

JUN 23 1906.

Price, 5 Cents.

The
The State Historical Society
Living Church

VOL. XXXV.

MILWAUKEE, WISCONSIN.—JUNE 23, 1906.

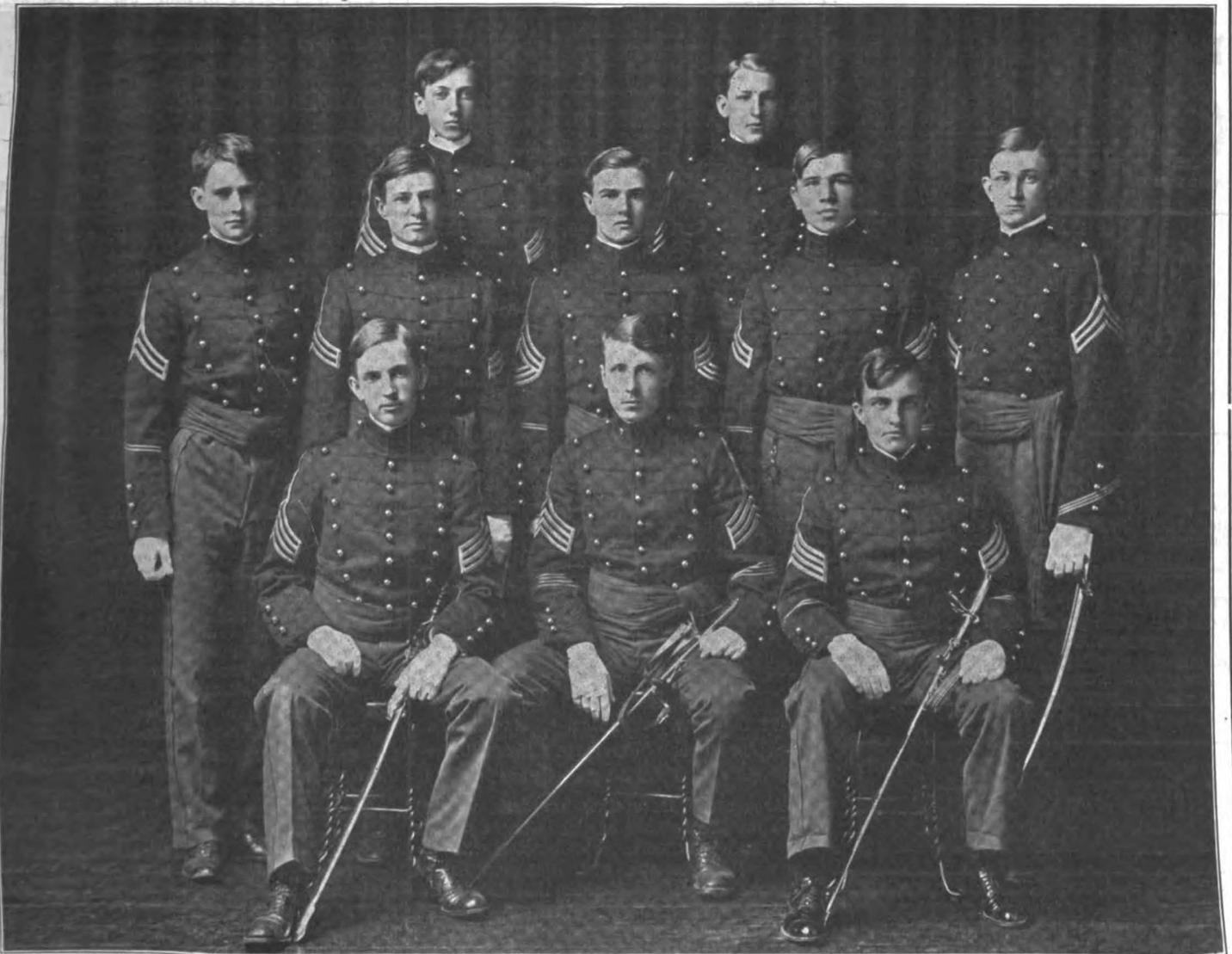
NO. 8

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

NEW YORK: 23 Union Square -:- CHICAGO: 153 La Salle St. -:-

THE GRAMMAR SCHOOL OF RACINE COLLEGE

will begin its fifty-fifth year on the twenty-seventh of September. It prepares boys for any of the Eastern or Western Universities. It also fits them for a commercial career. It has been doing this work for over half a century. Perhaps you would like to know something about the atmosphere and traditions of the School. If you are thinking of sending your son away to school, these things will interest you. They will interest him too. The tradition of a school is often a large factor in forming a boy's character. If your son is a good boy we want him.



