Wilkesbarre, all large and growing and representative centres of population and Church life—any one of which could properly describe the diocese and would be acceptable to myself if agreed upon by the Convention with practical unanimity. I have ventured to set this subject before you in the hope that during the coming year the whole matter may be given the careful consideration it deserves at the hands of both clergy and laity in the diocese. While by no means a matter of life and death, this question is of such manifest propriety and good sense that it ought not to be left in its present and unsatisfactory and incomplete state. It took us seven years of discussion to divide the diocese, but at last, you will remember, it was brought about quickly, easily and with absolute unanimity at Williamsport. Yet on the very day before that Convention, I received several letters from dear and honored brethren, clerical and lay, imploring me not to bring the matter before the Convention then because it was doomed to defeat and the integrity of our great diocese of Central Pennsylvania ought not to be mutilated. It was not easy in view of these strong appeals, based largely on sentimental reasons, for me to persist in accomplishing what I have felt my plain duty to the diocese.

I do not suppose that there is a man among us to-day who is not thankful that division is an accomplished fact. It ought not to take us seven years more to select some appropriate name for our new territory and thus complete the work of division we set out to accomplish at Williamsport. I might add in closing that at the present rate of growth we shall be forced within ten or fifteen years to face the question of another division, setting off as a new diocese the northern portion of our present territory with its two large centres of population.

## THE VIRGIN BIRTH A SUPERNATURAL FACT

### Excerpt from the Address of the Bishop of Nebraska

THESE are days when the priest of God should recognize his awful responsibility for the eternal well-being of those to whom he ministers. He is to reprove and rebuke with all authority, whether the people will hear or whether they will forbear. He is to tell them that there is eternal punishment as well as eternal life; an immortality for the wicked as well as for the saint of God, and that a violation of the divine commands must, from the perfect character of a just God, be punished.

If ever there was needed a John the Baptist or a fearless priesthood, true to their vows and loyal to Christ, it is now. Men are not made better or more anxious for eternal life by our theological discussions and controversies, or the theories of the so-called higher critics. Philanthropy or moral virtues should be the outcome of the Christian life, its fruit, the manifestation of the converting power of the Holy Ghost. In directing the people to deeds of benevolence and honest methods in business and purity of life, as the first step in holiness, is to reverse the divine order. The answer to the question: "What shall I do to be saved?" has but one reply—"Believe on the Lord Jesus Christ," and that belief, if it has any value in the sight of God, will produce manifold fruits in holy living. Humble obedience will be the first evidence of such faith in the Saviour. All the virtues that adorn the Christian life and character are the manifestation, the outcome of our personal acceptance of the Incarnate Son of God as the only Saviour from sin and death.

But to-day we hear discordant voices even in our own communion. The Holy Scriptures plainly teach that there is "One Lord, one Faith, one Baptism." It is true, priest and people declare in the words of an Apostolic Faith a belief in God the Father who hath made us all and the world, a belief in God the Son who hath redeemed us and all mankind, a belief in God the Holy Ghost who sanctifies us and all the people of God. And yet among those who

use these ancient words as found in the Creed, there are individuals who eliminate everything supernatural in the Incarnation. If any statement or doctrine of our holy religion is clearly revealed in the inspired volume, it is the Virgin Birth of the Son of God. To question, or to deny it, is to impugn the character of the holy virgin mother. Her conversation, as recorded in the accepted Gospel, indicates that she was simply espoused to Joseph. There had been no marital relation. He knew her not until she had brought forth her first-born Son, conceived by the Holy Ghost. This is "the Faith once for all delivered to the saints."

There can be here no question of intellectual liberty. At our reception into the Church by Holy Baptism, or in coming to Confirmation, we accept the articles of the Christian faith as contained in the Apostles' Creed. When commissioned to serve in the sacred ministry of this Church, we solemnly promise to conform to the doctrine, discipline, and worship of the same.

The question for us to settle is not at all whether the Holy Scriptures and the Creed are true when they state plainly the facts of our Saviour's birth, life, death, and resurrection. These have been accepted. We have promised loyalty. This Church has declared in plan statements these facts *to be true*, and has permeated the offices of her worship with teaching from them. The clergy have vowed to teach no other doctrine but that she has set forth. It must be evident to any man, unless mentally unbalanced, that a priest who cannot conscientiously teach that which is declared to be the faith or the polity and doctrine of this Church, in its Creed and history, should abandon the altar at which he can no longer serve without perjury. Here is no room for individual interpretation. No casuistry or mental reservation can here be tolerated. Christianity is nothing but a system of morals without this supernatural fact as a foundation, and it is no better than any other ancient religion inculcating high principles of action. There have been Agnostics and Arians and Pantheists before, as there are to-day, in the Church of God. It was foretold that men would bring in damnable heresies, even denying the Lord who bought them, that is, redeemed them, but our duty as Anglo-Catholics, in the midst of blasphemous questioning and deadly unbelief, is to quit ourselves as men, holding steadfastly to the principles of the doctrine of Christ. We recognize the liberty in the Church of an ornate or simple ritual, and of individual freedom of opinion on matters upon which the Scriptures have *not spoken* or the Church has not *dogmatized*. We have our inheritance as a Church, distinct from Romanism on one side, and so-called Protestantism on the other. Let us not trifle in either direction; let us not seek for imitation of Roman methods, or be careless in our expressions of conviction or duty. Earnestly contending for the Faith, let us seek to exemplify that Faith by a holy, consistent, Christian life which is doing justly, loving mercy, and walking humbly with our God.

#### THOUGHTS FOR WHITSUN-TIDE.

IN THE wholeness of Catholicity the Church possesses each gift, each doctrine that, taken in isolation, makes, as it were, the peculiar treasure of the Separated Communions,—she possesses them, but in how many cases as treasure *hid*? Her best things, as in careful households, being too often kept as things of state, rather than used as things of daily service and delight. What does she need, however, but even like the scriptural householder, to *bring forth* out of her treasure things new and old; what does she need but to take up from the heart her ancient, true confession, "I believe in the Holy Ghost, the Lord, and Giver of life?" Has this third Divine Person been *as yet* worshipped and glorified among us together with the Father and the Son? And yet where shall we meet with a more implicit avowal of dependence upon its Mighty Agency than is found in our Liturgy? Our collects have among them but one speech and language; and this is the confession of natural weakness, joined with the reliance upon supernatural help. "O God, for as much as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord."

When I consider these inspired prayers, and remember how long they have been the life-breath of the Church, I can but compare her with the Bride in *Canticles*, who said, "I sleep, but my heart waketh." Her Lord, however, cometh that He may awake her out of sleep. We have long had Eldad and Medad prophesying in the camp, fire has broken out in strange, remote places, and all that we see within and without us leads us, with a writer of our day, to claim a revival in the Catholic Church as the world's chiefest blessing. Of this revival there are now many signs, and even if we still miss something of an inward spiritual glow, the baptism of the Holy Ghost and of fire, the very statistics of our Church are cheering.

She has lighted her candle, and begun to sweep her house diligently. Soon, perhaps, in a closer union with her Head, in a fuller communion with His earthly members, she may call in her friends and neighbors to "rejoice with her."—*Dora Greenwell*.

IN GOD alone we have a covert from the storms and a shadow from the heat of life. In our sorrows His pity revives the fainting soul; and in our prosperity and ease it is His Spirit only that can wean us from our pride and keep us low.—*Unknocvn*.

#### A PRAYER TO THE HOLY SPIRIT.

IN PREPARATION FOR THE HOLY COMMUNION.

[The following is a paraphrase of the Prayer of St. Gregory of Nereg—an Armenian monk of the ninth century—found in the Armenian Liturgy.]

Great God of love, who pourest forth  
Thy precious gifts on all,  
Thou who didst all creation make  
Hear now Thy children's call.

O Spirit from the Father sent,  
Thy blessing we entreat,  
With open arms we come to Thee  
Before Thy mercy seat.

With fear and trembling we approach  
The sacrificial board  
To offer this Oblation up  
To our eternal Lord.

With God the Father Thou art one  
In energy and might,  
The Searcher of the wondrous things  
So far removed from sight.

Through Thee has been revealed to us  
That God is One in Three,  
A three-fold Essence, trine Love,  
Throughout eternity.

By Thee the seers of old declared  
Things that were then concealed,  
In types of the Baptismal Birth  
Thy grace is now revealed.

In Thy creating power shall man  
At the last day arise—  
The first day of his heavenly life  
Renewed in human guise.

The Father's Sole-begotten Son  
On earth Thy will obeyed,  
Although very God of very God  
Before the worlds were made

The Son declared Thy boundless love,  
That Thou art God indeed,  
With the eternal Father one,  
From whom Thou dost proceed.

We now entreat with tears and sighs  
Wrung from our inmost soul,  
That Thou wouldst purge our hearts and minds,  
Renew and make us whole.

O glorious and creative Source,  
Who cleanest from all sin,  
Take up Thy presence in our hearts  
And ever dwell within.

Grant that the bright light of Thy gifts  
May never fade away,  
The incense of a holy life  
Do Thou in us portray.

Since one of the most Holy Three  
Is here our offering made  
Before Another's holy eyes  
In mystic rite displayed;

Do Thou, O Holy Spirit, come  
And make us meet to be  
Partakers of the heavenly Lamb  
Whose Blood hath made us free.

O let Thy fire purge out each sin  
And sanctify our reins  
E'en as the burning coal consumed  
The prophet's sinful stains.

So may Thy mercy be revealed  
To us the erring sons  
Of that most gracious Father, who  
Still seeks His wandering ones.

Receive me, who am one of them,  
Beneath Thy shelter blest,  
That I, so void of heavenly grace,  
May there find peace and rest.

In all may Thy pure Deity  
Be known and glorified,  
Who with the Father and the Son  
Dost evermore abide.

Thine is the pity, Thine the power,  
The might and charity,  
The glory that surpasses all  
Is Thine eternally.



# Diocesan Conventions

## CENTRAL PENNSYLVANIA.

**S**T. MARK'S CHURCH, Mauch Chunk, on May 21st and 22nd, was the place and date for the 35th annual Convention of the diocese. This interesting parish, picturesquely located in "the Switzerland of America," with its beautiful group of buildings, the noble benefaction of the late Asa Packer (founder of the Lehigh Valley R. R. System, and known far and wide for his benevolence and philanthropy), made an ideal place for such a gathering. The Convention was well attended and its business carefully transacted. The Bishop's address emphasized the urgent needs of the diocese, and laid stress upon several important diocesan matters which should be attended to at once. The old officers of the diocese were reelected, as were the Standing Committee (save that the existing vacancy was filled by the election of the Rev. A. B. Putnam of St. Mark's, Mauch Chunk). Much time was spent in readjusting the Constitution and Canons to make them conform more closely with those of General Convention. At the express request of the Bishop there was an attempt made to secure a more felicitous name for our diocese. (See Bishop's address on another page.)

A forward move was taken in the appointment of a permanent Diocesan Commission on Sunday School Institutes with the Rev. D. Mitman (chaplain of Lehigh University) at its head. As next May will witness the completion of the 20th year of Bishop Talbot in the episcopate, a representative committee with the Rev. Dr. Israel of Seranton as chairman, was appointed to prepare the diocese for the suitable observance of such an interesting anniversary. A committee to prepare a design of a Diocesan Seal was also appointed. The various reports showed our missionary and other agencies to be in a most excellent condition. The number of those confirmed is very large, and contributions also most excellent. Mr. John W. Wood of New York City was present for a part of one service and gave much valuable information in reply to questions from the floor. The people of the parish were most lavish in their hospitality. There is so much to see about Mauch Chunk, and the courtesies to delegates so numerous that it is hardly strange that the agenda of the Convention was not more extensive. The Bishop and clergy were entertained at breakfast at the rectory on Tuesday, and the whole Convention with visitors were served a bountiful luncheon at the Casino, East Mauch Chunk. In fact it may be said nothing was left undone which could add to the comfort, convenience, and pleasure of the visitors.

The crowning feature of the Convention was the Missionary Mass Meeting in the Opera House, Tuesday evening. The auditorium was crowded, while on the stage were the combined choirs of the local parishes, together with an orchestra, and the singing was most hearty. Bishop Talbot presided, and was at his best (every one in Central Pennsylvania knows what that means to make a meeting of this kind successful). The speakers were Mr. John W. Wood and Mr. George Wharton Pepper. Their addresses were exceedingly interesting and to the point. Again and again they were applauded to the echo. As the result of their words, M. T. O. are not longer meaningless initials to us. We are going to get in line in the Men's Thank Offering, at Richmond.

## CHICAGO.

**T**HE 69th annual Convention of the diocese of Chicago assembled in the Cathedral of SS. Peter and Paul on Tuesday, May 22nd. The Holy Sacrifice was offered by the Bishop of the diocese, assisted by the Rev. J. H. Edwards and Dean Fleetwood. About eighty vested priests were in the procession, a marked increase over past years.

The sermon was preached by the Rev. W. C. De Witt, D.D., Dean of the Western Theological Seminary. It was an earnest plea for the increase of candidates for holy orders, and showed the present lamentable condition. Statistics were presented which had been obtained from thirty Bishops throughout the West and Middle West.

The Convention assembled for business immediately after this service, the Bishop being in the chair. The roll call showed a very large attendance of both clerical and lay delegates, very few parishes and missions being without representation.

The Convention then elected for its secretary, the Rev. Luther Pardee, he has so faithfully served the diocese for many years.

After the announcement of the various committees, Bishop Anderson delivered his charge. On the second day of the Convention, by resolution, 15,000 copies were ordered to be printed and distributed throughout the diocese.

The report of the Board of Missions showed a very gratifying progress during the past year. Following this report, pledges were received from parishes, missions, and individuals for diocesan missionary work, which, with later additions, aggregated over \$15,000. This figure however fell short of the amount suggested by the Bishop, which was \$25,000. An earnest effort was made by the Rev. H. L. Cawthorne to bring it up to this sum, but it was unsuccessful.

The Rev. J. H. Hopkins, D.D., introduced a resolution that on Sunday next the clergy should present to their several congregations the matter of Dr. De Witt's sermon, laying before the people the appalling facts contained therein.

At this point much discussion ensued over the introduction of a resolution to permit the interest accruing from the endowment funds of the diocese to be added to the principal, instead of being applied (as at present) upon diocesan expenses. The purpose of the mover was to increase the endowment of the diocese, acting upon a desire expressed by the Bishop in his charge. Difficulties were found to exist in the use of such interest, and the motion was laid on the table.

On Wednesday the Convention assembled at 10 A. M.

An effort was made to change in the canons the words "priest in charge" to "vicar" wherever occurring, but the committee on Legislation reporting unfavorably upon it, the motion was lost.

The consideration of the "Men's Thank Offering in 1907" was introduced by the Bishop, who called upon several speakers. The Rev. H. R. Hulse of New York City, the Rev. Dr. Little, and Mr. E. P. Bailey each presented various aspects of the subject, the latter speaking strong words of approval of foreign missions. It is rare that one hears such commendation from a layman.

By resolution of the previous day, the hour from twelve to one o'clock was given over to the discussion of diocesan missions. Dean Sumner spoke of the work which is carried on by the Cathedral clergy in fifteen institutions and several weak missions. Here four priests are striving to do work which could well engage the attention of ten. The Rev. F. E. Brandt told of the need for priests in the rural districts, while the Rev. Z. B. T. Phillips described the work which Trinity parish is doing through the Rouse Memorial Institute, wherein a Sunday School of 700 is carried on. These addresses were interspersed with hymns. The success of this discussion was due entirely to the Rev. E. J. Randall, who for years has been laboring to bring it about. At the close of the hour Fr. Randall arose and expressed his thankfulness "that the Convention had for a full hour given itself over to the singing of hymns and the consideration of missions."

Immediately after the recess for lunch, the committee on Finance made its report, the chairman being the Rev. Herman Page, rector of St. Paul's parish, Hyde Park. This was not only the most interesting, but by far the most important report presented to the Convention, carrying with it some seventeen resolutions.

So cordially did the Convention accept the work of its committee that fifteen of these resolutions were adopted, two others being referred back to the committee; while the Bishop expressed his appreciation by the reappointment of the committee for the year succeeding.

The following are some of the recommendations which received the sanction of the Convention and are operative: (a) the Bishop's salary increased from \$6,000 to \$7,500; (b) an allowance to the Bishop of \$1,000 annually for travelling expenses, clerical assistance, etc.; (c) purchase of property adjoining Cathedral; (d) salary of diocesan secretary advanced to \$250 annually; (e) names of parishes failing to make report to the Convention to be read aloud at the session of Convention; (f) new parochial blanks are to be made out; (g) that diocesan accounts shall be audited by professional auditors; (h) that 15,000 copies of the Bishop's charge be printed and distributed to the parishes and missions.

A lively discussion followed the presentation of a resolution desiring the bonding of parish treasurers, but it prevailed by a large majority. The question of permitting organized missions to have some voting power was referred back to the committee to report next year.

The Sunday School Commission presented a printed report of the year's work. This Commission was continued. The committee on Church Extension reported great gains during the year past. The Bishop's Confirmations number 1,920, the largest ever in the history of the diocese. The communicants number about 25,300. The money receipts were \$671,000. Three churches have been consecrated, two rectories built, \$13,000 has been added to the endowment fund at Grace Church, and \$1,000 at the Epiphany.

Various elections followed of trustees and diocesan officers. The Rev. F. J. Hall, D.D., was continued as registrar and the Rev. Geo. B. Pratt was elected trustee of Kenyon College.

The final act of the Convention was the election of the Standing Committee, with the following result upon the first ballot: The Rev. D. S. Phillips, S.T.D., the Rev. J. H. Edwards, the Rev. P. C. Wolcott; Messrs. D. R. Brower, M.D., W. Ritchie, and G. H. Webster.