Shall We Send You a Catalogue?

RACINE, WISCONSIN

SPAULDING & Co.,

Representing Gorham Mfg. Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze and Brass.
Memorial Windows and Work in
Marble and Wood given Special
Attention :

SEND FOR OUR NEW CATALOGUE
Jackson Boulevard and State St., CHICAGO



CHURCH VESTMENTS

EMBROIDERIES, SILKS,
CLOTHS, FRINGES

CLERICAL SUITS

HATS, RABATS, COLLARS

COX SONS & VINING

262 FOURTH AVENUE, NEW YORK

MONUMENTS

SEND FOR FREE BOOKLET

Celtic Crosses a Specialty

CHAS. G. BLAKE & CO.,
720 Woman's Temple, CHICAGO



R. GEISSLER
56 West 8th Street, New York

CHURCH

STAINED GLASS,
FURNITURE,
SILVER WORK,
BRASS WORK,
MARBLE WORK.

EMBROIDERIES, FABRICS
MEMORIALS FOR THE CHURCH AND
CEMETERY

TRADE MARK



MENEELY BELL COMPANY

22, 24 & 26 RIVER ST., 177 BROADWAY,
TROY, N.Y. NEW YORK

Manufacture Superior
CHURCH, SCHOOLS & OTHER

BELLS.

BELLS

Steel Alloy Church & School Bells. Send for
Catalogue. The C. S. BELL CO., Hillsboro, O.

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS

All material supplied. Artistic Stoles a Specialty.
Sale of Sample Stoles, reduced. Send for particulars.

EMMA HAYWOOD, 128 West 91st St.
New York



EVERYTHING FOR THE CHURCH

FOND DU LAC CHURCH
FURNISHING COMPANY

FOND DU LAC • WISCONSIN



Church Embroideries

TRINITY TIDE GREEN

for ALTAR HANGINGS, and ANTEPENDIA,
STOLES, BOOK MARKS, and DOSSALS

MATERIALS, FABRICS, FRINGES, etc.
ALTAR LINENS

Send for Illustrated Handbook

J. & R. LAMB
23-25-27 Sixth Avenue NEW YORK

CHURCH ORGANS

If you are contemplating
the purchase of a Church
Organ, get one built by
a reliable maker and
Guaranteed.

The worth of the Estey
Organ is shown by their unbroken record of sixty
years of business life and growth.

If interested don't fail to write

The ESTEY ORGAN COMPANY, Brattleboro, Vermont

STAINED GLASS

Highest award "Grand Prize" at World's Fair,
St. Louis, for best Antique Glass Windows.

THE VON GERICHEN STUDIOS, Columbus, Ohio.
NEW YORK SHOW ROOM, 31 Barclay Street.

Stained Glass Memorial Windows

Photos, designs and samples submitted free. Write
today for our printed matter and question blank.
Flanagan & Biedenweg Co., 58 Illinois St., Chicago.

IMPORTANT BOOKS ON THE SUNDAY SCHOOL

The Churchman's Manual of Methods

A Practical Sunday School Handbook for Clerics
and Lay Workers

By the Rev. ALFORD A. BUTLER, D.D.,
Former Warden, and Professor of Religious
Pedagogy, in Seabury Divinity
School. Price, \$1.00. By mail \$1.08.

No man in the American Church is better
fitted to write on the subject of the general
management of the Sunday School than Dr.
Butler. In this important book, he deals with
the Organization and Administration as regards
the General Officers and their Duties, and
also of Teachers and Classes; Order and
Discipline; Worship; Instruction in Every
Department; Teachers' Meetings and Teacher-
Training; and not the least helpful, he closes
with a chapter on "Helpful Books and Appli-
ances."

It is a book for the Rector and a book,
too, for the Teacher.

The Sunday School Kindergarten

By the Rev. ALEXANDER C. HAVERSTICK,
author of the "Churchman's Ready Refer-
ence," etc. Price 50 cts. By mail 55 cts.

Archdeacon Haverstick has done a good
work for the Teacher of the Infant Class in
our Sunday Schools. The book is full of
practical suggestions, with numerous draw-
ings and diagrams. Nothing has heretofore
been prepared for the teacher of this im-
portant department of the Sunday School,
and this book will be a boon to all interested
in the work.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

CLEARANCE.

The following books are all new (not second-
hand). We take our annual inventory on July
1st, and offer these at the reduced prices to
make room for stock of new books that are
being published. The prices are for present
stock only, the list price being given in paren-
theses. Some of the books are "last copies,"
so order at once in order to get what you want.

POSTAGE IS INCLUDED IN NET PRICE.

- Lectures to Young Men. Beecher. (.40) .20.
- The Ideal Life. Drummond. (1.50) .79.
- The Potter's Wheel. Ian Maclaren. (1.25) .64.
- Daily Teaching for the Christian Year. Wal-
pole. (1.50) .70
- Light Unto My Path. Daily Readings. (1.50)
.70.
- Elements of Hebrew Syntax. Harper. (Net
2.00) 1.45.
- David, the Poet and King. Hillis. (Net .75)
.48.
- Onesimus. Memoirs of a Disciple of St. Paul.
(150) .60.
- Max Hereford's Dream. Lyall. (.35) .12
- Imitation of Christ. Ed. by Hutchings. Red
Line Edition, cloth, No. 800. (.75) .34.
- The Epistle to the Galatians. Askwith. (1.50)
.95.
- Andrewes Devotions. 12mo, Red Line Edition.
Edited by Canon Venables. (1.00) .53.
- The Lily Among Thorns. Griffis. (1.25) .60.
- The Creeds. Mortimer. (Net 1.80) 1.40.
- The Prayer Book. Hole. (Net .75) .50.
- Exposition of the Apostles' Creed. Yonge.
(Net .75) .50.
- A Manual of Church History. Vol. I. Jennings.
(Net .75) .50.
- The Land of Israel. Stewart. (1.50) .77.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

Sunday School Library

If you want new books for your Sunday
School Library, don't let the opportunity pass
to secure one of the following offers.

It is the best lot of books for the money
invested, that could possibly be gotten together.

Library Offer No. 1

30 Volumes, value \$25.10; Present Offer \$10.00

LIST OF TITLES

- MONA ST. CLAIRE. By Annie E. Armstrong \$1.50
- PLEASANT DAYS AT MAPLEWOOD. By Mrs.
E. B. Bartlett 1.25
A bright story for children 10 years of
age.
- LITTLE CAPTAIN DICK 1.25
- LITTLE READY CRY 1.25
- LITTLE JEANETTE'S WORK 1.25
By Miss C. A. Jones. Among the very
best books for children.
- CAPTAIN JOHN CRANE. By Thos. W. Knox 1.50
A Story of American History, 1800-1815.
- THE TREASURE SEEKERS. By E. Nesbit.. 1.25
- DOWN THE SLOPE. By James Otis..... .75
- EVENINGS AT HOME. Stories for Instruc-
tion and amusement75
- HONOR PENTREATH. By Mrs. H. Clarke.. 1.25
- ICE PRISON. By F. Frankfort Moore.... 1.25
- LEFT ON THE PRAIRIE. By M. B. Cox.... 1.00
- LOST PIECE OF SILVER 1.25
- 10 S. P. C. K. Juveniles, each .40..... 4.00
- 7 S. P. C. K. Juveniles, each .80..... 5.00

30 VOLUMES\$25.10

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.



The Living Church



VOL. XXXV.

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 23, 1906.

NO. 8

EDITORIALS AND COMMENTS

The Living Church

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

Published by THE YOUNG CHURCHMAN Co., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

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

SUBSCRIPTIONS.

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

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

ADVERTISING.