Bishop Anderson, in remarks at the close, spoke of the large attendance and said that he should look to a year of work and harmony with definite advanced steps. With the singing of the *Gloria in Excelsis* and blessing from the Bishop, the 69th Convention of the diocese of Chicago passed into history.

Bishop Osborne was present on Tuesday, as also was Judge Stiness of Rhode Island. Bishop Hare was in the Cathedral on Wednesday, but did not announce himself.

On Tuesday night a reception was given by Bishop and Mrs. Anderson to the delegates at the episcopal residence, which was largely attended.

## EAST CAROLINA.

THE 23rd annual Council of the diocese met in Christ Church, New Bern, Tuesday, May 15th, with an attendance of every white clergyman actively at work in the diocese, and one colored priest. Thirty-two delegates were reported present the first day, representing 18 parishes and 1 mission. At the later sessions some five or six other delegates came in.

At the opening service the Bishop was the celebrant of the Holy Communion, and the Conciliar sermon was by the Rev. R. W. Hogue, rector of St. James' Church, Wilmington, from the text, St. Matt. xxii. 42.

The Bishop delivered his second annual address at the afternoon session. In it he speaks of his address before the Church Congress in May, 1905, on "The Future of the American Negro," repeating "a few facts which show present tendencies and give some ground for future expectation," and then pleading for more sympathy, more encouragement, more help to be given the better class of the Negroes in their efforts towards a better, truer life; equal, if not a little more than equal, opportunities in education, in law, in politics, in business life.

Two important suggestions were made as to the policy of the diocese; first is a matter of finance, which divides itself into two parts: 1st, as to assessments on the parishes for the support of the diocese. These have not materially increased since the organization of the diocese. An increase of 20 per cent. was asked, which later the Council accepted on report of the Finance Committee. The second part of the financial suggestion was relative to the building of the Bishop's House. The last Council had appropriated \$15,000 for this purpose from the Permanent Episcopal Fund, which the trustees of the diocese did not wish to use, unless this were absolutely unavoidable. The Bishop's suggestion was to sell about one-third of the lot of land known as the episcopal residence lot, in the city of Wilmington, which would leave but a little more than one-half the amount necessary to build the house to be obtained in other ways. For this balance he suggested the appointment of a committee who should canvass the diocese for gifts and donations for this purpose. This suggestion was referred to a special committee who reported the third day.

Another suggestion was as to the meeting of future Councils, the plan proposed being the meeting for organization Saturday night; Sunday morning a great service with a specially appointed preacher; Sunday afternoon a Quiet Hour, and Sunday evening, Evening Prayer and the Bishop's address; business sessions Monday and Tuesday, if necessary.

Two amendments to the Constitution of the diocese, adopted last year, were ratified; the one as to the manner of calling special Councils, the other enabling the Council to suspend or exclude from lay representation any parish which fails year after year to comply with the lawful requirements of the Council.

The second day began with the adoption of the report of the Committee on Canons making effective the Bishop's suggestion as to the time of holding the next Council. This was followed by the Committee on the State of the Church, which gave no comparative statistics because of the failure to receive some important parochial reports, yet, reported advance and progress along the line of Church work and endeavor.

A very thorough report was made by the Committee on the State of Sunday Schools in the diocese, and a Sunday School Commission of the diocese was appointed. By resolution, this work and its importance was urged upon the laity, and especially on the men; and the General Convention was asked to give a special time and special speakers for the consideration of this work.

The Committee on General Clergy Relief also made a thorough and minute report; stating that the merger adopted last year had been carried out.

The report of the trustees of St. Mary's School, and of the University of the South, were made during the afternoon, the former showing especially fine work in the paying off in nine years the debt of \$50,000 for the purchase of the property, which was to run for twenty years. This, in addition to some \$20,000 spent in improvements and repairs, shows a work of which any board of trustees might well be proud.

The morning of the third day was devoted almost entirely to the discussion of the report of the Special Committee on the Bishop's House, which advocated the sale of about one-third of the land on which the former residence stood; but for which, immediately after the dinner recess, a substitute was adopted, retaining all the land, and authorizing the appointment of a committee to canvass the diocese to raise the funds necessary to meet the expense incurred in building the house, which sums are to be returned to the Permanent Episcopal Fund.

## KANSAS.

AT Lawrence, Kansas, the 47th annual Convention of the diocese of Kansas met May 22nd and 23d, in one of the oldest, and still one of the best, and largest stone churches of the diocese; and which has the picturesque stone chapel which was at one time the Pro-Cathedral of the first Bishop, and the oldest church structure in the diocese.

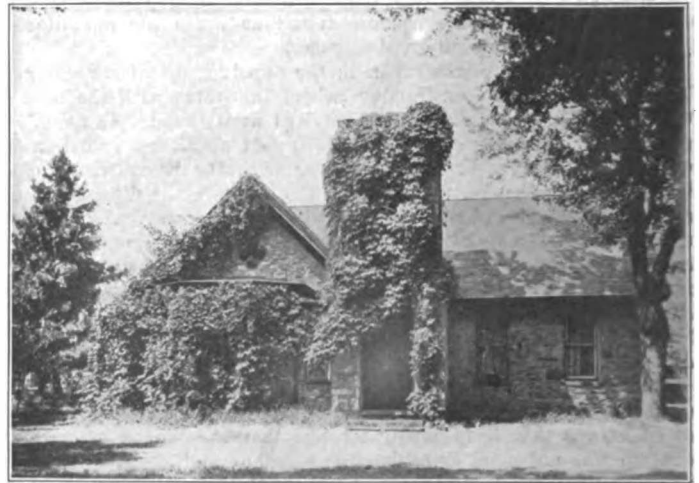
It was reported that \$5,000 had been added to the Episcopal

Endowment, making it now \$30,000. Forty-one clergy connected with the diocese, six candidates for Holy Orders, eight postulants, forty lay readers, 409 confirmations, three churches consecrated, three deacons ordained to priesthood. Sermons, lectures, and addresses of the Bishop, 148.

The College of the Sisters of Bethany had cleared expenses of the year, but a debt was being thrown upon it for repairing to cost \$3,000. Christ Hospital had done an excellent year's work. The twenty acres of ground were being beautified. It gave 5,250 days of charity. The Kansas Theological School had seventeen students. The apportionment for General Missions was nearly met, better at this date than ever before.

In his address the Bishop directed the clergy to preach special sermons on the Church's charities, Christian Education, the Divine Call to the ministry, the observance of the Lord's Day, and sins in social life, mentioning particularly the playing cards for prizes. He called attention also, to the Men's Thank Offering to be made at Richmond in 1907.

Following the Bishop's address, the Rev. Percy T. Fenn, D.D.,



TRINITY CHAPEL, LAWRENCE, BUILT IN 1858.

made an enthusiastic address on diocesan missions, an enthusiasm which was kindled in his hearers and which resulted in very liberal pledges for the ensuing year's work.

On the second day of the Convention, the following elections took place: To the Standing Committee—The Rev. Messrs. J. P. deB. Kaye, I. E. Baxter, F. N. Atkin, R. C. Talbot, Jr.; Messrs. D. W. Nellis, G. A. Rockwell, J. M. Mead, and Henry Comley. Delegates to the General Convention—The Rev. Messrs. J. P. deB. Kaye, Percy T. Fenn, D.D., Irving E. Baxter, and Francis S. White; Messrs. G. A. Rockwell, D. W. Nellis, J. M. Mead, and J. N. Macomb, Jr. To the Sixth Department Missionary Council which meets in Minneapolis, the Rev. Messrs. Irving E. Baxter, Robert Nelson Spencer, Albert Watkins, E. A. Sherrod, and George Neide; Messrs. J. W. Campion, F. E. Stimpson, J. N. Macomb, Sr., C. A. Magill, and J. M. Mead. Supplementary delegates to the General Convention—The Rev. Messrs. L. G. Morony, R. C. Talbot, Jr., John Bennett, H. M. Carr, D.D.; Messrs. F. E. Stimpson, O. B. Harcastle, H. G. Beatty, W. H. Pendleton.

Lawrence is the seat of the University of Kansas and of the Haskell Indian School. It was therefore most opportune when the rector of Trinity Church in that city, the Rev. I. E. Baxter, made an appeal for some provision to care for Church students at those institutions. It is hoped to establish a Church House such as other university cities have to meet this need. The Rev. Professor Bodine of the chair of philosophy, also spoke on the matter. A committee was appointed to take the matter under consideration.

The Convention adjourned in the late afternoon of the second day to meet in Topeka next year in May. After adjournment a committee of the University conducted the delegates to the University, visiting its famous museum and other buildings. The Convention was an especially happy one, the rector and his people having spared no pains to make it so.

The Woman's Auxiliary met coincident with the Convention and the Daughters of the King on the day following.

## KANSAS CITY.

THE 17th annual Council of the diocese of Kansas City opened in Christ Church, St. Joseph, Tuesday, May 15th, with the celebration of the Holy Eucharist, the clerical and lay delegates making their corporate Communion. The Rt. Rev. E. R. Atwill was celebrant, the Rev. John K. Dunn was epistoler, and the Rev. Robert Talbot, gospeller. Instead of a sermon, by the request of the Council last year, the Bishop read his annual address. While the address has been given in other columns of this paper, the following items taken from the statistics are of general interest: Three new churches have been built, St. Paul's (\$50,000), St. John's (\$10,000), in Kansas City, and the mission church at Aurora. Thirty-three clergy-

men are now at work in the diocese. There are several vacancies in parishes and mission stations, for which the Bishop is seeking the right men.

The following members of the Standing Committee were elected: The Rev. Robert Talbot of Kansas City and the Rev. E. H. Eckel of St. Joseph; Messrs. J. T. Harding and A. C. Stowell of Kansas City, and C. A. Kelley of St. Joseph.

About twenty-five ballots were cast in the endeavor to elect the third clerical member, but to the time of adjournment the clergy stood firm for the Rev. E. B. Woodruff of St. George's Church, Kansas City, and the laity for the Rev. T. B. Foster of Grace Church, Kansas City.

The report of St. Luke's Hospital showed much progress. A fine building at the corner of Euclid Avenue and Eleventh Street is now occupied by this institution. Twenty thousand dollars is asked by the Bishop to pay off the indebtedness.

The Board of Diocesan Missions elected is composed of the following: The Rev. Messrs. Robert Talbot, D. G. McKinnon, C. A. Weed, J. Stewart Smith, T. B. Foster, J. K. Dunn, and Messrs. J. C. Horton, C. A. Kelley, F. M. Hayward, A. D. Johnson, S. Huston, H. D. Ashley.

Tuesday night a large congregation gathered to listen to the Rev. Rufus W. Clark, D.D., field secretary of the fifth and sixth districts on General Missions; the Rev. H. R. Hulse of New York on the Men's Thanksgiving for Missions; and the Rev. J. D. Ritchey of Kansas City on the Pleas for Missionary Spirit. The two first named are travelling through the Church, and if they create the same impression everywhere, much will be accomplished.

The report of the diocesan treasurer showed that the plan of allowing 10 per cent. discount on the assessment when paid during the first thirty days of each quarter, had worked admirably, there being no need of borrowing, and having a balance for the year of \$2,500.

The Bishop, in his address, having suggested a plan of apportionment whereby \$4,300 may be raised for diocesan missions, the same was adopted by the Council.

#### WOMAN'S AUXILIARY.

Thursday the Woman's Auxiliary gathered in Christ Church at 10 o'clock for a quiet hour, listening to meditation on Missions by the Rev. J. Stewart Smith. At 11 there was a celebration of the Holy Eucharist, the Bishop being celebrant. The Rev. J. A. Schaad preached an excellent sermon on Acts i. 8.

#### LOS ANGELES.

THE annual Convention of the diocese of Los Angeles met at St. Paul's Pro-Cathedral, Los Angeles, May 16th, clergymen and laity of the diocese in full attendance. Holy Communion was celebrated at 10 o'clock in the morning, the Right Rev. Dr. Johnson, Bishop of the diocese, celebrant. Immediately following this service the organization of the Convention was effected, after which the Bishop delivered an impressive charge to the clergy and laity. Speaking of the calamity which had befallen the mother diocese of northern California, he said that the Church people of the South had expressed not only full measure of sympathy, but had opened their homes and churches, had sheltered, fed, and clothed the stricken ones, and had also given of their substance generously and liberally. Between \$5,000 and \$6,000 has passed through his hands alone for this purpose, and in addition, money and supplies in large quantities were sent direct to Bishop Nichols.

In a most felicitous manner he made acknowledgment of the endowment by the clergy and laity of a bed at the Good Samaritan Hospital in honor of his recent decennial. This endowment, made at a cost of \$5,000, is called the Bishop Johnson bed, and is placed at the disposal of the Bishop of the diocese in perpetuity. In thanking his people for their loyal support along all lines, he said that when the diocese was formed, many parishes and missions were burdened by debt, large sections were totally unprovided for, and the work languished for lack of means and laborers. At this time, all indebtedness is practically liquidated; the Good Samaritan Hospital has been placed on a solid financial basis and is doing charity work amounting to \$6,000 per annum; settlement work and other charities have been successfully inaugurated, and in view of the difficulties surmounted and the ends attained, in all due modesty, this might well be claimed as the banner diocese.

During the year last past this field has been singularly blest. The clergy are active, interested, and accomplishing effective work; confirmations greater in number than ever before, and the people loyal and in harmony with their leaders. While all this is true, yet it is also true that much remains to be done. Evangelistic opportunities not only crowd close at hand, but the field is constantly enlarging. He had traveled hundreds of miles over the vast extent of territory committed to his care, to personally ascertain the needs of the people and had found great numbers of families in isolated places unsheltered and uncared for. In Los Angeles alone, there are hundreds of families without any Church affiliations whatever. Among the obstacles in the way of evangelistic work in this city is the difficulty of procuring desirable sites for Church buildings, such is the objection to them that he has frequently been unable to purchase at any price. A disheartening feature of the work of the

clergy is that they are called to minister largely to a procession. Tourists, winter residents, health-seekers, and the foot-free comprise a very large proportion of the population, and in ministering to these, one cannot hope for material results. Although the vicissitudes are great, the conditions uncertain, and anxieties press, the call for further effort is clear, strong, and insistent, and he felt that under God, the way would be opened.

Succeeding sessions were held in the Guild Hall, St. Paul's parish house. The report of the Registrar, Rev. Henderson Judd, shows that during the twelve months ending April 30th, 1906, 154 confirmation classes were entered upon the record; total number confirmed, 714; males, 266; females, 443. Of this number 414 were confirmed in parishes of the city of Los Angeles. Youngest confirmed, a girl of eight years; oldest, a woman aged eighty-four. Source of the 714 confirmed: American Church, 431; English Church, 7; Mexican Church, 2; Methodist, 66; Presbyterian, 48; Baptist, 34; Congregationalist, 29; Roman Catholic, 21; Lutheran, 13; Universalist, Unitarian, Quaker, 2 each; Moravian, United Brethren, Campbellite, Dutch Reformed, 1 each; not given, 61.

Among the more important enactments was the amending of the canon relating to elections, so as to clearly define the position of the Convention in the matter of the use of the concurrent or joint vote. A sharp tilt resulted in the decision by a substantial majority that a legal election could be attained only by a majority vote from each body, viz., the clergy and laity, thus establishing the concurrent vote.

An important work was inaugurated in the founding, by the diocese of a home for seamen at San Pedro, the great naval station of the Southwest. At this port there is a daily average of 300 sailors, and one thousand longshoremen have permanent homes there. This worthy enterprise is in great need of funds to carry forward the work.

The report of the missionary board and the attendant discussion disclosed interesting facts as to the general situation in Southern California. Numbers of earnest, devoted men, cultured and of intellectual attainments are at work in isolated places,—remote mountain stations and on the lonely plains,—far from their fellows, who receive a bare pittance, in most cases insufficient for sustenance. Many resort to tilling the soil and other expedients in order to support life, yet without exception they are cheerfully, manfully, and uncomplainingly doing a real missionary work for the Master. The Convention pledged the sum of \$7,500 to be raised in the diocese and applied to this work, an amount entirely inadequate, but even this sum will be a burden upon the overworked and underpaid rectors of the city and close-in-parishes, who work in season and out of season to meet the ever-increasing demands upon their time, sympathy, and means. The work of the diocese of Los Angeles may well commend itself to the prosperous who would "come to the help of the Lord, to the help of the Lord against the mighty."

Following the adjournment of the Convention, Bishop and Mrs. Johnson held a reception at Kramer's on the evening of the 17th, for visiting and resident friends.

#### MISSOURI.

THE annual Convention of 1906, held this week, goes upon record as the finest in the history of the diocese. The attendance was large and enthusiasm and zeal for Church extension was felt by every member.

The Rev. E. P. Little, of Hannibal, preached the opening sermon in Christ Church Cathedral. The Bishop of the diocese officiated at the celebration of the Holy Communion, assisted by Rev. Messrs. W. A. Hatch, G. D. B. Miller, B. E. Reed, C. M. C. Mason, and the Very Rev. Carroll M. Davis.

Mr. H. H. Denison was reelected as secretary for the third year.

Thirty-eight out of the forty-four clergymen of the diocese responded to roll-call. The Bishop, in his annual address, stated that the number of confirmations, 632, was larger than it had ever been since the diocese was divided. He also noted an increase in diocesan contributions for general missions from \$1,208.35 in 1887—the first year of his incumbency, to \$5,243.71 in the last year; to say nothing of the fact that in this first year \$1,800 was received from the Board in New York, while nothing is received now. Among the activities of the Church, the children's missionary work was praised and the men were urged to support the movement for the United Thank Offering in October, 1907, at Richmond.

The gifts of the Woman's Auxiliary, amounting to \$7,074 this year, were mentioned, as well as the work of the Brotherhood of St. Andrew and St. Luke's Hospital.

Among the deaths of the year, the Bishop referred lovingly to the late Rev. Wm. Short and Rev. B. F. Newton, and closed his address with three points of practical advice. 1, That "short cuts or mutilations" in the form of worship be avoided. 2, That rectors seek candidates for Confirmation. 3, That family prayers and a blessing at the table be carried out in every Church home.

After attempts for several years to secure an Archdeacon for the diocese, the movement became assured at this Convention. The Rev. E. Duckworth, chairman of the Missionary Board, presented a budget requiring \$10,000 to be applied to the fund for an Archdeacon to missions in city institutions, diocesan missions, and Church Extension. This sum was pledged with much enthusiasm, all the par-

ishes giving generously. It was the first time, some of the delegates noted, that the phrase "Church Extension" had ever been used in connection with the missionary work of the diocese. The Missionary Board for the ensuing year was elected, the members being the Rev. Messrs. E. Duckworth, J. C. Jones, C. F. Blaisdell, J. K. Brennan, C. M. Davis, and B. E. Reed; Messrs. F. J. McMasters, E. H. Lycett, T. Ewing White, G. M. Cadogan, C. C. Curtice, W. C. Stith, S. M. Phelan, and Maj. H. M. Davis.

In an attempt to change the name of the diocese from Missouri to St. Louis, the Rev. G. D. B. Miller was defeated, but it was remarked by one of the champions of the change that "there are some defeats which are victories." The vote against it stood 45 to 43, and the mover of the change declared that in another year he believed the sentiment would be favorable. The resolution has been introduced annually for several years.

The Rev. B. E. Reed introduced a motion providing that the fund for disabled and infirm clergy be turned into the General Clergy Relief Fund. This was referred to a committee and will probably receive favorable action.

The following named persons were elected on the Standing Committee: Rev. Messrs. C. M. Davis, L. F. Potter, J. C. Jones; Messrs. J. L. Ford, T. K. Skinker, and Professor Snow of Washington University.

The management of the *Church News* was approved, after a report by Mr. C. C. Curtice, and the Rev. C. E. Remick's work as librarian received complimentary mention by the Convention.

Permission was granted to amend the canons so as to permit All Saints', the Colored Church, to buy property within 1,000 feet of the Church of the Holy Communion. The Very Rev. C. M. Davis, Dr. F. C. Ewing, and Mr. H. L. Chase were elected trustees of the University of the South.

The Convention pledged itself to pay in full the apportionment of \$5,500, as a recognition of the Bishop's twentieth anniversary. Dean Davis, Rev. E. Duckworth, and Mr. Walker Hill were appointed on a committee to see that this is done.

The Convention missionary meeting was held at the Church of the Holy Communion. The Rev. Messrs. E. Duckworth, J. C. Jones, F. M. Weddle, and Mr. S. M. Phelan were the speakers, taking respectively as their subjects: "Diocesan Missions," "Foreign Missions," "Domestic Missions," and "The Men's United Thank Offering." Evening Prayer was read by the rector, the Rev. Charles F. Blaisdell.

In commemoration of the twenty-fifth anniversary of the Woman's Auxiliary, the members pledged nearly \$700 for Bishop Funsten's Church House at Boise, Idaho. The house will be named for Bishop Tuttle, whose episcopacy in Idaho extended nearly twenty years.

The Rev. Hiram Hulse of New York spoke at the Auxiliary meeting, when pledges were made for a new church at Sullivan, Mo., and for the salary of a deaconess.

The elected officers of the Auxiliary are Mrs. E. C. Simmons, president; Miss Annie Lewis, vice-president; Mrs. T. Ewing White, treasurer; and Miss Triplett, secretary.

#### MISSIONARY DISTRICT OF NEW MEXICO.

THE annual Convocation met at Grace Church, Carlsbad, Thursday, May 10th, the Right Rev. J. M. Kendrick, D.D., presiding.

The Convocation sermon was preached by the Rev. A. G. Harrison of St. John's Church, Albuquerque.

The following appointments were made by the Bishop: Standing Committee (Council of Advice)—Rev. Henry Easter, President, El Paso, Texas; Rev. Alfred G. Harrison, Albuquerque, N. M.; Mr. Wyndham Kemp, El Paso, Texas; Mr. W. M. Driscoll, Secretary, El Paso, Texas. Examining Chaplains—Rev. H. W. Ruffner, Silver City, N. M.; Rev. Walter R. Dye, Santa Fe, N. M. Chancellor—L. Bradford Prince, Santa Fe, N. M. Registrar—Rev. Walter R. Dye, Santa Fe, N. M.

The number of Confirmations (107) reported by the Bishop in his address, was in excess of any year in the history of the District.

The Rev. Henry Easter and Mr. H. W. Galbraith were elected delegates to the District Missionary Conference and by resolution it was voted that the Board be requested to attach us to the Seventh District instead of the Eighth, as at present.

The Convocation was but sparsely attended, but this is accounted for by the distance which delegates must travel and the expense they must bear in order to reach the place of meeting. In spite of this, it was a most pleasant and inspiring meeting.

#### NEBRASKA.

THE thirty-ninth annual Council of the diocese of Nebraska was opened on May 16th, at Trinity Cathedral, Omaha. At the opening service, which was the Holy Eucharist, the Bishop Coadjutor was the celebrant, the Rev. W. F. Madeley of Japan was the epistoler, and the Rev. Canon Pattee was gospeller. The sermon was preached by the Rev. Rufus W. Clark, D.D., of Detroit, Mich., and Department Secretary of the Fifth and Sixth Missionary Departments. Immediately after the service the members of the Council assembled in the chapel of the Cathedral and organized for business. The Rev. W. H. Moor was elected secretary and at his request the Rev. J. A. Williams was appointed assistant secretary. Other officers of the diocese were elected as follows:

Treasurer, Mr. Victor B. Caldwell; Standing Committee, Rev. John Williams, Rev. A. E. Marsh, Very Rev. G. A. Beecher; Messrs. J. M. Woolworth, C. W. Lyman, and C. H. Rudge. Delegates to the Missionary Conference, the Rev. Messrs. Davidson, H. B. Smith, J. A. Williams, Wise, and Dean Beecher; Messrs. Barker, Chase, Chittenden, Smith, and Updike.

There was the usual round of business, including the reports of the Standing Committee, the Cathedral Chapter, the Secretary and Treasurer of the diocese, and the addresses of the Bishop and the Bishop Coadjutor.

In his address the Bishop Coadjutor laid particular stress on the condition of the Episcopal Endowment Fund. In introducing the subject, he said: "This is a National Catholic Church and not an aggregation of religious societies banded together by the will of a majority or in which each society is free to limit or widen its responsibilities and obligations as it may elect. And so our people recognize the authority of the Body of Christ of which they are members and from which they draw that organic strength by which the whole mass, compactly joined together in the unity of the episcopate, continue in the 'Apostles' doctrine and fellowship, in the breaking of the bread and in the prayers." And so the episcopate being of the very essence of, the *bene esse* of the Church, must be supported and maintained, not of choice and caprice but of necessity and duty. But only a Bishop whose tenure of office is a life one and who has a right to look to his diocese for his support can know of the struggles of the weaker congregations to maintain services and meet their extra-parochial obligations." The Bishop pointed out the difficulty of the small parishes becoming self-supporting on account of the ever increasing demands for extra-parochial objects. He still further pointed out that the only relief to be looked for was through a more adequate Endowment Fund. He concluded in these words: "Take our Episcopal Endowment Fund, which is about \$33,000. Is it not a fact that nearly the whole of it was raised outside the diocese by Bishop Clarkson and that only a very small portion of it came from within our own borders? Is it not a fact that our Bishop has pleaded year after year for this fund and that gifts of money have been offered through him on condition that the diocese raise an equal amount? It might as well be known, and I can very properly make the statement, that unless a more persistent effort is made than has been made in the past, the fund will show no increase until the estate of our Diocesan, at his death, returns to the fund that which the diocese has paid him since my consecration as his Coadjutor.

"Moreover it should be a matter of information that while the \$600 a year paid to our Bishop is a rightful recognition on our part of the life tenure of his sacred office, that he returns annually, by donations in many directions, for Church work and extension, more, much more, than the salary he receives from the diocese. More than this; let us remember that the Diocesan surrendered to his Coadjutor the larger part of his salary as Bishop of Nebraska and that the diocese has not been called upon to support two Bishops, as I have frequently heard it stated.

"What I am pleading for is this: The time has come, in my judgment, for action. I believe there are many earnest, energetic laymen who are ready to work and to give of their abundance for the increase of this fund. Surely there are laymen well able to give largely who will make generous donations or remember the fund in their wills, and thus help to relieve the congregations of the diocese of the burden of assessment. We should increase the fund to \$100,000 in the next ten years and there are easy practical ways by which it can be done without bearing down heavily upon anyone.

"So keenly do I feel upon this subject that I have appointed Mr. W. S. King of St. Martin's Church, South Omaha, as a special committee to suggest and take charge of a plan for increasing the fund, and I shall be pleased to have the Council recommend the appointment of a committee to cooperate with him."

At the recommendation of the Council, the following gentlemen were appointed a committee to take this matter in hand: Messrs. W. S. King, Joseph Barker, C. G. Crittenden, F. M. Castetter, R. S. Hall, and the Rev. W. H. Moor.

Notwithstanding the many changes in the clerical force of the diocese, all the reports showed a decided gain in the Church's work during the past year. At the request of the Bishop Coadjutor, the Council authorized the Board of Missions to make an assessment of \$4,000 on the parishes and missions for the support of the mission work of the diocese. This is the fourth time that the assessment plan has been followed and its success during the past three years will ever recommend its adoption in the future.

An interesting episode in this year's Council was the presentation of a gold-headed cane by Mr. J. W. Van Nostrand to Mr. C. W. Lyman, who has been treasurer of the diocese for the past fifteen years. It was with feeling of regret that the Council accepted the resignation of Mr. Lyman from the office which he has filled so acceptably for so many years, but, on the representation of the changes which have taken place in his business life and his intention of spending much of his time in travelling, nothing was left for the Council to do. However, Mr. Lyman is still a member of the Council, and of the Standing Committee of the diocese, and continues to be treasurer of the Theological Education Fund and the Aged and Infirm Clergy Fund.

On Wednesday evening the Nebraska Church Club entertained

the delegates to the Council at a banquet served at the Paxton Hotel. After a sumptuous repast, the President of the Club, Mr. Theodore L. Ringwalt, introduced the two speakers specially invited for the occasion. The Rev. Dr. Clark, secretary of the Fifth and Sixth Missionary Departments, spoke on the present needs, and, taking his cue from the discussions during Council, pointed out the great necessity of a permanent endowment for the stipends of the episcopate.

The Rev. H. R. Hulse, gave a thrilling and inspiring address on the Men's Thank Offering, of which he is a special agent. No account, other than a verbatim report, could in any way give even the slightest idea of the masterful manner in which he handled his subject. And we can only say that we are glad to know that Mr. Hulse is to spend the remainder of his time between this time and the General Convention in pleading the cause which he seems to understand so intelligently and appreciates so heartily. Before adjourning, every man present pledged his support to the Men's Thank Offering and sent his name and address to the secretary of the diocesan committee.

### SPOKANE.

THE 14th annual Convocation of the district began with the celebration of the Holy Eucharist in All Saints' Cathedral, Spokane, on Wednesday, May 16th. Dean Lockwood celebrated, the Bishop not being well. The sermon was preached by the Rev. Maurice J. Bywater, rector of North Yakima, who took for his text Gal. iii. 24: "The law was our schoolmaster to bring us to Christ." The epistoler was the Rev. O. W. Taylor of Sunnyside, and the Rev. F. M. Baum, gospeller. The new secretary is the Rev. C. P. Burnett, and his assistant, the Rev. O. W. Worthing, who was also elected registrar.

On the second day, the Bishop was much better and appeared at Convocation. He read his annual address. It showed that the district had made great progress during the year. There were 75 more confirmed this year than last; more Baptisms, more rectories, many more communicants, much valuable property added to the different parishes and missions, and more clergy, but not nearly enough. We need ten more, but need also the means to pay them.

Trinity, Spokane, sought and obtained at this Convocation, union with it as an independent parish, and there are other missions rapidly coming to this condition. These, together with the evident deepening of the spiritual growth of the district in both clergy and laity, gave the Bishop much joy and satisfaction.

The Council of Advice (Standing Committee) appointed by the Bishop consist of the Very Rev. Alfred Lockwood, Rev. W. H. Roots, Mr. George S. Brooke, Mr. H. L. Bleecker; chancellor, Hon. B. L. Sharpstein.

Committee on Canons: Rev Maurice J. Bywater, Rev. T. A. Daughters, Hon. B. L. Sharpstein, Mr. Clinton Staser.

Examining Chaplains: Rev. Andreas Bard, Rev. A. K. Smith.

The most important piece of legislation done at the Convocation was the adoption of an apportionment system (to take the place of "the Dollar Fund") which will bring in from the parishes and missions sufficient money to meet the obligations of the district, as well as to pay all the apportionment of the district to the Board of Missions.

It was moved by the Rev. M. J. Bywater, and carried unanimously, that a collection be taken once a year in each church in the district for the benefit of the Church Building Fund Commission of New York.

The Convocation was (from all accounts) the most harmonious, businesslike, satisfactory, and best attended in its history.

### BROTHERHOOD OF ST. ANDREW

#### Great Meeting at Ann Arbor

BROTHERHOOD men and boys of Michigan to the number of nearly two hundred, assembled at Ann Arbor, Saturday and Sunday, May 19th and 20th, for their state Convention. The opening service was held in Harris Hall (the parish house of St. Andrew's Church), when addresses were made by the Rt. Rev. John N. McCormick, D.D., Bishop Coadjutor of Western Michigan; and Mr. Robert H. Gardiner, president of the Brotherhood in the United States. A business meeting followed, with reports by the state secretary, Mr. H. W. Strudley of Detroit; and the travelling secretary of the district, Mr. G. H. Randall. Mr. D. P. Sullivan of Ypsilanti was appointed president of the Convention, and G. H. Randall, Convention secretary, State President Chas. E. Jameson of Ionia, being delayed in arriving.

At the Saturday afternoon conference on Junior work, some seventy-five boys were present from all parts of the state. Dr. W. Horatio Browne, director of Christ Church Junior chapter, Detroit, presided, and suggestive papers were read—"How a Junior Can Keep the Rule of Prayer," Clarence L. Borger, secretary St. Luke's Junior chapter, Kalamazoo; "How a Junior Can Keep the Rule of Service," Joseph H. Hamilton, director Grace Junior chapter, Grand Rapids; "Junior Chapter Meetings and Officers," Earl Kirby, St. John's Junior chapter, Detroit. General discussion by Messrs. Bender, Grand Rapids; Geddes, Detroit; Poelcher, Detroit; Sullivan, Ypsilanti; Scofield, Fenton; Patterson, Kalamazoo; and others.

"Work, for the Night is Coming" was sung as D. P. Sullivan

of Ypsilanti assumed the chairmanship of the conference on "Our Principles." A paper on "Prayer" was read by J. F. S. Elmhirst, director of St. John's chapter, Detroit; and Hobart P. Lewis of Grand Rapids read a paper on "Service," written by his brother, Keble D. Lewis, president of the Grand Rapids Local Assembly, who was unable to be present owing to illness in his family.

The Reversed Question Box, under the direction of State Secretary Strudley, brought out much helpful discussion. One question was, "How would you break in new members—give him hard work or easy?" There was a division of opinion on this.

After supper, at the business meeting, the following were elected state council for the ensuing year: J. F. S. Elmhirst, Detroit; H. P. Lewis, Grand Rapids; William Kerr, Grand Rapids; F. W. Allen, Detroit; Paul G. Taylor, Port Huron; D. P. Sullivan, Ypsilanti; R. D. Welsh, Ann Arbor; Joseph Leighton, Bay City; T. M. Weber, Ann Arbor; Geo. Terry, Ann Arbor. At a subsequent meeting the State Council elected the following officers of the Assembly: President, J. F. S. Elmhirst; Vice-President, Hobart P. Lewis; Secretary and Treasurer, Maxton R. Davies. A vote of thanks for hospitalities extended the Convention was tendered the rector, people, and chapter of St. Andrew's parish, also a vote of appreciation of the faithful work done by the retiring president and secretary of the State Assembly.

The Preparation Service in St. Andrew's Church brought out a fine number of men and boys, and the Rev. John Munday, rector of Grace Church, Port Huron, after the singing of a hymn, and the prayers, gave the men a heart to heart talk on service and sacrifice, and our relation to God through the Holy Eucharist, taking as his text, "Whose I am and whom I serve."

Sunday morning the main body of the church was filled with a fine gathering of men and boys for the Corporate Communion, the rector, the Rev. Dr. Henry Tatlock, being the celebrant, assisted by the Rev. Dr. Faber of Detroit, the Rev. Mr. Munday of Port Huron, and the Rev. Mr. Jocelyn of Ann Arbor.

At the annual service the large church was filled with Brotherhood men and boys, many students of the University of Michigan, and the general congregation. The service was conducted by the Rev. Dr. Tatlock, assisted by the Rev. John Munday of Port Huron. The splendid vested choir entered singing the inspiring hymn, "Ancient of days, who sittest throned in glory." Dr. Tatlock welcomed the Convention to the parish and for the benefit of strangers present explained the origin, history, purpose, and methods of the Brotherhood. The anniversary sermon was preached by the Rev. Dr. Wm. F. Faber, of St. John's, Detroit, who took as his text, "Do ye now believe?"

At the general conference at 2:30, the chairman was Alonzo P. Ewing of Detroit. Addresses were made on the general subject of The Work. Mr. Paul G. Taylor of Port Huron discussed "The Ups and Downs of Small Chapters." "Local Assemblies" was taken by Cyril Midworth, president of the Detroit Local Assembly. "Visiting and Hotel Work," Joseph Leighton, Bay City; "Bible Classes," Geo. H. Douglas, Detroit; "Hospitality Work," F. A. Patterson, Kalamazoo; "Printer's Ink in Brotherhood Work," Maxton R. Davies, Detroit.