DISPLAY RATES: Per agate line, 20 cts. Special rates to publishers and schools and for long time or large contracts.
CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.
Address advertising business (except classified) to 153 La Salle St., Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS	263
St. John Baptist's Day and the Christian Year—The Church and Science—"Take Thou Authority to Read the Gospel in the Church of God"—Quintard Memorial Fund—Death of the Hon. James M. Woolworth, LL.D.—Election of the Rev. Charles Scadding as Bishop of Oregon.	
CLERICAL ERRORS.—VI. T.	266
AFFAIRS IN LONDON. London Letter. John G. Hall	266
OUR EUROPEAN LETTER. Rev. George Washington	267
NEW YORK LETTER	268
THE CHURCH AS A FACTOR IN AMERICAN LIFE TO-DAY. Convention Address of Bishop Brewster	270
EARTHQUAKES—PHYSICAL, MORAL, AND RELIGIOUS. Convention Address of the Bishop of Central New York	271
THE BISHOP OF DELAWARE ON HERESY TRIALS. Convention Address	272
NUGGETS OF COMMON SENSE AND WISDOM. Convention Address of the Bishop of Colorado	272
NEGLECT OF THE EMBER AND ROGATION DAYS. Convention Address of the Bishop of North Carolina	273
THE BISHOP OF MONTANA OPTIMISTIC. Convention Address	273
FIFTY YEARS IN OMAHA [Illustrated]	274
DIOCESAN CONVENTIONS:	276
Boise—Central New York—Colorado—Connecticut—North Carolina—Olympia—West Virginia.	
THE BISHOP-ELECT OF OREGON. [Illustrated]	279
ABSTRACT OF BISHOP KEATOR'S WHITSUNDAY ADDRESS	279
CORRESPONDENCE:	280
Appeal for S. P. G. Memorial (Robert T. Paine, Jr.)—The Good in Methodism (William Herbert Decker)—Unitarians on the Crapsey Case (I. H. Dana)—Has the Church Legislated so as to Keep the Young Men at Home (Alblon W. Knight)—To Churchmen Summering in New Hampshire (Bishop Parker).	
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	282
PERSONAL MENTION, ETC.	283
THE CHURCH AT WORK [Illustrated]	285
St. Andrew's Church, Fort Scott, Kansas—Memorial to the Late Charles Todd Quintard, D.D., Bishop of Tennessee—Woman's Auxillary of Olympia—A Son's Tribute to his Parents—A New Church Consecrated—Funeral of Mrs. Edward G. Bradford—St. Barnabas' Hospital, Minneapolis—Action of the Standing Committee of Kansas City—Milton Abbey Tablets—One More Free Church—Programme of the Church Conferences at North Hampton—St. Barnabas' Guild Celebrates Name Day—Abstract of Proceedings of Board of Missions—Complimentary Resolutions—Action of Board of Missions on the California Disaster.	

ST. JOHN BAPTIST'S DAY AND THE CHRISTIAN YEAR.

EVEN as no character of the New Testament, save the Virgin Mother herself, stands in such close relation to our Lord Jesus Christ as St. John Baptist, so is there no minor festival of the ecclesiastical year holding so clearly defined, and influential a place in the great cycle.

It is, in fact, though of lesser magnitude, one of the bright fixed stars, exerting a marked, we may say, in truth, a controlling influence on the great system revolving about the Sun of Righteousness; and while well known to many, in this aspect, a brief review may not, to others, be uninteresting.

By reference to the duly preserved Jewish records of the day, the early Church historians found no difficulty in affixing the exact date on which, in the year preceding the birth of Jesus Christ, Zacharias "executed the priest's office before God in the order of his course," identifying it, by adjustment to our modern calendar, as September 24th. Quite naturally, therefore, June 24th of the succeeding year followed as the day commemorating the nativity of the child whose birth and destiny had been so signally foretold.

Guided by the direct declaration of the angel Gabriel to the Blessed Virgin six months subsequent to his appearance to Zacharias, March 25th becomes easily recognized as the feast of the Annunciation, and by ready sequence, December 25th as the date of "the Nativity of our Lord, or the Birthday of Jesus Christ, commonly called Christmas day."

How reasonable, therefore, and with what approximate historic accuracy, is the great system of the Christian Year in its chief seasons ordered, the notable festivals following these mentioned being no less easily determined. No anniversary, surely, of the Jewish calendar was more definitely dated, nor more universally observed, even to this day, than the feast of the Passover. Forever in close identification with this ordinance stands forth our own great day of Atonement, when "Christ, our Passover, was sacrificed for us," followed, for the new Israel of God, "on the third day" by the triumphant feast of the Resurrection.

Distinctively belonging to the Christian Dispensation, and therefore, distinctively so transmitted, is the record bringing us "forty days" later, to our Lord's glorious Ascension. Ten days later, or "fifty days after the Passover," comes the long established and devoutly observed feast of Pentecost when, on this recurrence, was fulfilled the glorious promise foretold by the prophets, and proclaimed by Jesus Christ, even the descent of the Holy Ghost, thus converting the thanksgiving feast of old into the joyous Christian festival of Whitsunday.