About forty men remained for the sectional conference on College Work, President Gardiner presiding, and an interesting and profitable discussion was held.

It is doubtful if any convention of our Church ever brought together a more remarkable gathering than that which assembled in the great University Hall Sunday night. Aside from the Brotherhood men among the 3,000 persons present, were not only students of the big University, hundreds of them, but also people of the city, members of the University faculty, and hundreds of people from the other churches of Ann Arbor, these being closed that their customary worshippers might attend. St. Andrew's choir, led by the great organ, rendered the music, President Angell of the University presided, and on the platform were Dr. Tatlock of St. Andrew's, the visiting clergy of the Convention, and the pastors of other Ann Arbor churches. Dr. Tatlock read the prayers, after the singing of "Onward, Christian Soldiers." President Angell then referred pleasantly to the presence of the Brotherhood Convention in Ann Arbor, and voicing the University's welcome at that hour. "The Church's One Foundation" was sung, and the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, delivered a masterly address on "The Church and the Kingdom of God." After an anthem by the choir, Mr. Robert H. Gardiner, President of the Brotherhood in the United States, made an earnest and effective appeal for "The Kingdom of God in the World."

"Rise, crowned with light," was sung; the Bishop pronounced the Benediction, and while the great congregation was dispersing, the Brotherhood members slipped off to Harris Hall for their half hour farewell meeting, in some respects the most impressive of the Convention.

JUDGE that only necessary which God, in His eternal wisdom and love, proportions out unto us. And when thou comest hither, thou wilt come to thy rest; and as thou abidest here, thou wilt abide in thy soul's true rest, and know the preciousness of that lesson, and of whom thou art to learn it, in every state to be content.—Selected.

*Helps on the*  
**Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

**ISAIAH'S CALL AND MESSAGE.**

FOR TRINITY SUNDAY.

Catechism: I. and II., The Christian Name. Text: Rev. iv. 8; commence "Holy." Scripture: Isaiah vi. 1-8 and i. 16-20.

**F**OUR years ago our series of lessons began at the beginning of the Old Testament. Each Trinity season we have advanced, until now we come to the closing period of the Old Testament. You will remember that our last Old Testament lessons told of the unheeded warnings of Elijah and Elisha, of Amos and Hosea, and finally of the fall of the Northern Kingdom. Israel fell in 721 B. C., Samaria, its capital, having been taken by Sargon, king of Assyria. Hoshea was the last king of Israel.

Isaiah the prophet had begun his work in the Southern Kingdom some thirty years or more before the fall of Israel. The title-page of the book (i. 1) tells us that he was the son of Amoz (not Amos), and that he prophesied during the reigns of Uzziah, Jothan, Ahaz, and Hezekiah. Uzziah died about 758 B. C., and Hezekiah's reign came to an end about 697 B. C. As Isaiah lived on into the reign of Manasseh, during which reign according to tradition, he met a martyr's death, he must have ministered for over 60 years. To shorten this term, some authorities have Uzziah live until 740 B. C.

We may learn many interesting things about the condition of affairs in the kingdom of Judah at this time. The reign of Uzziah, during which Isaiah began to see his visions, was a time of great outward prosperity for the kingdom. Uzziah had been victorious over the surrounding nations; and Philistines, Arabians, and Ammonites all gave tribute to him. In II. Chron. xxvi. 7-15 may be read the account of his glorious reign and of his works of building. His name was spread abroad even to the entering in of Egypt. We know also (Isaiah i. 11-14), that the outward observance of the services and sacrifices of the Temple was not neglected. But with all this outward splendor and formal obedience, there was not a corresponding faithfulness in spiritual matters. From Isaiah i. 4-6; 21-23, it will be seen that justice and mercy were strangers in the city of Jerusalem.

The act of King Uzziah in thrusting his way into the Holy of Holies, where even the high priest was permitted to enter but once a year, reflects the temper of the time. The fact that there fell upon the king the striking judgment of the leprosy breaking out upon his forehead as he came from that Holy Presence must have given pause for a moment to all the prosperous yet sinful nation (II. Chron. xxvi. 16-22).

Into the gait and life of such a time of prosperity, there came also the voice of this prophet. In words of wonderful power and marvellous beauty Isaiah brings his hearers face to face with the true condition of things. He makes clear their treachery and unfaithfulness. He pictures to them the vision which he sees of the city desolate and destroyed because of their sins (i. 7-9). In reading his words, you must remember that he is picturing what he sees, although in a vision, and expect the use of the "prophetic present." Isaiah i. 19 proves that what he is describing as present is still future in reality. While he draws this picture of the coming judgment, he extends the promise of forgiveness and blessing if they will but repent and obey God.

From the fact that he says that he began to see his visions during the reign of Uzziah (i. 1), while the call described in chapter vi. seems to have been in the first year of Jothan's reign, and that the general arrangement of the book is chronological (vi. 1; vii. 1; xiv. 28; xx. 1; xxxvi. 1; xxxviii. 1; xxxix. 1), it is probable that this call came to him after he had delivered his first messages. Nor is there lacking a reason for this call, in that case. He had come as an ordinary prophet and delivered the warnings which their sins demanded. With such a clear perception of the wickedness of their sins as he had, he naturally expected them to forsake their sins when pointed out to them. Instead they rejected his warnings with bitter and blasphemous irony (v. 19). The prophet, after pronouncing the doom which must follow such a temper, may have felt that it

was useless to further speak out the will of the Lord. The call comes with this wonderful vision which serves the purpose of encouraging and sustaining him, and at the same time it is made clear to him (vi. 9-13) that his work is to be that most difficult one of a ministry of hardening. He is to preach the truth of God to a people who would not hear. And when the truth is not heeded, it must inevitably harden and judge. Thus at the outset the prophet is made to understand that he must preach to a people with dull hearing and closed eyes, that the end of it all will be wasted cities, desolated homes, and wasted fields.

Yet is there not one gleam of light in the prevailing gloom of his message? He is assured that though nine-tenths of the people be utterly destroyed for their wickedness, yet shall those who are righteous return. And yet more, if that returning righteous remnant prove unworthy, and decay as a tree, yet there is in this nation a Holy Seed (v. 13). It was revealed to him that the "trying" would go on until the "one seed" (Gal. iii. 16) should reveal Himself and fulfil in Himself the promise made to Abraham.

There is much of interest that may be brought out from Isaiah's account of the vision. The effect upon the prophet himself was to give him a sense of sin. He had felt such indignation against the people for their persistent sins that he had even said (ii. 9), "Pardon them not." And in chapter v. he had pronounced six "woes" against them. In the presence of the Pure and Holy One he felt that he himself was unclean, as well as dwelling with the unclean. We are reminded of the effect upon St. Peter of the words which he heard fall from the Master's lips as He taught from his loaned boat (St. Luke v. 8-11). Pardon and cleansing come to the prophet by a coal from off the altar brought to him by one of God's own messengers, and carried in the golden tongs from off the altar (Ex. xxv. 38). The seraph is but an instrument for conveying the cleansing fire.

Isaiah saw the glory fill the Temple. He heard the voices of the seraphims declare that, not the Temple only, but the whole earth is full of His glory. He saw the posts of the door move at this. This shaking points to the change in the dispensation when the old Temple shall be removed and a new and living way provided by which access to the presence of God shall be given to all the nations (Heb. x. 20).

His mission is significant. As the words are rendered, there is apt to be a misplacing of emphasis on the pronouns. The "Here I am" is the usual answer in Hebrew when called. Read "Here I am; send me." He is now sent forth as more than a prophet—an apostle as well; a King's envoy; empowered to bind and to loose in the King's name. From this time onward Isaiah stands, in a way that no other prophet did, as a living, historical type of Christ:—an anticipatory, personal, "sign":—even as his name, "the salvation of the Lord," foreshadowed that of the future Saviour.

The message given him at the time of his call has already been treated. The message given for study from chapter i. is a typical one. In these few verses is summed up: the demand for repentance and forsaking of sin; the call for deeds to prove the reality of faith and obedience; a promise of blessing for repentance; but of judgment surely determined for continued rebellion and impenitence. But even in the punishment threatened, Isaiah was aware of the underlying purpose of the chastisement. It was not, he knew, simply for the sake of punishment, but that they might be reclaimed, and at least a righteous remnant saved (i. 25-27).

SELF-PREOCCUPATION, self-broodings, self-interest, self-love—these are the reasons why you go jarring against your fellows. Turn your eyes off yourself; look up, and out! There are men, your brothers, and women, your sisters; they have needs that you can aid. Listen for their confidences; keep your heart wide open to their calls, and your hands alert for their service. Learn to give, and not to take; to drown your hungry wants in the happiness of lending yourself to fulfil the interests of those nearest or dearest. Look up and out, from this narrow, cabined self of yours, and you will jar no longer; you will fret no more, you will provoke no more; but you will find the secret of "the meekness and the gentleness of Jesus"; and the fruits of the Spirit will all bud and blossom from out of your life.—Henry Scott Holland.

THERE is indeed no conceivable limit to the riches of a soul that has once resolved, with a resolution that cannot be shaken, to be true to itself; that has really begun to live as God would have it—as Christ came to teach us how to live.—Egbert C. Smyth.

## 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.

### EFFECT ON THE LAITY.

To the Editor of *The Living Church*:

THE matter of the Rev. Dr. Crapsey and his false position, has been fully discussed by the clergy and shown up in several of our Bishops' diocesan addresses, but I do not remember to have seen much if anything on the subject from the laity.

Naturally the position assumed by Dr. Crapsey and as well by the defenders of the Faith are commented on by Churchmen on all occasions, and recently a dear friend, a most excellent Churchwoman and prominent in all our guilds, ended by saying that if such teachers were permitted to retain their office, she felt that she could not herself remain in a Church that had not the strength and moral courage to purge itself of traitors and perjurers. Although few of us could go so far as to abandon our beloved branch of the Catholic Church, yet we can fully understand and appreciate the feeling expressed.

Yours sincerely,

Minneapolis, Minn.

E. H. HOLBROOK.

### CERTAIN DISCRIMINATIONS.

To the Editor of *The Living Church*:

A VERY interesting and significant letter, written by Mr. F. Washburn, appears in your issue of May 19th—a letter which wields with considerable power an argument which is just now in great favor with the ultra-conservatives and ultra-liberals in the Church.

Mr. Washburn seems to feel that little will be gained by the silencing of those who deny the Virgin Birth so long as those remain in the exercise of teaching functions in the Church who "tell us that the Mosaic account of the Creation and the Fall of man is allegorical, legendary, and mythical; and who even question the accuracy of the New Testament books."

I am going to ask Mr. Washburn to make with me certain discriminations.

It is of course true that the Holy Scriptures are the Word of God written and that they have God the Holy Spirit for their Author as a whole and in every part.

And since this is so, the Holy Scriptures must have Divine Authority as a whole and in every part; they must have inerrancy in relation to everything which pertains to the literary purpose of the Holy Spirit and of their inspired human authors. Every part of the Holy Scriptures, however relatively unimportant and insignificant in comparison with other parts, performs infallibly that literary function which the Holy Spirit and the human authors intended that it should perform when they wrote it. There can be no error in the essential content of Holy Scripture, *i.e.*, neither the Holy Spirit nor His inspired co-workers could have fallen into error in anything which they intended to communicate to their readers or to teach. To speak after the scholastic fashion, every proposition in the Holy Scriptures is true in the *mode* in which it was intentionally set forth. Where the teaching of the Church does not enable us to determine what that *mode* was (and it enables us to do so in relatively few parts of Holy Scripture) we must try to find out by careful and prayerful use of the methods of literary-historical critical exegesis.

But I should like to ask Mr. Washburn the following questions:

1. Is he certain that God and the human authors intended to communicate to us and to teach the facts and principles pertaining to the Natural and Physical Sciences? Did they not write rather in reference to these matters according to the conceptions commonly prevailing among those for whom in the first instance the Holy Scriptures were written? As St. Thomas Aquinas said in reference to this very matter, did they not write "according to the sensible appearances of things," just as in many matters we to-day still speak according to the sensible appearances of things belonging to physical and natural phenomena, even when we are aware that our naive apprehensions are no longer to be trusted? Nay, more. Did not God

by a *kenosis* which everywhere characterizes His dealings with men condescend to the scientific, or rather unscientific, conceptions of the human authors touching physical and natural phenomena, and did not these authors employ these conceptions without the slightest intention of making their enforcement the object of their literary activity?

2. Is not the same thing true, I would ask Mr. Washburn, with reference to the facts and principles of the Science of History? Did any one of the Old Testament authors, or even of the New Testament authors so transcend the conditions of his time and circumstances as to aim at a literal and precise fidelity to the bare facts of things, a fidelity and precision which is not even now an object of solicitude to biographers and historians when they are portraying a great character for the purposes of moral, spiritual or religious edification, or when they are interpreting history for moral, spiritual, and religious ends? Would Mr. Washburn be willing to admit the truth of the language of St. Jerome, the Church's Doctor of Holy Scripture, which he used in reference to the historical narratives of the Bible: "Many things are said in the Divine Scriptures according to the opinions of the times and not as the truth of the matter contained in it"?

Mr. Washburn may ask me what has become of the divinely guaranteed historical truth of those great redemptive facts which belong to the very essence of the Church's Faith and which are the pledge to us that God has entered into human life and into human history with a redemptive purpose?

Let us take for instance one of these historical truths of the Faith which, as Mr. Washburn so justly points out in his letter, is the indispensable historical pre-supposition of the whole Gospel of Redemption, namely, the Fall of man.

It is a fact of history and a truth of the Faith that man was constituted originally in a state of favor and acceptance with God and of bodily, psychical, and spiritual integrity, from which he fell away by an act of disobedience. We scripturally verify this doctrine by an appeal to the early chapters of Genesis among other passages, and that they are so to be interpreted is guaranteed to us by the ordinary and universal teaching of the Catholic Church, whose office and function it is to interpret the Holy Scriptures. The Church of Christ guarantees for us the historical truth of the Fall of man; is Mr. Washburn sure that the Church guarantees for us the historical truth of the story which relates the conversation between the Serpent and the Woman? Does he think that it is certain that the Holy Spirit and the human author intended to set forth that story as historical? Would he not be willing to admit that the Holy Spirit and the human author may have used a current legend with mythical or allegorical features in order to enforce the great doctrine of the Fall?

Mr. Washburn may be disposed to ask me how the individual Christian is to distinguish between, on the one hand, that essential or formal content of the Holy Scriptures, which is inerrant because set forth for its own sake by the Holy Spirit and inspired men; and, on the other, that accidental or material content, not set forth for its own sake by the inspired authors but as the wrapping and involucre of the essential content—the physical basis of the divine sense of the Scriptures.

Mr. Washburn cannot fairly ask me such a question, for he is a Catholic Christian, as his letter indicates.

A Protestant, forced to rely exclusively upon private interpretation, may well stand aghast before the task of distinguishing the kernel from the husk, although it is wonderful what literary-historical criticism can accomplish when, by an intelligent effort, it places itself at the point of view and in the atmosphere of the various human authors and endeavors to ascertain their purpose and their message.

But a Catholic Christian may well be sure that the Holy Spirit, who inspired the Scriptures, divinely assists the Church of Christ to discern that inerrant sense which He Himself gave to the Scriptures, and enables that Church, in which He dwells, progressively to discriminate the literary husk from the kernel of the Divine teaching.

May I suggest to readers who are distressed by the same phenomena in the Church which have so troubled Mr. Washburn the two following books:

For those who read Latin: *De Inspiratione Sacrae Scripturae*, B. Herder & Co., St. Louis, Mo. The author is Christian Pesch, S.J. The cost is \$2.25.

A simpler work in English: *The Tradition of Holy Scripture*, by William Barry, D.D., Longman's. The price is \$1.25. St. Andrew's Rectory, Buffalo, N. Y.

RUSSELL J. WILBUR.

## PAGANISM, ANCIENT AND MODERN.

To the Editor of *The Living Church*:

THE following quotation from Salmon's *Infallibility of the Church* appears to me to invalidate the arguments in favor of invocation or comprecation of the Blessed Virgin from the practice of the early Church.

Dr. Salmon, page 36, writes: "Imagine what a comfort it must have been to a poor Roman Catholic divine who had been making a despairing struggle to refute, let us say, the Protestant assertion that the Church of the first three centuries knew nothing of the Invocation of the Blessed Virgin, to be told, that he need have no scruples in granting all that his opponents had asserted."

Dr. Newman, himself disclaiming the doctrine that the invocation of the Virgin is necessary to salvation, says (Letter to Pusey, page 111): "If it were so, there would be grave reasons for doubting of the salvation of St. Chrysostom or St. Athanasius, or of the primitive martyrs. Nay, I should like to know whether St. Augustine in all his voluminous writings invokes her once." But he holds that though "we have no proof that Athanasius himself had any special devotion to the Virgin, he laid the foundations on which that foundation was to rest."

The passage refers to Newman's doctrine of development. Surely the fathers of the English Reformation acted advisedly and in the fear of God in rejecting invocations of saints, whether of St. Mary, Joseph, martyrs, or apostles, from our Book of Common Prayer, either as superstitious or likely to lead to superstition. Who shall decide which of these two, rationalism or superstition, is the worse enemy that we have to contend with for the faith once delivered to the saints?

Are not the Prayer Book collects models for public and private prayer, and not one of them is addressed to a departed saint, asking intercession with God?

Can it be right or wise to go beyond what is distinctly revealed, and to cultivate such prayers as we have no examples of in the New Testament?

J. C. II. GALBRAITH.

## A MYSTERY EXPLAINED.

To the Editor of *The Living Church*:

IN your issue of May 12th, a correspondent calls attention to an article in the New Orleans *Picayune*, stating that a Brahmin Missionary to America had filled the pulpit of All Souls' Episcopal Church, Kansas City, Mo. (the Rev. Charles Ferguson, rector).

All Souls' is a Unitarian place of worship, so given in the K. C. Directory, which also give "Rev. Charles Ferguson, pastor First Unitarian Church." But the *Living Church Annual* prints the name of the Rev. Charles Ferguson, Kansas City, Mo., as a priest of the Church in good standing, and his name is found in the list of non-parochial clergy of the diocese of Massachusetts. The journals of that diocese for 1903 and 1904 contain his report, stating that he was officiating in St. Joseph and Kansas City, Mo.

The fact is, that for the past three years he has had charge of Unitarian congregations in the two cities named, no one in this diocese knowing that he was a priest of the Church. Some three months ago it became public, the Bishop of Massachusetts was promptly notified, he acknowledged the receipt of the letter, but up to the present time nothing has been done, so far as is known in this diocese, to put a stop to the scandal. Perhaps now that it is advertised throughout the country, some action may be taken.

J. STEWART-SMITH.

Kansas City, Mo.

IT IS VERY HELPFUL to make a habit of offering, morning by morning, the troubles of the day just beginning to our dear Lord, accepting His will in all things, especially in all little personal trials and vexations. Some persons have found great benefit from making, when first they wake, the act taught to Madame de Chantal by St. Francis de Sales, accepting "all things tolerable and intolerable" for love of Christ; then at midday, a moment's inward search to see whether there has been any voluntary slackening of submission, any deliberate opposition to God's will, any hesitation in resisting the distaste or fretfulness, the impatience or discouragement we are tempted to feel when things go contrary to our own will and likings, making a fresh resolution to go on heartily; and, at night, a quick review of the day's failures for which to ask pardon, and strength to go on better anew. Some such habit as this is a great check to that terrible hindrance of the spiritual life which, terrible though it be, is so apt to steal upon many good and earnest souls,—a complaining, grumbling, self-pitying spirit.—*H. L. Sidney Lear.*

## LITERARY

## FICTION.

*The Vine of Sidmah.* By Andrew Macphall. New York: The Macmillan Co. Price, \$1.50.

The Puritan was the vine whose plants moved over the sea. There was planted the root in Puritan New England, from which sprung many branches. This is not a great novel, but it is an interesting account of one Captain Nicholas Dexter who won that title in Cromwell's Troop 67. Captain Dexter had scarce time to make his escape with his head with numerous of his kind at Cromwell's death. Nor did he find warm welcome in Boston on landing in that little town. The stormy times of the little colony are well illustrated in the council meetings of the day, when men's lives hung on the slender thread of what manner they interpreted the Scriptures, when Quakers were anathema, when popery was worse, when no man knew to-day what the "word" would demand to-morrow. Still the hero makes his way through the fogs of the time, by uprightness and courage, and comes to his own in true heroic manner.

*The Way of the Gods.* By John Luther Long. New York: The Macmillan Co. Price, \$1.50.

After all is said, *The Way of the Gods* in Japan seems not unlike their way in America. Those that live uprightly and follow after honesty are happier than those that follow after pleasure and forget their God.

The little soldier whom Mr. Long has made his hero was a picturesque figure and his loves are pretty personalities. It is a good story and enjoyable from first to last.

*The Tower.* By Mary Tappan Wright. New York: Charles Scribner's Sons. Price, \$1.50.

This story of a college town as seen, by the author at least, through the glasses of the faculty, presents still another side of life. We commend it to those young persons under forty who are likely to sympathize wholly with the undergraduate side of life as well as to the alumnus who is years away from college halls.

*Nicanor, Teller of Tales. A Story of Roman Britain.* By C. Bryson Taylor. Chicago: A. C. McClurg & Co. Price, \$1.50.

The book is a pleasure to the eye and mind at first glimpse, with its rich borders, initials, and head-pieces, and its brilliant illustrations of the Kinnys. A most fitting container of a well-told tale. The story is one to be taken leisurely and then one will soon feel the grip of that far-away time possess him and transport him from the problem novel to days of still greater contrasts, if possible, than one can see in these stories of our own times. It is good to hark back to the old times, for the author has put the very breath and blood of the times into his book. The spell of *Varia* will charm the modern, quite as much as the new plot and picture, the divorce of to-day attempts, and we prophecy a deal more satisfactorily. *Nicanor* as a tale teller, touches the heart of things of his day, which is the same heart that feels and understands to-day.

*The Mayor of Warwick.* By Herbert M. Hopkins, Author of *The Fighting Bishop.* Boston: Houghton, Mifflin & Co. Price, \$1.50.

The Mayor of Warwick is only one of several pleasant acquaintances one will meet in the pages of Mr. Hopkins' new story. The language is a little heavy, as that of a college town may be, but most of these citizens, politicians, professors, instructors, students, daughters of professors, and others speak their lines with fervor and intelligence. The book is not great, but it will serve to pass an hour or two away.

## MISCELLANEOUS.

*Carthage of the Phoenicians in the Light of Modern Excavation.* By Mabel Moore. New York: E. P. Dutton & Co.

In popular form the writer gives an account of the results of excavations in the three great cemeteries in the neighborhood of Carthage. Excellent illustrations of the many articles found accompany the text. We are inclined to find the value of the book in the lists of the articles and the description of them, rather than in the writer's relation of her facts to religious history.

*The Development of Palestine Exploration.* Being the Ely Lectures for 1903. By Frederick Jones Bliss, Ph.D. New York: Charles Scribner's Sons.

At first thought the time would seem hardly ripe as yet for such a treatise; but lack of materials would seem to be the best of Dr. Bliss' difficulties. To be sure he has included under exploration a brief survey of the work of the classic geographers, and a somewhat detailed account of pilgrim and crusader. In modern times two names stand out of especial importance, that of the American scholar, Dr. Edward Robinson, and that of the Palestine Exploration Fund. One rises from the reading of this book with a heightened sense of the tremendous value of this society's work.



# Church Calendar.



- June 3—Whitsunday.
- " 4—Whitsun Monday.
- " 5—Whitsun Tuesday.
- " 6—Wednesday. Ember Day. Fast.
- " 8—Friday. Ember Day. Fast.
- " 9—Saturday. Ember Day. Fast.
- " 10—Trinity Sunday.
- " 11—Monday. St. Barnabas, Apostle.
- " 17—First Sunday after Trinity.
- " 24—Nativity St. John Baptist. Twenty-second Sunday after Trinity.
- " 29—Friday. St. Peter, Apostle.

## CALENDAR OF COMING EVENTS.

- June 1—West Virginia, Convention.
- " 5—Easton, Fond du Lac, Harrisburg, Conventions.
- " 6—Colorado, Delaware, Western Michigan, Conventions.
- " 12—Central New York, Connecticut, Conventions.
- " 13—North Carolina, Asheville, Salt Lake, Conventions.
- " 15—Southern Florida, Convocation.
- " 18—Montana, Convention.
- " 20—Vermont, Convention.

## Personal Mention.

The address of the Rev. JOHN C. ANDERSON is changed from Dodge City, Kan., to 2721 Forest Ave., Great Bend, Kan.

FROM June 1st to September 1st the address of the Right Rev. HENRY D. AVES, D.D., Bishop of Mexico, will be Seabrook, Texas.

AFTER June 1st, the address of the Rev. J. K. BLACK will be changed from Galveston, Texas, to San Jose, California.

THE address of the Rev. ALFORD A. BUTLER, D.D., will be Bellefonte, Pa., for the summer.

THE REV. H. ST. CLAIR HATHAWAY, formerly vicar of Epiphany Chapel, Philadelphia, Pa., is now rector of Grace Church, Lockport, N. Y. His address is 100 Genesee Street, Lockport.

THE address of the Rev. LUTHER PARDEE, Secretary of the diocese of Chicago, is changed from Chicago, Ill., to Glencoe, Ill.

## ORDINATIONS.

### DEACONS.

ALBANY.—In St. John's Church, Ogdensburg, on Thursday, May 10th, at 10 A. M., the Bishop Coadjutor of Albany ordained to the diaconate C. V. KLING, late of the Lutheran ministry, presented by the Rev. Walter C. Larom of Saranac Lake. The Rev. Mr. Kling is in charge of the mission of Bloomingdale.

In the parish house at Lake Placid, on Wednesday, May 23d, the Bishop Coadjutor ordained to the diaconate, Mr. W. H. MILLS, presented by the Rev. J. N. Marvin. Mr. Mills is in charge of the work at Fine, South Edwards, and other points in the vicinity.

### PRIESTS.

RHODE ISLAND.—The Rev. LATTI GRISWOLD, M.A., was advanced to the priesthood on Ascension Day in the Berkeley Memorial Chapel of St. Columba, Middletown, R. I., by the Right Rev. W. N. McVickar, D.D., LL.D., Bishop of Rhode Island. The candidate was presented by the Rev. Henry Morgan Stone and the sermon was preached by the Rev. Professor F. J. Kinsman, M.A., of the General Theological Seminary. The Rev. John B. Diman, the Rev. Bertal Heeney, and the Rev. Ralph B. Pomeroy assisted in the service.

## 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.

COOK.—Mrs. ANITA LEVIN COOK, only daughter of the late Martin Henry Levin and of Mrs. Emma B. Levin, and wife of the Rev. Philip Cook, assistant minister of the Church of the Incarnation, New York City, died at her home, 155 W. 58th Street, New York, May 19th, 1906. "The Lord hath need of the flowers, he said."

MACDONALD.—ROSALTA C., mother of Mrs. Harry C. Goodman wife of the Rev. H. C. GOODMAN, Clarendon, Texas, entered into Rest at the rectory, Friday evening, May 18th, in her 63d year.

## MEMORIAM.

SMITH.—Memoir of Mrs. MARY C. SMITH, widow of C. W. Smith of Nashville, Tenn., who suddenly passed away May 6th, 1906. For years she had labored in the interest of Christ Church and its flock, and when the last rites were administered to her within its walls by the Rev. F. F. Reese, there was laid to rest a friend not only to a chosen few, but to all with whom she came in contact. Every opportunity was given her for the highest culture. As a Church worker this sainted one rapidly rose to prominence, and had she been spared, her Christian deeds with lapse of time would have placed her high in the niche of fame. Hers was a character of peculiar beauty, a perfect combination of those three Christian principles, Faith, Hope, and Charity. Faith in her Maker and His promises, manifested by an ever present eagerness to draw all towards Him. Faith in her fellow man and in his power for good. Hope for God's mercy and blessing. A charity which made her life a beautiful example of self-sacrifice. Relations and friends among the clergy and laity attest their love for her and their sorrow for her untimely end; and to strangers we can best unfold her character by saying that with her many virtues she attained a purity and sanctity of life which few acquired. She whispered tender words of comfort to the distressed, soothed sorrowing hearts, dispelling gloom and inspiring hope, teaching patience and resignation. If every one to whom she ministered, were to bring a rose to her tomb, she would sleep beneath a wilderness of flowers. Among the flowers of her conservatory she plucked the most beautiful.

We feel our loving Father has taken our most beautiful flower to commune with the holy angels. Let us crown her with a garland of love composed of her innumerable good deeds and achievements for the kingdom of God, and finally let us lift our sad and tearful eyes to the "Great White Throne" in prayer invoking our Father in Heaven to crown her with an incorruptible crown. A FRIEND.

## 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.

## WANTED.

### POSITIONS WANTED.

PRIEST.—Catholic and Prayer Book Churchman, desires position as rector. Good worker, preacher, organizer. Thoroughly experienced. Now rector of thriving parish. Reason for change, climatic. Address: A. B. 2, LIVING CHURCH, Milwaukee.

REFINED LADY, good reader, musical, desires position as companion. Would travel. E. PHILSON, 1521 Valmont Street, New Orleans, La.

A 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.

## WANTED—BOARD.

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

WANTED.—Unmarried Curate for Church in large city. Salary \$500 with board, rooms, etc. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

## 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.

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.

## SUMMER RESORTS.

LICHTFIELD SPRINGS, N. Y.—Berkeley-Waltonha Hotel. The great White Sulphur Springs. E. H. PATRICK, Manager. Office, 646 Madison Ave., N. Y. Hotel will open June 20th, and accommodation can now be secured by writing Manner.

## 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 offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 251 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 Missions' 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, 231 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 them 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.

#### BISHOP OF CALIFORNIA FUND.

The following subscriptions to the "Bishop of California Fund" have been received by THE LIVING CHURCH, and the grand total acknowledged has been forwarded to Bishop Nichols:

Miss Bessie Bland, Lynn, Mass.....	\$ 1.00
C., Concord, N. H.....	1.00
A Friend, New Jersey.....	25.00
Mrs. Rich'd Walnwright, Biltmore, N. C.	5.00
Spencer W. Hinde, Burlington, Vt....	2.00
St. Michael's S. S., Anniston, Ala.....	10.00
Lydia Bailey, Romeo, Mich.....	5.00
Mr. and Mrs. John D. Keeler, Bedford City, Va. ....	1.00
F., Meriden, Conn. ....	1.00
Woman's Aux., Springfield, Mass.....	9.00

Total ...	\$ 60.00
Previously reported .....	569.08
Grand Total .....	\$629.08

#### 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.

#### BOOKS RECEIVED.

##### THE MACMILLAN CO. New York.

*The New Earth.* A Recital of the Triumphs of Modern Agriculture in America. By W. S. Harwood, author of *New Creations in Plant Life.* With Many Illustrations. Price, \$1.75 net.

*The Church Universal.* Vol. III., *The Church and the Barbarians.* Being an Outline of the History of the Church from A. D. 461 to A. D. 1003. By the Rev. William Holden Hutton, B.D., Fellow and Tutor of St. John Baptist College, Oxford, Examining Chaplain to the Bishop of Rochester.

*The Life of Animals.* The Mammals. By Ernest Ingersoll, author of *Wild Neighbors.* An *Island in the Air,* etc., etc. With Fifteen full-page Color Plates and Many Other Illustrations. Price, \$2.00 net.

##### LONGMANS, GREEN & CO. New York.

*The Problem of the Pentateuch.* An Examination of the Results of the Higher Criti-

clism. By Randolph H. McKim, LL.D., rector of the Church of the Epiphany, Washington, D. C. With a Foreword by the Dean of Canterbury. Price, \$1.00 net.

*The Example of Our Lord.* Especially for His Ministers. By the Right Rev. A. C. A. Hall, D.D., Bishop of Vermont. Price, 90 cents net.

*The Parson's Outlook.* Studies in Clerical Life and Character. By W. G. Edwards Rees. Price, \$1.60 net.

##### FLEMING H. REVELL CO. New York.

*The Forgotten Secret.* By W. J. Dawson, author of *The Makers of English Fiction, The Evangelistic Note,* etc. Price, 50 cents net.

##### THE BAKER & TAYLOR CO. New York.

*Nature's Miracles.* Familiar Talks on Science. By Elisha Gray, Ph.D., LL.D. Vol. I., *World-Building and Life, Earth, Air, and Water.*

##### D. APPLETON & CO. New York.

*The Mind and Its Education.* By George Herbert Betts, Head of Department of Psychology and Education in Cornell College.

##### JOSEPH F. WAGNER. New York.

*Pastoral Medicine.* A Handbook for the Catholic Clergy by Alexander E. Sanford, M.D. New Edition Revised and Enlarged by a Chapter on "The Moment of Death," by the Rev. Walter M. Drum, S.J., and by Chapters on "The Fifth Commandment," etc. Price, \$1.50.

##### J. B. LIPPINCOTT CO. Philadelphia.

*Consumption, Its Relation to Man and His Civilization, Its Prevention and Cure.* By John Bessner Huber, A.M., M.D., Fellow of the New York Academy of Medicine; Member of the National Association for the Study and Prevention of Tuberculosis; Visiting Physician to St. Joseph's Hospital for Consumptives; Member of the Advisory Board, the New Mexico Cottage Sanatorium, etc. Price, \$3.00 net.

*Vanity Square.* A Story of Fifth Avenue Life. By Edgar Saltus.

#### PAMPHLETS.

*The Sartour's Creed.* A Plea for Christian Unity. By Ruter William Springer, A.M., LL.M., Chaplain Artillery Corps, United States Army. Fort Washington, Md., 1905. Price, 12 cts. postpaid.

*St. Mary's School,* Knoxville, Ill. 1906-1907.

*Manual for Plain-song Eucharist and Congregational Singing.* Rev. J. M. Rich, P. O. Box 2016, New York City. Price, 20 cts.

*Catalogue of Kenyon College,* Gambler, Ohio. For the year 1905-6.

*Kenyon College. Legal Opinions on the Finding of the Coroner of Knox County on the Death of Stuart L. Pierson.*

*The American Sabbath Union.* Organized December, 1888, Incorporated 1890. Seventeenth Annual Report (Including Second Year's Report of the Present General Secretary) March 1st, 1905-1906. General Office: 203 Broadway, New York.

*Grafton Hall.* School for Young Ladies. Fond du Lac, Wis. March 1906.