Led thus by records divinely ordered, and duly preserved, we find no less clearly ordained then, the fasts and festivals of old those of the new Covenant, constituting the Christian ecclesiastical Year, and compelling recognition no less marked. Nor is it difficult to discern the divine will and purpose thus revealing itself, when contemplating the wide and growing influence of this wondrous system of days and seasons, more and more universally recognized throughout the Christian—we may say the civilized—world.

Even in matters purely mundane, scarcely less a factor duly reckoned, is the solar year with its unalterable revolution, than is the Christian Year in its recurring seasons. Truly a year within a year, each fulfilling its duly appointed course, each revolving around its central Sun, each, for the ear attuned, with its impressive message and meaning.

Viewed in this aspect, do we not see in this "inner cycle" a potent symbol of the inner life, that life within a life, inform-

ing man's dual being—the spiritual within the natural, each clearly defined and distinct, each with its distinctive aims, purpose, and end, yet, like a sphere within a sphere, revolving each in an orbit all its own. And, as the natural life belongs only to time, and conditions terrestrial, while the life spiritual is the life eternal, may we not believe that with the close of earth's revolving course, when "time shall be no more," this inner cycle uniting, in its glad festivals, man's spiritual life so closely with that of the eternal Son of God, may continue heaven's unending calendar, circling on through all eternity.

L. L. R.

THE CHURCH AND SCIENCE.

IN the days not so very long ago it was hopefully believed that among the numbers of people who seemed superficially to be living a life devoted to the things of this world, there were everywhere "hidden saints" all about us who, while they were apparently treading the common pathways, really walked with God. To-day it is to be feared the truth is the other way about and that, among those who outwardly conform to religion, multitudes are really walking in darkness. The respectability of the forms of Christianity is immensely deceptive and the Sunday-morning-church habit is often quite as insincere as we fancy the Pharisaic frequenting of the synagogue to have been, not to speak of the well recognized merely social acquiescence in the functions and ordinances of the Church. It is well to acknowledge what the subtle influences are that prevail in the world to-day and how needful it is for those whose faith seems most secure to be constantly on guard against them. It was a matter of common acceptance, even half a century ago that, though there doubtless were good people here and there who were alienated from the Christian fellowship, goodness was to be found within it, and that badness lay without; that sooner or later, in sorrow or in sickness or on the death-bed, men would come to repentance. Not only did Church people hold the belief, but non-Church people held it too, and felt themselves under the dominion of sin, even though they were not ready to repel and to disavow it. To-day many of those who partly fill the churches, share the obsession of the great mass of men that the office of religion is an emotional or symbolical phase of development, that sin is a non-existent thing and that what we have called evil is only "imperfection," or "inharmonious," to disappear through the progress of evolution; while the true religion is an enthusiasm for humanity, excited by the ideal of the perfection of the race, an unselfish desire for larger and larger benefits to mankind. Many of those who pursue this ideal seem to be happy. They are obviously moral. They are uplifted by the confidence with which they are following the lamp of truth and the laws of science in their wonderful unfolding seem to have opened everlasting vistas through which the race may eternally advance. This progress, the individual glories in assisting and into it he willingly contemplates the merging of his own individuality when he leaves the earth. In fact his altruism is so great that he throws back accusations of selfishness upon the old-fashioned Christian whom he accuses of seeking chiefly his own salvation. Such is the atmosphere that surrounds us to-day, a fact to which it is useless to be blind and which it is idle to deny. The modern Hypatia seems to be the embodiment of sweetness and light; the protagonist of Christianity, the self-seeker and the barbarian.

Of one thing we may be assured. The attempt to harmonize or unite the unassimilable elements is vain. The only monistic reconciliation is in God Himself, His nature, and His properties—the deepest mystery of the faith. Of the human race the destruction is sure, and of matter as we know it in relation to the human race. Some disturbance of the forces which now hold our earthly habitation in its poise, some exhaustion of a form of its own energies will bring its career, like an individual life, to an end. The moon hangs in the sky, a dead skeleton at the world's feast, to warn us of its coming fate. The burning orbs of space flame into extinction as ours may do at any instant of time, at which time will cease to be. Then the whole fabric in which and for which we have labored becomes void, the science of material development comes to a pause with its subjects and its objects. The human family, the happiness and uplifting of which has been the aim of the agnostic, has forever perished—save only in its spiritual essence, mysteriously clothed in the spiritual body of which science—thank God!—has no touch, no grasp, no conception. The boundaries are well defined. Revelation is without science, beyond science, above science. It is faith in and love for the Lord, who in