THOUGH everything without fall into confusion, and though thy body be in pain and suffering, and thy soul in desolation and distress, yet let thy spirit be unmoved by it all, placid and serene, delighted in and with its God inwardly, and with His good pleasure outwardly.—*Gerhard Tersteegen.*

AS SOON as anything presents itself to your mind as a suffering, and you feel a repugnance to it, resign yourself immediately to God with respect to it; give yourself up to Him in sacrifice, and you will find that, when the cross arrives, it will not be so very burdensome, because you had disposed yourself to a willing reception of it.—*Madame Guyon.*

#### THE SERVICE OF LOVE, THOUGHTFULNESS, AND SELF-SURRENDER.

The service which rests on love and is ruled by thoughtfulness, issues in self-surrender. The impetuous vigor of early days loses its self-confidence, without losing its strength. The servant who has wrought much for his Lord has learned to trust Him. His joy is when no choice is left, his freedom is to give up his own desire. The sentence which sounds at first like a sentence of hopeless bondage, receives a new meaning. The tradition of the death of St. Peter offers a striking commentary on the thoughts which are thus suggested. On the eve of his martyrdom, as it is said, the friends of the apostle obtained the means for his escape. They pleaded the desolation of the Church. He may have remembered his deliverance by the angel from Herod's prison. And so he yielded to their prayers. The city was now left, and he was hastening along the Appian way, when the Lord met him. "Lord, whither goest Thou?" was his one eager question; and the reply followed, "I go to Rome to be crucified again for thee." Next morning the prisoner was found by the keepers in his cell; and St. Peter gained the fulfilment of the Lord's words, and followed Him even to the cross.—*Bishop Westcott.*

#### DEGREES IN GLORY.

Did He mean to tell them that the office of dispensing those glories was not His, but another's? Surely not; for the Son of Man will dispense them as the Judge at the last day. Did He mean to say that He had no authority of His own to give away the glories of heaven? Surely not; for there is given to Him authority: "All judgment is committed to Him, because He is the Son of Man." But the plain meaning was this, that they were not His to give by absolute or arbitrary right. There were certain eternal principles in the bosom of the Deity, which must guide Him in their distribution. John, the beloved, asked this favor of his Lord, but Christ's personal love to John could not place him one step above another. Personal favor had nothing to do with it, justice everything. Steps of glory are not won by favoritism, nor by arbitrary selection. "It is not Mine to give except to those for whom it is prepared of My Father." Who are they for whom the Father has prepared the special glories of the life to come? They who have borne the sharpest cross are prepared to wear the brightest crown. They who best and most steadily can drain the cup which God shall put into their hands to drink, are the spirits destined to sit on His right hand and on His left. Our Master's question was significant. They asked for honor. He demanded if they were willing to pay the price of honor: Can ye drink of My Cup?—*F. W. Robertson.*

ABIDING in Jesus is not a work that needs each moment the mind to be engaged, or the affections to be directly and actively occupied with it. It is an entrusting of one's self to the keeping of the Eternal Love, in the faith that it will abide near us, and with its holy presence watch over us and ward off the evil, even when we have to be most intently occupied with other things. And so the heart has rest and peace and joy in the consciousness of being kept when it cannot keep itself.—*Andrew Murray.*

I FEEL that goodness, and truth, and righteousness, are realities, eternal realities, and that they cannot be abstractions, or vapors floating in a spiritual atmosphere, but that they necessarily imply a living, personal Will, a good, loving, righteous God, in whose hands we are perfectly safe, and who is guiding us by un failing wisdom.—*Thomas Erskine*

# THE CHURCH AT WORK

## RECTOR FORTY YEARS.

IN COMMEMORATION of the 40th anniversary of the rectorship of the Rev. Osborne Ingle, rector of All Saints' Church, Frederick, Md., the congregation presented to him a purse of gold amounting to \$565. The presentation was made by his daughter, Mrs. J. Randall Webb, of Washington, and it was given to him while the pastor was seated at the breakfast table, on the morning of the 13th ult.

In honor of the anniversary, the church was beautifully decorated with plants and flowers.

The Rev. Mr. Ingle was called to All Saints' Church from Memorial Church, Baltimore, in May, 1866. During his long pastorate in Frederick he has become greatly beloved not only by members of his own congregation, but by people of the entire community.

At a special meeting of All Saints' Church vestry resolutions were passed and presented him, complimenting him on his long and efficient services to the church.

## THE YEAR'S WORK AT SAN JUAN.

THE YEAR ending Easter, 1906, at the Church of St. John the Baptist (Rev. Walter Mitchell, rector), while not one of unbroken success, has yet been one of such progress that those interested have felt that considerable advance has been made, so that the outlook for the coming year is very bright indeed.

The care of five congregations has made it almost impossible for thoroughgoing intensive work to be done, and the failures of the year have been in this direction. With few exceptions the people of the parish are not familiar with the ways of the Church nor with the workings of her societies, so that when left to themselves, have not achieved the best results. Fortunately the women's societies have been in competent hands, and the results have been very satisfactory; the only real failure has been in the work of the parish chapter of the Brotherhood of St. Andrew. The choir has been better than ever, and sang "The Crucifixion" on Good Friday night very creditably.

Financially, the revenues from voluntary offerings and pledges have increased more than one-third, and self-support will soon be in sight. The parish more than paid the apportionment for the whole island in one offering, and in addition, gave the Easter offering to the Board for missions; \$2,250 was raised for a pipe organ, and all but \$450 of it came from our own people. Mrs. Cochran of Yonkers and Mr. W. W. Fraizer of Philadelphia, through Bishop Hare, gave the latter amount.

The Sunday Schools have improved, both in the quality of the teachers and the character of the work done; for the first time we have enough teachers in the Spanish Sunday School. The Sunday School at St. Luke's, Puerta de Tierra, has trebled its membership since the arrival of Deaconess Weidensee, a large class of Porto Rican children having been added. This mission, composed of very poor, English-speaking blacks from the British West Indies, released the Board of Missions of all responsibility for their support last September, and at the Easter meeting, recently held, were able to report a balance in the treasury after having paid all bills, and their apportionment, and giving the Easter offering to the Board in addition. With the coming of the

Rev. Mr. Snavelly to take charge of St. Luke's, the work will now go forward as it could not when combined with St. John's, under the same minister.

Perhaps the most gratifying work has been that at the naval station among the marines. Some years ago the then Methodist minister began meetings there, but gave them up; later, the then Presbyterian minister began, but soon dropped them. We have been holding services there for nine months and the attendance for that time has averaged almost exactly 50 per cent. of the men free to attend the services. Full Evening Prayer has been used from the beginning, the men have entered into the services very heartily, singing the hymns and chants and responding in the Psalms and other parts of the service. The work has been a real pleasure and has resulted in much good.

The Porto Rican congregation at St. John's continues to increase. These services were begun last Trinity Sunday night, and have been continued ever since. The boy choir is in better shape than ever before, the same boys have been in the choir all the time, and are more interested now than ever. A class of ten was recently confirmed, five of whom were men and three women, with two half-grown girls; another class is almost ready. One of those confirmed, a very bright young man, is now preparing to study for the ministry. Another young man, whose father is German and mother from St. Croix, but who was born here and so knows the language and customs of the country like a native, is also preparing to study for orders.

Just as plans were being made for an aggressive campaign all along the line, in connection with the coming of Mr. Snavelly and with these two young pro-candidates for orders to take part in the work, Mrs. Mitchell has been ordered by her physician to leave the tropics and not to return for at least two years, so Mr. Mitchell will resign at once, and withdraw as soon as he can arrange to do so.

No one has been selected to succeed him in the rectorship as yet, but for the right kind of man it offers a fine opportunity for the very best sort of mission work, not only for the Americans living here, but among the Porto Ricans as well.

## CHRISTIANS SHOULD BE HONEST.

THAT PORTION of the address of the Bishop of Indianapolis, relating to dishonesty and greed, was referred to a committee consisting of Thomas L. Sullivan, Louis Howland, and S. G. Young, that was directed to prepare resolutions in accordance with expressions in the Bishop's address. The committee reported as follows, and the resolutions were adopted:

"Resolved, That the Council of the diocese of Indianapolis hereby commends and makes its own the words spoken by the Bishop in his annual address, in condemnation of the scandals and crimes which have of late disgraced the business world and shamed us all.

"It is sometimes said that there is no need to affirm the fundamental principles of righteousness. The answer is that as long as Christians and Churchmen violate those principles, it is the duty of the Church in her organized capacity to reaffirm and emphasize them in every possible way. If the principles of honest dealing and Christian conduct are not self-evident enough to command obedience, they are not so self-evident

as to make their promulgation a needless formality.

"We declare, therefore, that it is the business of Christians and Churchmen to be honest before they are rich; that success gained by violating the law or by swindling one's fellows is a base thing; that the greed for wealth and power which lead men into these crimes, must be checked; that the Church cannot afford to allow men to think that her silence, much less her approval can be purchased by gifts from them; and that unless the Church does take a strong stand against these sins of the rich and powerful, she will inevitably lose her weight and influence, and sink to the level of the world's life.

"Justice to the sinners as well as to herself demands that she speak plainly and courageously. It is time for judgment to begin at the house of God."

## TWO COMMENCEMENTS IN WISCONSIN.

THE SISTERS OF ST. MARY announce the services for commencement week at Kemper Hall, Kenosha, beginning on Tuesday, June 2nd. Commencement day exercises will be on Thursday, the 7th. The address will be by the Bishop of Tennessee, who has two daughters in the graduating class of sixteen young women.

The week following, the warden of Grafton Hall, Fond du Lac, gives the programme of that institution. The baccalaureate sermon will be given by the Bishop of Michigan City. The commencement day address will be given by the Bishop of Fond du Lac, on June 12th. At both of these institutions, visitors wishing to attend the exercises, are most cordially received.

## ORDINATIONS IN CUBA.

ON MAY 13th, the Fourth Sunday after Easter, there were two ordinations, and the reception of a foreign priest, in Holy Trinity Church, Havana, by the Bishop, the Rt. Rev. A. W. Knight, D.D.

Mr. José-Maria Lopez-Guillen, formerly a Presbyterian minister, was admitted to the order of deacons; the Rev. C. W. Frazer, formerly a Congregational minister, was advanced to the priesthood; and the Rev. Esteban Morrel, formerly a Jesuit priest, was admitted to the ministry of this Church. The Rev. C. B. Colmore, priest in charge of Holy Trinity Church, was the presenter of Mr. Lopez-Guillen, and the Rev. W. W. Steel presented Mr. Frazer. This is the first ordination to the priesthood we have had in Cuba.

After his formal renunciation of the errors of the Roman communion, Mr. Morrel was received into the ministry of this Church.

The sermon by the Bishop was a strong presentation of the orders of the Church, not merely from the historical standpoint and necessary for the *bene esse* of the Church, but as being absolutely necessary to the *esse*. It was also an appeal to those about to be ordained, to act upon their duty of a loving, loyal, obedience to authority, to labor with patience and unceasing perseverance among those to whom they may be sent, and to work together for the peace of Jerusalem.

Mr. Frazer, an American, speaks Spanish fluently, and will continue to work at Jesus del Monte, Havana, where he has a large school, and a congregation of Cubans.

Mr. Lopez-Guillen, in addition to Spanish, his native tongue, speaks English and

French, and has a knowledge of Latin, Greek, and Hebrew. He has charge of the very important work at Guantanamo, where he has the fine Brook orphanage and school with about 100 pupils, a large Cuban congregation, and an equally large congregation of English-speaking people, consisting of Americans, English, and a very large number of Jamaicans.

Mr. Morrel will probably open a school in the Cerro, a suburb of Havana. At present he is preaching in Spanish, on Sunday nights, to very large congregations, mostly of men, in Holy Trinity Church, Havana.

#### A COUNTRY CHURCH IN THE WEST.

CHRIST CHURCH, Winnetka, Ill., stands beside a road which has been travelled for centuries, first by the Indians on the way to and from Chicago and Green Bay, whose feet trod down the grass and bush, and made "The Pottawatamie Trail." Then came the whites, and their stage-coaches and freight-wagons widened it out into "The Green Bay Road." Then the great city grew up around the old fort and the frontier town, and Chicago became one of the capitals of the world, and its people set their homes along the lake shore for thirty miles and more, and the stage route became a great boulevard, called "The Sheridan Road."

Twenty miles from the centre of the city, on a little hill beside this road, stands Christ Church, Winnetka. Forty years ago the stage road ran through the farm of John Garland, a sturdy English settler. When his wife died, he deeded a bit of a field to the Bishop of Illinois, reserving to his family the right to bury their dead there, and built

thereon a frame church, and set in the wall a marble tablet, dedicating it to the glory of God and in memory of her.

Here the little group of Church people worked and worshipped, with many ebbs and flows of interest and success, until 1898,

bought, a memorial guild house and chapel were built, and the congregation was considering the building of a new church when a great calamity fell upon them. The Iroquois Theatre fire, on December 30, 1903, destroyed the lives of seven members of the



CHRIST CHURCH, WINNETKA, ILL.

when the Rev. Henry Grattan Moore, B.D., after a fine work in the slums of the city, was sent by the Bishop to take charge of the mission at Winnetka. The village was growing fast, and under his faithful ministrations the mission grew also. A rectory was

parish and brought desolation to three households. The saddest case was that of Mrs. Emilie Hoyt Fox and her three children. She was a beautiful and devout woman, a teacher in the Sunday School and interested in all the work of the mission. The family was practically annihilated. Realizing her deep interest in the mission, her parents, Mr. and Mrs. William M. Hoyt, decided to erect a memorial to her and her children in the form of a new parish church.

Mr. William A. Otis of Chicago was selected as architect and designed not only the structure, but the furniture, chancel fittings, altar, reredos, and memorial tablet. The beautiful chancel window, done by the Church Glass and Decorating Company of New York, was erected by the brothers of Mrs. Fox. One of the features of the church is the memorial altar piece, "The Light of the World," by Karl Termöhlin. The building is approximately 100 feet in length by about 30 feet in width inside, and is especially characterized by simplicity of general line and perfection of construction.

The style is the late Gothic, as it was employed in the smaller country churches of England towards the close of the so-called "perpendicular" period.

This type has been followed with extreme care by the architect, whose studies and researches abroad, supplemented by work as special lecturer on the History of Architecture at the Art Institute of Chicago, seem to have particularly fitted him for exceptional historical accuracy on the lines of old ecclesiastical work. The delicate perpendicular tracery of the two large, stone-mullioned windows gives the keynote of the ornamental work throughout; and the same refined lines as in these windows occur in the simple reredos, in the screen of organ, in the paneling around memorial tablets, at the ends of choir stalls, etc. The entire building is noticeable, not merely for the absence of discordant features, but for the refined and delicate harmony of proportion, outline, detail, and color. All of these combined naturally produce a most satisfactory effect, and that without the visitor exactly realizing why, since it is evidently not due to exceptionally fine material, when the stone and wood are all those most common in the locality.

The floors (except under seats and stalls) are of imported Welsh quarries, of a rich red tone, adding materially not only to the



CHRIST CHURCH, WINNETKA, ILL.

structural solidity, but equally to the artistic effect.

The cost of the building proper, erected by Mr. and Mrs. Hoyt, was practically \$30,000, but the organ, church furnishings, memorial windows, iron gates, and many other beautiful memorials, bring the total, as the building now stands, completed and occupied, close to \$42,000.

This exquisite church, builded to last a thousand years, stands among the graves in a lovely churchyard filled with trees and green things. It is separated from the thoroughfare of the centuries by walls, but the lych-gate and other wide openings invite all passers-by to come in and rest and pray. The door stands open all day long, and bears testimony that "The Mother Church of the English-speaking Peoples" is indeed a Mother.

**BERKELEY DIVINITY SCHOOL.**

THE PROGRAMME for the 50th annual meeting of the Alumni Association, and 52nd annual ordination is as follows:

On Tuesday, June 5th, the alumni will meet in the library to robe for the annual service, which will be held in the chapel of St. Luke at 7:30 p. m. White stoles will be worn. The sermon will be preached by the Very Rev. Charles Ewell Craik, D.D., of the class of 1877; after which certificates of graduation will be presented, and degrees conferred. The offering will be for the Fraternal Fund of the association. The alumni reunion will be held in the library after the service. It is planned to have an informal fraternal conference on the ideals, work, and needs of the school; this will be opened by some of the alumni, who have promised to speak.

Wednesday, June 6th, the Holy Communion will be celebrated in the chapel of St. Luke at 7 a. m., and Morning Prayer will be said at 8:30 o'clock. The Alumni Association will hold its annual business meeting in the library at 9 o'clock. The ordination will be held in the Church of the Holy Trinity at 11 o'clock, and the clergy will assemble in the chapel of the church at 10:30 to robe for the service. The sermon will be preached by the Rev. William M. Grosvenor, D.D., of the class of 1888. After the service, luncheon will be provided in the Jarvis House for the alumni and other visitors.

The Dean will hold a reception for the alumni and other visitors in the library from four to six o'clock.

**TRANSFERENCE OF ECCLESIASTICAL JURISDICTION.**

THE BISHOP of Honduras has written a letter to Bishop Montgomery, secretary of the "Society for the Propagation of the Gospel in Foreign Parts," London, showing the agreement between himself and the American Church in reference to the jurisdiction in the Canal Zone. The Bishop has very kindly furnished us a copy of the letter, which we give herewith, in full:

"BISHOP'S HOUSE,  
"BELIZE, April 19, 1906.

"My Dear Bishop Montgomery:

"I have the pleasure of informing you, and through you the Standing Committee of the S. P. G., that the concordat between the Archbishop of the West Indies and myself on the one hand, and the authorities of the Episcopal Church of America on the other, relating to the transference of our ecclesiastical jurisdiction on the Isthmus of Panama to the Episcopal Church of America has been signed by the Archbishop of the West Indies, the Presiding Bishop of the Episcopal Church of America, and myself, and that consequently this transference of

the ecclesiastical jurisdiction is now an accomplished fact.

"This action of the Church of England in my diocese has the approval of my diocesan Synod, of the Provincial Synod of the West Indies, and also I am rejoiced to say the cordial approval of his Grace the Archbishop of Canterbury. As a matter of courtesy I submitted all the proposed arrangements to his Grace, and it was a great strength to me to be assured of his sympathy and approval.

"The transference of such an important part of my diocese to another Church was to me no light matter. I am most happy to be able to say that the authorities of the Episcopal Church of America are in the fullest sympathy with the former work of our Church in the zone of the canal, and have most courteously asked me to give my spiritual supervision to the work of their Church on the Isthmus of Panama. They have also arranged that the future clergy in this district are to be nominated by the Board of Missions of the Episcopal Church of America and are to hold my license, they and all the catechists are to be under my direct superintendence, and I shall have the pleasure of forwarding the reports I receive from them, and my notes thereon to the Bishop of Washington who, in this case, has most kindly undertaken to act for the Episcopal Church of America.