human nature was born, who lived and died and rose again and ascended. We may use our minds and our bodies to develop them and perfect them because He has given them to us, and through such service we serve and please Him, but all is for Him and only for Him. His Church and His priesthood and His sacraments are to keep us close to Him and to guard us against the plausible and persuasive temptations of these later days in which the mystery of evil surrounds us, garbed as an angel of light. Retirement, meditation, frequenting the presence of the Lord, not in any cowardly spirit, but to keep himself unspotted from the world, such is the necessity of the Christian. We must walk with all men in humility and charity for the Lord's sake too, but however good and pure and wise and loving they may be—however imperfect, weak, and sinful we may be—until they know Him and love Him, they are without the fold, which we have sought, since they hear not His Voice. Our unceasing prayer must be maintained for full assurance of faith and with the deepest sense of brotherhood. "Fetch them home, Blessed Lord, to Thy flock!"

ERVING WINSLOW.

"TAKE THOU AUTHORITY TO READ THE GOSPEL IN THE CHURCH OF GOD."

THE special season for ordinations suggests some considerations on the lesser ceremonies of our Ordinal. The central act of ordination is, of course, the imposition of hands by the Bishop. This represents, as is generally understood, the conferring of authority, with a solemn blessing, or calling forth of divine grace and help, upon the person admitted to the sacred ministry. That essential act is followed by a subordinate ceremony. As in the administration of the sacrament of Baptism, after the actual pouring of water with sacred words—the sacred washing—there follows the minor ceremony of signing the person baptized with the sign of the cross; so in ordination, after the laying on of hands there follows the delivery of the book of the Holy Scriptures to each one ordained. To a deacon is given the New Testament; to a priest and to a Bishop, the complete Bible with both the Old and the New Testament Scriptures. In each case the delivery of the book is accompanied by appropriate words. To a deacon it is said: "Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself." Then, as the first act of his ministry, the newly ordained deacon (or if several be ordained at the same time, one of them) reads the liturgical Gospel in the service for the Holy Communion. This is the deacon's special privilege. It may be worth while, especially in view of a good deal of current thought and opinion, to consider the significance of this ceremony.

The full title of the book which is delivered to the deacon is, "The New Testament (or Covenant) of our Lord and Saviour Jesus Christ." It contains the writings, and the record of the testimony, of the immediate disciples of our Lord Jesus Christ, the testimony of those who were with Him while He was on earth, and of St. Paul to whom He appeared from heaven. This testimony is contained in the fourfold narrative of our Lord's life and teaching, the Gospels themselves, and in the record of the work and words of leading disciples of His, in the Acts of the Apostles, and in their Letters addressed to Churches and individuals under their care. This is roughly, but not inaccurately, a summary description of the contents of what we call the New Testament. It is this which is given to the deacon.

There is not delivered to him, as to the priest, the whole Bible. In the earlier stages, and the lower rank of his ministry, the deacon is not expected or charged to deal with the more difficult and complicated questions involved in the gradual, partial, fragmentary revelations of God's mind and will recorded in the earlier Scriptures, the books of the Old Testament. "God, who of old spake unto the fathers by the prophets, by divers portions and in divers manners, hath at the end of these days spoken unto us by and in His Son" (Heb. i. 1). Whatever light we get from the older Scriptures on God's purposes and methods of dealing with the world, whatever preparatory teaching they afford, all is summed up and fulfilled in the revelation given by Jesus Christ, in His life and work and words. The word or message of life (God's life and man's true life), which received its fullest expression in the incarnate life of the Personal Word of God, was something that had been from the beginning (I. St. John i. 1, 2).

Two short sentences, which we should do well constantly to repeat to ourselves and to others, give the kernel of the Creeds, the pith of the Gospels, a summary of the whole Christian

religion: (1) What Jesus was, God is. (2) What Jesus was, man should be, and by the aid of His Spirit may gradually become. (1) All that we need to know about God, the kind of person that He is, the sort of character that He has, the way in which He looks at things, and judges men—all this we learn from Jesus Christ, from what He said, and from what He was. "He that hath seen Me, hath (in this sense) seen the Father," He declared (St. John xiv. 9). Christ is God in human form, translating the divine perfections into language we can understand, the language of human conduct. (2) And as He is the incarnate Son of God, so He is the ideal and pattern Man, showing us man's true life, and wherein man's dignity really consists, not in wealth, or fame, but in character—in being obedient even unto death, and perfected through sufferings (Phil. ii. 8; Heb. ii. 10).