From the friendly and courteous manner in which this concordat has been drawn up and adopted I feel sure that it will form an additional link to bind the Churches of America and England together and to cement more firmly our full and happy spiritual communion.

"Believe me to be.

"Yours faithfully,

"G. ALBERT HONDURAS.

"The Rt. Rev. Bishop Montgomery, D.D.,  
Secretary to the S. P. G., London."

**DETAILS OF WORK IN CUBA.**

IN THE Province of Camaquay, the Rev. C. M. Sturges is maintaining services regularly at four points: La Gloria, Ceballos, and Bartle. With the exception of some beginnings at the two places first mentioned, the ministrations are entirely in the Spanish tongue, because there has been a steady stream of immigration to this Province, from the United States and Canada, for some years past—a stream that seems to increase in volume every year.

La Gloria was the first colony. It was started about six years ago in the fertile but almost inaccessible tract of land lying between the Cubitas mountains and the Atlantic ocean. Going west from Nuevitas, inside the cayos, in small sail-boats, the colonists landed at what is called Port Viaro, which is only a wharf and a palm-covered warehouse, and made their way into the thick forest four miles from the sea. Here they literally cut out their own town from the woods; and a woods in Cuba means a dense tangle of trees, vines, and bushes, so thick that a bird can hardly make its way through it. Forty-five miles from a deep-water port and the railroad at Nuevitas, and almost equally distant from Camaquay, which can only be reached directly by traversing, on foot or horseback, a road that is unspeakably bad, the brave people of La Gloria have found themselves badly handicapped in their struggle for life, by the labor and expense involved in obtaining supplies, and the difficulty of transporting their products to market. But they have gone bravely on, and now they have a prosperous village of at least 600 inhabitants, in which perhaps 600 more people are interested as property owners and prospective inhabitants. Here are the best pineapples in the island, and oranges, grape-fruit, and all kinds of

tropical fruits equal to any. The little town waits with hope for better means of ingress and egress, which are promised in the near future.

Here, two or three years ago, the Rev. A. T. Sharp found a few Churchmen, whom he organized into a mission, leaving it in the care of Judge H. W. O. Magary, who in former years was well known in the Church in Florida. This mission has gone on, not growing much, for there has been but little for it to grow upon, but holding its own. The service has been held every Sunday in a little "shack" built of poles, covered with palm leaves, which the owner kindly lent to the mission. It has been almost exclusively a layman's work. Besides the visit of Mr. Sharp, one from Bishop Van Buren, one from Bishop Knight, accompanied by Mr. Mayer, and four Sundays spent there by Mr. Sturges, comprise the sum total of the help by the clergy. It has been impossible to do more for La Gloria under existing circumstances, because an effective visit there involves a week's time, fifteen or more hours in the saddle, or anywhere from twenty-four to fifty hours in an open sail-boat. Notwithstanding the fact that services are held at the same hour in the chapel of the Methodists, who have a mission here, the little "shack," at the last visit of Mr. Sturges, was more than filled with a congregation consisting largely of men.

But the mission is looking forward to having in a short time a neat and comfortable church, made possible by the generous gifts of a few Churchmen in the United States. The contract has been let for a building 20x45 feet, to be built according to plans and specifications prepared by Mr. Sturges. It is to be finished by July 15th. Among the many needs of this mission, is that of a Communion service. Possibly some society may be moved to give one.

Ceballos and Bartle are two colonies, the former of people from the United States, the latter chiefly of Canadians. The former is three years old, the latter not yet one year. Ceballos is about seventy miles west of Camaquay, situated in the midst of rich red lands, in which all sorts of citrus fruits grow with wonderful rapidity. Here the company has built one of the finest hotels in Cuba, and is just finishing the installment of an ice factory, and an electric light and power plant. Everything has been well done by the company, and the village presents a most attractive appearance. But, so far, the actual year-round resident English-speaking population is small, although several hundred Cubans have made their homes there. Mr. Sturges goes there on the second and fourth Sundays in every month, for services at night.

At Bartle everything is new and fresh and enthusiastic. The stumps of the trees are still in the middle of the streets and everywhere else the trunks still lie on the ground, half burned, the houses are, many of them, unpainted and indeed unfinished, but the making of a town goes merrily on. Already there are about 100 actual residents. These are largely Methodists, and a Methodist missionary goes down from Camaquay twice a month for services. But there are also a few Churchmen there who desire the ministrations of their own Church; so Mr. Sturges goes down from Camaquay on the first and third Sundays, thus alternating with the Methodists. In both Ceballos and Bartle we lack everything except Prayer Books and hymnals, having neither churches, vestments, Communion services, nor any of the accessories that go to add to the impressiveness of our services. The services have been held in Ceballos in a private parlor, kindly loaned to us; while in Bartle we have used the only available place, the piazza of the hotel. Imagine a service with the congregation, say of about forty people, stretched

out in two lines to the right and the left of the minister, trying to read the responses by the dim light of a few lanterns; and fancy preaching to a congregation thus seated, only a few members of which can fairly be seen, while the rest look like shadows. But we are promised a room at Ceballos in the town hall, which we can fit up in as Churchly a way as we may be able; and at Bartle, a building has been put up for school purposes and for those of a religious nature, which we shall be permitted to use. Besides this, we have reason to believe that the land company will give us a lot for a church, and it is hoped that some-one may be moved to give us the money for a building.

Camaguey, where Mr. Sturges lives, formerly called Puerto Principe, is the capital of the province by the same name, the headquarters of the Cuban railroad, and a city of about 40,000 inhabitants. It is situated in the centre of the great cattle grazing portion of the Island, and is the supply point for a number of smaller towns. The English-speaking population numbers about 400, and is constantly growing. The Methodists and Baptists were on the ground some time before we visited the place at all. The former have now a flourishing school, and are doing some other work among the Cubans. The Baptists, who have built a large and good looking church, have a very prosperous work among the natives.

Both these bodies have also services in English once each Sunday. After two preliminary visits, one in company with the Bishop, Mr. Sturges, to whom the oversight of the province had been given, came here in August last, to try to find a place for services, and a house in which he could live with his family, and the *sala* of which he could use as a chapel. A month was spent in a search which was exhaustive in more senses than one, and not a house could be found in the crowded city; the missionary was in despair, and began asking if he had not made a mistake in thinking that God had sent him to Cuba, and to this place. Then came the solution of the difficulty, as we verily believe, a divine inspiration. A gentleman who had been interested from the first, and who had greatly assisted Mr. Sturges in his search for a house, and whose name we must mention again, Mr. Carlos Muecke, offered, at no little personal inconvenience, to purchase a property which, with some remodelling and some additions, could be made quite suitable for our purpose, both for a residence and a chapel, and to lease it to us with the privilege of purchase. The Bishop came promptly to the missionary's aid and borrowed a sufficient sum to build a small chapel on one side of the existing house and thoroughly repair the house itself. It of course took time to do all this, but on the first Sunday in January last, the chapel was opened for services by the Bishop, assisted by Mr. Sturges. Three services were held, beginning with a celebration by the Bishop at 7 A. M. This service was in English. At 8 there was a celebration in Spanish, at which Mr. Sturges was the celebrant. These two services were scantily attended, because the morning was misty, perhaps, but also, probably, because the people had been for so long unused to such services; but at 10 A. M., when Morning Prayer was said, and the Bishop preached, the chapel was fairly well filled and the congregation was most devout and attentive. Since then services have been held here every Sunday except the fifth Sunday in April, which was spent by Mr. Sturges at La Gloria. The usual services are a celebration in Spanish at 8, followed by the Sunday School at 9. At 10 there is Morning Prayer and sermon in English. In the afternoon the missionary takes the train to Ceballos, seventy miles away, or to Bartle, fifty-seven miles to the east.

It should be added that we have acquired title to the house and chapel, under the agreement with Mr. Muecke, but it has been done by borrowing the money to the amount of \$9,000. On this we are paying a large amount of interest, but we are paying little if anything more than we would have had to pay in rent for a house and chapel if we had not purchased this property. But it has been, and is, a venture of faith, first in God, and secondly in the Church at large. We were very thankful when the opportunity came to make it.

Mr. Sturges has also the general oversight of the work in Santiago and Guantamano.

#### LAMBETH PARISH CHURCH.

THE REV. DR. WALPOLE, at one time professor of Dogmatic Theology in the General Seminary, has issued an appeal for a memorial window to be placed in Lambeth church, London, of which he is now rector, as a memorial to Archbishop Moore. He says in his appeal:

"It has been suggested that as there is no memorial anywhere, so far as is known, to Archbishop Moore, through whom the English line of the episcopate has been perpetuated in America, and who lies buried within the church, it would be a graceful act on the part of those who value that historic connection with the Church of England, if it were given as a tribute to his memory. Some may feel that he made too much of the difficulties that stood in his path, but those who take into full consideration the political and ecclesiastical feeling of his time, will not be indisposed to say that he did his best.

"In any case the fact remains that it was through his action that the English succession became a part of the inheritance of the American Church.

"It is hoped that the four subjects might be as follows: (1) The landing of St. Augustine; (2) The Consecration of St. Augustine at Arles; (3) The first Church service in the United States on St. John the Baptist's day, 1579; (4) The Consecration of Bishops Provost and White in Lambeth Palace chapel, February 4th, 1787.

"The window would have a suitable inscription, stating its dedication and by whom it was given.

"I cannot but think that such a memorial would not only be interesting in itself, but another outward sign of the intimate fellowship that exists between the two Churches, and I am allowed to add that the proposal has the hearty approval of his Grace the Archbishop of Canterbury.

It is estimated that the cost of the window will be about £200. An early answer will be very convenient, as we desire to order the window in August, to be ready for the reopening of the church on November 1st of this year.

"Yours sincerely,  
"G. H. S. WALPOLE, Rector."

#### FIRST NEW CHURCH IN SAN FRANCISCO.

THE FOLLOWING is from the *Chronicle* of 21st ult.:

The new Cathedral mission, erected on the site of the burned mission church, near the corner of Second and Folsom Streets, was dedicated by Bishop Nichols yesterday at 11 o'clock. Morning Prayer was first said before a congregation which crowded the edifice. Holy Communion was then celebrated, after which the special service of dedication was held.

The old Cathedral mission contained a gymnasium with a concrete floor, and it is upon this concrete foundation that the new edifice has been reared. In his sermon yesterday, Bishop Nichols compared this foundation, which has come unscathed through the

fire and the earthquake to the indestructible providence of God which underlies the seemingly lawless temporal happenings of the world.

"If one had predicted disaster and calamity from the pulpit on Easter Day," said the Bishop, "you would have considered him not only a false but a gloomy prophet. The calamity has taken place, but I see no evidences of gloom in the faces before me.

"Has not this sudden reminder of the vanity of worldly riches helped us all to get down to the foundation of life and religion? We are worshipping to-day in a church built upon the old concrete foundation of the building which was destroyed. We have still the fatherly care of God and the brotherly help of man. We have still the concrete foundation of truth on which our hope is reared. Is this not the reason why the gloom is lacking?"

Yesterday's service was in the first building to be erected on the site of any ruined church since the fire, and the first to be held in any new edifice since that time.

The Episcopal Church throughout the city is distributing special relief to its communicants, having received considerable money and clothing from the East for this purpose. The relief measures are in the hands of the rectors of the various parishes.

#### A NOTABLE CHOIR FESTIVAL.

THE KENTUCKY diocesan Choir Association held its first festival in the Cathedral, Louisville, on the eve of Ascension day. Evensong was rendered chorally by some 250 voices, members of the choirs of the Cathedral, Advent, Calvary, Epiphany, Grace, St. Andrew's, and St. Paul's, in a manner which reflected the highest credit upon the association choirmaster, Mr. Ernest A. Simon, and the choirmasters and organists of the several choirs, demonstrating their ability as teachers, and giving convincing evidence of the loyalty of the choir members, who, at the cost of time and labor, so cheerfully responded to the call to attempt by combined effort to raise the standard of divine worship even higher than that at present prevalent in Louisville.

In order that it might be a service and not merely a "Sacred Concert," attracting a mob of the idle and curious, admission to the church was by ticket, thus excluding all but active and associate members and the escorts of some of the women singers. Still a large congregation was present, who were delighted with the manner in which the service was rendered, which moved smoothly and without a hitch though so many were engaged. The processional—hymn 522—had of course to be repeated several times while the long array of singers was moving down the south and up the centre alley to their places. One hundred and forty were seated in the choir,

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while one hundred others, bass and alto voices, were placed in the nave. Much praise is due those who had charge of this part of the arrangements, for every singer without the slightest confusion found the appointed place.

The order of service was, Processional, hymn 522, Mann; choral service (Ely use), Tallis; The Lord's Prayer, Merbecke-Stainer; Special Psalms (xxiv., xlvii., cviii.), Anglican Chants; *Magnificat* (in B flat), Marks; *Nunc Dimittis* (in B flat), Marks; The Creed (versicles and collects); Anthem ("Hide me under the shadow of Thy wings"), West; Office Hymn 387, Cobb; Offertory Anthem ("I am the Lord," Isa. vi. 1-4), Stainer; Sevenfold Amen, Stainer; Retrocessional, Hymn 126, Smart.

Where all was so admirable it is not possible to mention details, but a noticeable feature was the anthem "Hide me," etc., which was sung unaccompanied, as was the service itself.

This first festival proves the usefulness of the association, and its members may be assured that they are fostering an excellent work, and the several choirs will doubtless make preparation for the second festival with increased zeal.

That 250 vested choristers could be assembled in a city the size of Louisville is striking evidence of the rapid increase of vested choirs and is happy proof that there is no trace of ecclesiastical partyism in the choral service.

In the absence of the Bishop of the diocese, unavoidably detained by duties elsewhere, the Rev. Dr. Minnegerode made a brief and excellent address. He spoke of the high honor and great dignity of the office of a chorister in the Church, which office should be exercised by none but communicants, and whose duties would continue in heaven after the prophet's and priest's office had ceased on earth.

**LARGE GATHERING OF THE WOMAN'S AUXILIARY.**

ENTHUSIASM and a large attendance characterized the annual meeting of the Woman's Auxiliary, held in Trinity Church, Chicago, on Ascension day. Five hundred and eighty-three delegates gathered from seventy branches, and the meeting opened with a choral celebration of the Holy Communion, the Bishop being celebrant. The sermon, historical in its scope, was preached by the Rev. Charles Scadding, rector of Emmanuel Church, La Grange. At the close of the service, the women organized for roll call, and listened to a letter of greeting from Miss Emery. A bountiful luncheon was served in the parish house, and the business session opened at 2 o'clock. Reports of many committees were given, besides those of the secretary and treasurer, the Junior Auxiliary, and the Babies' Branch. The amount contributed in money and boxes exceeded that of last year by about \$4,000. The speakers of the afternoon was the Rev. J. A. Welbourne of Tokyo, Japan, who dwelt on the aspects of the student life in that country.

Election of officers resulted as follows: President, Mrs. John Henry Hopkins; Vice-Presidents, Miss Arnold, Mrs. Fullerton, Mrs. Street, Mrs. Duncombe, Mrs. Butler; Corresponding Secretary, Mrs. J. J. McDermid; Recording Secretary, Mrs. W. S. McHarg; Treasurer, Mrs. Jas T. Hoyno.

**WEDDING OF AN INDIAN CHIEF'S DAUGHTER.**

AT THE Hobart Church, on the Oneida Reservation, in the diocese of Fond du Lac, Wis., was solemnized on Sunday afternoon, May 20th, the most elaborate wedding ceremony that has ever been held among the Indians. Miss Josephine Hill, daughter of

the Rev. Mr. Hill, became the bride of Isaac Webster, the Rev. Father Merrill performing the ceremony. A vested choir of forty Indians met the bridal party at the door of the church and marched ahead of them up the long aisle to the chancel, singing the processional hymn. The blessing of the young people was given in the language of the tribe.

The bride was attended by three bridesmaids and the same number of flower girls, and all were attired in gowns befitting the occasion. About 500 redskins attended the ceremony, and the event is placed on record as being one of the most elaborate social functions in the history of the tribe. The bride is a daughter of the present chief of the Oneidas.

**ALABAMA.**

C. M. BECKWITH, D.D., Bishop.

**Report on the State of the Church.**

THE COMMITTEE on the State of the Church beg leave to report as follows: Your committee notes with just gratification the wonderful growth and activity of the Church throughout the whole diocese, which is evident in all of the reports received by this Council. Owing to the failure on the part of many of the smaller mission points and of one of the largest parishes, to report, the statistics are not perfect or complete.

The increase in the number of communicants is 716, making the present number 8,414, and increase of 9 per cent. The increase in the number of baptized persons is something over 10 per cent. in the year, the present number being 13,374. A very marked increase is also noted in the number of Baptisms and Confirmations—the increase of Baptisms is 76, or 20 per cent., and of Confirmations, 152, or 48 per cent. in the year.

The facts and figures above quoted give great encouragement and the growth of the Church, under existing circumstances, is wonderful, but the thought of the vast work to be done in the diocese and the limited means and number of men at the command of the Church, calls for our most serious and prayerful consideration. There are 67 counties in the diocese, with a population of nearly 2,000,000 souls—among this vast population the Church has only 35 active clergymen at work, 20 of these clergymen are in the larger cities, leaving only 15 clergy to the towns and country places. This thought is overwhelming. How is the Church to be carried to these 67 counties? Your committee knows of no remedy for this, and if it were not for the parallel in the life of the Master, your committee, in the face of the stupendous obstacles that confront the Church, could entertain no hope that this vast territory would ever be covered or these multitudes reached by the Church; but believing emphatically in the divine authority and power of the Church that He who has called her into being, will endow her with life and vigor and wisdom to accomplish his purposes, and remembering the wonderful miracle of the loaves and fishes, when from the few loaves the bread was broken to the multitude, we can have no hope but that as we receive the bread of life from the Master as faithful disciples and break it to the hungering multitudes they will be fed.

The diocese of Alabama has a wonderful opportunity before it. Never in the history of the Church have people been as ready and eager to receive it. The field is indeed ripe for the harvest; let us work and pray that the Lord of the harvest may send forth laborers into the harvest.

Your committee notes with gratification that the diocese has ten postulants for holy orders, all of whom are doing remarkably well at the University of the South. Your

committee suggests and would urge upon the clergy that the hope for the future of the Church is in a native ministry, as suggested in the address of the Bishop, and your committee would suggest that the clergy keep the claims of the ministry before their congregations by preaching sermons upon the sacred office and impressing upon the people the great need of men in the field.

**ARKANSAS.**

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

**Officers of the Woman's Auxiliary.**

THE OFFICERS of the Woman's Auxiliary in the diocese of Arkansas, elected at the annual meeting, are as follows: Mrs. J. D. Pillow, Helena, president; Mrs. Logan H. Roots, Little Rock, first vice-president; Mrs. H. M. Dorsey, Newport, second vice-president; Mrs. W. K. Lloyd, Little Rock, secretary, and Mrs. John Ferrill, Batesville, treasurer.

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**CENTRAL NEW YORK.**

CHAS. T. OLMSTED, D.D., Bishop.

**Annual Meeting Junior Branch of the Woman's Auxiliary—Rector at Watertown Resigns.**

THE REV. J. SANDERS REED, D.D., rector of Trinity Church, Watertown, on Ascension day announced to his congregation that he had sent in his resignation, to take effect on the 30th of September next, which will be the completion of his thirteenth year of service.

THE ANNUAL meeting of the Junior Branch of the Woman's Auxiliary of Central New York to the Board of Missions was held in St. John's Church, Auburn (Rev. R. M. Church, rector). Early celebration was at 7 A. M. Officers' meeting of the junior and babies' branches at 9:30 A. M. Morning Prayer, with address of welcome by the rector, assisted by the Rev. Wm. B. Clark of Seneca Falls, dean of the fifth convocation, at 10:30. Luncheon was served at 12:30 in Maccabee Temple. At 2 P. M., business meet-

ing, with reports from district secretaries. Delegates were present from every district. A missionary rally was held at 3:45 P. M., at which time Miss Julia Emery, secretary at the Church Missions House, New York, gave a very interesting talk to the Juniors; this was followed by the Rev. Isaac Dooman, who is here on a furlough from Japan, giving as his talk, "Child Life in Japan."

**CHICAGO.**

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

**Men's Club at Oak Park—Notes from Chicago Heights.**

THE MEN'S CLUB of Grace Church, Oak Park, held its annual meeting, banquet, and election of officers on Wednesday evening May 24th. The Rev. Dr. Little of Evanston was the guest of honor and chief speaker, although responses to toasts were made by the rector (Rev. E. V. Shayler) and members of the club.

Making allowances for losses of all descriptions during the year, the club now enrolls 339 members. It is one of the great-

est forces in the civic life of the suburb and of Chicago. Its growth has been strong but steady, and the club brings all the men and the community under the influence of the Church, and has much to do with the fact that often the attendance of men is equal and sometimes superior to that of women at the Sunday services. Three of the denominations of Oak Park have organized clubs, copying, as far as possible, the ideas of the club of Grace Church.

PROFESSOR SARGENT, principal of the High School at Chicago Heights, and a graduate of the Western Theological Seminary, Chicago, invited the Rev. A. V. Gorrell to address his school, on Monday morning, May 21st. Father Gorrell chose for his subject, "The Difference Between Your Schoolhouse and Mine"; then accurately described the log schoolhouse and its furniture, contrasting the same with the beautiful and well-equipped building at Chicago Heights, to the great amusement of the students. He also spoke of his college and university. The professor assured the speaker that his re-

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marks were fully appreciated, and the hand-clapping at the close left no doubt of the fact.

On Monday night a reception in the Opera House, Chicago Heights, was largely attended by the congregation of St. Ambrose Church, and was a most enjoyable gathering of Church people and their friends. The St. Ambrose choir furnished the music, both instrumental and vocal. The ladies furnished first-class refreshments.

The Grand Army Post is to attend services next Sunday in St. Ambrose Church.

**CONNECTICUT.**

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

**Meeting of Commission on Parochial Archives—Personals—Archdeaconry Meeting.**

THE ANNUAL meeting of the commission on Parochial Archives of this diocese was held recently at New Haven, assembling at Trinity parish house. In the absence of the chairman, the Rev. William G. Andrews, D.D., of Guilford, the Rev. Dr. James Gammack of West Hartford presided. The Rev. Joseph Hooper of Durham reported as to the examination of manuscripts of the General Convention; that he had made transcripts of many letters in Bishop Hobart's correspondence from Bishop Brownell, Dr. Harry Crosswell, Dr. Daniel Burnham, and others; the continued examination of transcripts from the archives of the Society for the Propagation of the Gospel, and the Fulham and Lambeth manuscripts, and had found much of value relating to the beginnings of the Church of England in the colony of Connecticut, and especially accounts of two of the voluntary conventions of the clergy of Connecticut. Mr. Hooper had also examined the diary of the Rev. John Sharpe, chaplain to the English forces in the province of New York, extending from 1702 to 1713, containing an account of a visit by him to Stratford and Fairfield in 1710, and record of baptism by him at that time, including that of Isaac Styles, the first white man born in Connecticut, then over 80 years of age; that the transcription of the Bronson papers had been completed, including letters of Rev. John Beach, Bishop Seabury, David Butler, Samuel Johnson, and others of value. The Rev. Dr. Gammack presented to the commission several ancient pamphlets regarding the clergy of Edinburgh, Scotland, 1691-1741. The secretary was directed to convey to the chairman, the Rev. Dr. Andrews, the sympathy of the members of the commission in his impaired health.

THE REV. SAMUEL HART, D.D., of the Berkeley Divinity School has been reelected president of the Connecticut Historical Society. Dr. Hart is one of the highest authorities in the history of our commonwealth as well as in the history of the Church, in diocese and nation.

THE EASTER meeting of the Archdeaconry of Hartford was held at St. John's, Warehouse Point (the Rev. William J. Brewster, D.D., rector). The Rev. Frederic W. Harriman, D.D., rector of Grace Church, Windsor, and secretary of the diocese, read a paper on the Church in the Archdeaconry. A comparison was made between the Church therein of thirty years ago and the present time. The first part of the paper was given at the winter meeting. The whole will be printed, by a vote of the Archdeaconry.

**DELAWARE.**

LEIGHTON COLEMAN, D.D., LL.D., Bishop.  
Junior Branch of the Woman's Auxiliary.

THE ANNUAL meeting of the Junior branch of the Woman's Auxiliary of the diocese was held Saturday, May 19th, in St. John's Church and parish house, Wilmington (the Ven. George C. Hall, D.D., rector). Mrs. George C. Hall, president, presided at

the morning session, at which the decision was reached to send one box next year to Miss Clara Neily at Maibashi, Japan, and another to Cape Palmas, Africa. A number of dolls had been beautifully dressed for use among Miss Neily's Japanese children at Maibashi, and were exhibited. Mrs. Hall announced that owing to delayed shipment, the Delaware boxes, valued at \$300, sent to Dr. Driggs at Point Hope, Alaska, had escaped the fire following the earthquake at San Francisco, in which over a dozen boxes awaiting transshipment to the Alaska steamship had burned. At the noonday service, conducted by Bishop Coleman, Miss Neily was introduced and spoke interestingly on Japan. Luncheon was served to seventy-five guests. At two o'clock the principal service

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was held and the Rev. S. Harrington Littell delivered a most stirring address on his work in China, its hardships, but also its solid results in implanting a faith like unto that of apostolic days. Bishop Coleman then spoke beautifully on the theme of the person of the speaker who, he said, was son of the late rector of the church in which their body was assembled, and was born in Wilmington, baptized and ordered deacon at this altar. Reports from the parish branches were read by the secretaries, showing a general advance in membership, offerings, and interest on the part of the Sunday School scholars of the diocese. Miss Van Trump, state secretary, also read a report from Mrs. John P. Saulsbury of Dover, who is secretary of the Babies' branch, in which it was stated that the most notable improvement was in the report of the Calvary Church chapter (Wilmington), whose annual offering was nearly five times greater than that of last year. The Bishop closed the service with prayers and benediction.

**FOND DU LAC.**

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

**Large Confirmation Class at Stevens Point.**

ON SUNDAY last the Bishop confirmed, at the Church of the Intercession, Stevens Point (Rev. M. N. Ray, rector), a class of 49. This was the second class of the ecclesiastical year, the first consisting of 73. The whole number, 122, being the largest in the diocese. Fr. Ray goes to England for a short visit to his old home, this summer.

**KENTUCKY.**

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

**Cathedral Endowment.**

THE WOMEN of Christ Church Cathedral, Louisville, some ten years ago joined the Women's Endowment Association for the purpose of increasing the endowment fund of the Cathedral. The Sunday following the annual meeting of the association is known in the congregation as Endowment Sunday, which this year was Rogation Sunday—when the gatherings of the last twelve months were presented. The offering amounted to over \$10,000, making the endowment fund of the Cathedral more than \$53,000, over \$30,000 of which has been raised by the Women's Endowment Association.

**MARYLAND.**

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

**Senior and Junior B. S. A.—Head Master for St. Paul's School—The Bishop's Guild—St. Phillip's Mission—Personal.**

THE TRI-DIOCESAN Convention of the senior and junior chapters of the Brotherhood of St. Andrew in the three dioceses of Maryland, Easton and Washington meets in St. Peter's Church, Baltimore, May 19th and 20th, but is held under the auspices of Memorial Church. Nearly 1,000 delegates are expected, and a programme of topics on practical work has been arranged.

There is a story of pluck, kindness, and thoughtfulness connected with the holding of the convention this year, which is worth telling. It was originally planned to hold the services and meetings at Memorial Church and parish house; but, as has been told, a big crack was discovered in the rear arch of the church, and Building Inspector Preston ordered that the church be closed until the wall could be repaired, as he feared the arch might collapse. The executive committee of the tri-diocesan Convention, who had accepted the invitation of the Memorial chapters to hold the convention at that church only a few weeks before, offered to relieve the congregation of the responsibility of entertaining the convention; but the offer was refused, and the congregation de-

ecided to hold the convention in spite of the fact that it could not be held in its own church, and began looking around for a suitable hall. The vestry of St. Peter's heard of the predicament of the other church, and invited the people of Memorial Church to entertain the convention at St. Peter's Church as though it were their own church. The offer was accepted and St. Peter's Church has been turned over to Memorial congregation for two entire days.

AT A MEETING of the trustees of the Boys' School of St. Paul's parish, Baltimore, Mr. Miles Farrow was elected headmaster, to succeed the Rev. S. W. Wood, whose resignation takes place at the end of the present school term, in order that he may take up again active parish work.

Mr. Farrow, on Ascension day, completes his twelfth year as organist and choirmaster of old St. Paul's Church, and the work of the choir under his direction has become widely known throughout the country. The excellence of the music has been, in a large measure, due to the Boys' School, from which the junior members of the choir are taken. The school was incorporated in 1853.

The Boys' School, which has been so carefully guided by Dr. Hodges, is probably unique in this country, and the splendid training the boys receive in all branches makes its advantages eagerly sought after, and there are many more applications for admission each year than can possibly be entertained. Through the generosity and interest of its many friends, the furnishings and equipment of the school have been made most complete and homelike, many of the dormitories being furnished as memorial rooms.

The house-mother, Miss Bryan, is a devoted worker, and has been connected with the school for nine years.

**MASSACHUSETTS.**

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

**Memorial Tablet at St. Paul's, Boston—Choir Festival—Personals.**

ASCENSION DAY was an especially memorable occasion at St. Paul's Church, Boston, because at the morning service there was unveiled a beautiful bronze tablet to the memory of Mrs. Emily Warren Appleton, who all of her life practically had been a devout member of the parish. The tablet occupies a position on the north wall between the first and second windows and all about it loving hands had placed quantities of pink roses, Ascension lilies, and asparagus vines. The tablet is the third one to memorialize members of the Appleton family. One was installed a number of years ago in honor of Mrs. Appleton's father, Dr. J. Collins Warren, the noted surgeon; another is to the memory of Mrs. Appleton's husband's father, Hon. William Appleton, who was the founder of the Episcopal City Mission. It was especially appropriate that at the Ascension day

[Continued on Page 188.]

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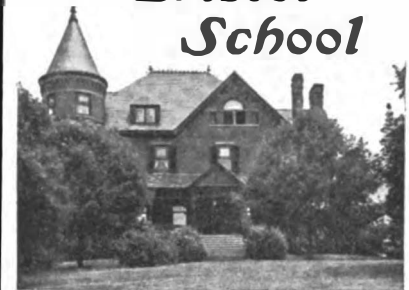
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**MASSACHUSETTS.**

[Continued from Page 186.]

service the Rev. Frederick B. Allen should take part, as in his position of superintendent of this same City Mission he constantly was brought in touch with Mrs. Appleton, who always had been a most generous supporter of this philanthropy.

The sermon was preached by Bishop Jaggar. In it he took occasion to eulogize the beautiful character of Mrs. Appleton, who as he said used her advantages of wealth as a trust from God. Her sympathies were not limited to the Church, for she was especially interested in the blind, in dumb animals, the work of the district nurses, and in poor needlewomen. The mere mention of her numerous activities reveals her consecrated life, and he spoke of her as having belonged to that elect company whose life was given for the good of others, and he thanked God for her memory.

Mrs. Appleton, it may be recalled, died about a year ago. She was an aunt of Bishop Lawrence, and was connected with numerous leading families of Boston.

ONE OF THE most enjoyable of the several choir festivals this season in and about Boston, was that held at the Church of the Advent on the evening of May 23d. Among the choirs which took part were those from St. Paul's, Brockton; St. John's, Jamaica Plain; St. John's, East Boston; St. Anne's, Lowell, and the Advent choir. S. B. Whitney, choir-master of the Advent, directed the large chorus, and Albert W. Snow, assistant choir-master at this church, presided at the organ.

THE REV. DR. VAN ALLEN has entirely recovered from his recent throat trouble, and on Sunday, May 20th, he spoke three times under the auspices of the Anti-Saloon League—at Grace Church, Lawrence, in the morning; at All Saints', Methuen, in the afternoon; and at St. Paul's, North Andover, in the evening.

THE REV. DR. ALEXANDER MANN of Trinity Church, and Mrs. Mann, have been away for a fortnight in Pennsylvania. Dr. Mann felt the need of a change after a season of arduous duties, and he returns feeling much rested.

**MINNESOTA.**

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

Rev. J. A. Wellbourne at Minneapolis—Pro-Cathedral on Valuable Property.

THE REV. J. A. WELLBOURNE of Tokyo, Japan, has been spending a few days in Minneapolis. He preached Sunday morning in Gethsemane Church and in the evening in Holy Trinity. On Monday afternoon, at the Bishop's residence, he met representatives of the Woman's Auxiliaries, and on Tuesday morning, at the chapel of the State University, addressed between 300 and 400 students.

St. MARK'S CHURCH, Minneapolis, known as the pro-Cathedral, is located on very valuable property on Sixth Street, between Nicollet and Hennepin Avenues. The property is worth from \$1,500 to \$1,800 a front foot. Several business concerns desire the property, and it is possible the vestry will wish to sell. In case of removal, extreme care will have to be exercised that what is naturally the territory of other parishes is not encroached upon.

**NEW YORK.**

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.  
DAVID H. GREEN, D.D., Bp. Coadj.

Archdeaconry Meeting and Woman's Auxiliary.

A JOINT MEETING of the Archdeaconry of Dutchess and of the Woman's Auxiliary of Dutchess County, N. Y., was held in St. Luke's Church, Matteawan, on Tuesday in Rogation Week, May 22nd, 1906. At the service of the Holy Communion, the Arch-

deacon, Ven. A. T. Ashton, D.D., was the celebrant, assisted by the rector of the parish, the Rev. Geo. Herbert Toop, and by the Rev. Messrs. Barker and Paddock.

Three addresses relating to mission work were delivered at the morning service by the Rev. R. L. Paddock, by the Rev. Dr. Cookman in behalf of the Men's Thank Offering Fund, and by Miss Julia C. Emery, General Secretary of the Woman's Auxiliary.

At 2 P.M., the business meetings were held, that of the Archdeaconry in the parish house, and that of the Auxiliary in the church. At the Archdeaconry meeting—reports were read by the missionaries, in every instance showing deepened interest and gratifying results. The increased number of Baptisms was a note of all the reports.

At the Auxiliary, great interest was manifested. It was voted to renew for the next three years the annual pledge of \$50 devoted to the support of a scholarship in Bishop Wells' school for girls in Spokane, known as the "Archdeacon Ziegenfuss Scholarship," and a like amount was voted to be known as the "Archdeacon Burgess Memorial," to be devoted to the manual training of an African boy under the Rev. Mr. Matthews at Cape Mount.

The officers elected for the Auxiliary were: Chairman, Mrs. R. L. Clarkson; Vice-Chairmen, Mrs. W. E. Verplanck, Miss Cruger, Mrs. Hampton; Secretary and Treasurer, Miss Mary C. Hanlon; Treasurer United Offering, Miss Rochie; Chairman of the Junior Branch, Miss Margaret Reese.

About 200 delegates were in attendance. The results of this double meeting were so helpful and inspiring that it was determined by both bodies to appoint a similar meeting for the spring of 1907.

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