This is what the Gospel (which the deacon is commissioned to read in the congregation) proclaims.

In older rites only the book of the Gospels was delivered to him; in our rite the whole New Testament is given, with the commission to read the Gospel. In a very real sense the whole of the New Testament may be thought of as "the Gospel." It all gathers round the person of our Lord, what He was, and did, and taught, and promised. The Gospels proper record His own life and teaching. The Acts tells of His continuing through the apostles what He began to do and teach while on earth. The Epistles contain the development of His work and doctrine by inspired writers, as the Holy Spirit in accordance with our Lord's promise brought to their remembrance what He had said, and led them into all the truth (St. John xiv. 26, xvi. 13).

As this revelation is *the fulfilment and climax* of all that gone before, so it is *final*. There is nothing further to come after. God, we may say, can give to man, in his present condition, no fuller revelation than that which He has given in His incarnate Son and Word. The Church, Christian people, may think about this, gain deeper insight into its meaning, see more of its bearing on problems that had not presented themselves in earlier days, require the harmony of its various parts. But there are no new truths to be discovered beyond what Christ has revealed, any more than there can be new sacraments invented beyond what He has instituted. Nothing can contradict or supersede the faith once for all delivered to the saints, the religion—for conduct as for belief—once for all received from the Lord and His apostles.

This absolute and final character of the Christian revelation depends, of course, upon the true Godhead of our Lord Jesus Christ. If He had been merely a singularly gifted teacher and leader, like one of the prophets, the case would have been different. Then we might have expected further truth to balance and supplement what He had taught. Mahomet might conceivably have supplemented Christ. But worshipping Jesus Christ as the incarnate Word of God, the Christian Church is on no voyage of discovery; the Christian ministry is not to put forth speculations and opinions, but to bear witness to Him. "That which we have seen and heard declare we unto you," is the motto of the apostles and of the apostolic ministry in every age.

Here we see a balancing truth which needs to be taken into consideration, and which is symbolized by the delivery of the book of the New Testament to the deacon. The Evangelists and other New Testament writers told of Christ's person, character, words, and works, as they saw, heard, remembered, understood these elements of His revelation. They bore witness to the same great facts, those repeated in the Apostles' Creed, to the same great principles of Christian life and faith, such as given in the Church Catechism. But some learned more from the facts, and understood the principles better than others. They saw in somewhat different lights. This difference is illustrated among the Gospels in St. Mark and St. John, among the Epistles in St. Paul and St. James. Here is room for the play of human personality. The writers and witnesses were men, not voices that merely echoed, nor pens that wrote at dictation.

This point comes out with equal or even greater force when we remember that the New Testament writers bore witness not only to Christ as He was on earth, but to Him as the living and exalted Lord fulfilling His promises, hallowing, guiding, strengthening their own lives by His Spirit. They looked up as well as looked back, and bore witness to His present gifts of grace as well as to His past example and teaching.

So it must be with the ministry in every age. Beginning with the newly ordained deacon, all are to point to the central

Figure of Jesus Christ, His person, example, promises, gifts. They are to read the Gospel in the Church of God; to expound it as they can, with varying insight; to bear witness to Christ both by word and example, seeking to reproduce His life, each in his own circumstances and with his peculiar temperament, with his special gifts, whatever these may be. There must be individual appropriation, each in his own degree and fashion, of Christ's perfect revelation. They must teach out of their own experience. So will each, as he catches as much as possible of that moral and spiritual glory, reflect it to others.

There will be harmony amid variety. The same truths will be variously illustrated. With no contradiction, each will bring his contribution to the common treasury. Each will check and test his own thought and teaching by reference to the common standard. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

So will the charge be fulfilled which accompanied the delivery of the book of the Gospels to the deacon in ancient English rites, "*Lege, intellige, aliis trade, et tu opere adimple.*"
A. C. A. HALL.

ON another page is printed an appeal for a fund with which to endow the "Quintard Memorial Professorship of Dogmatic Theology," at the University of the South.

This is an effort that we commend most earnestly, and beg our readers whose wealth will permit, to give the matter serious consideration. Bishop Quintard was one of the grandest of priests. He was a Catholic Churchman when it meant persecution to be one. He was a chaplain in the Confederate army, and the reminiscences of that time, published since his death, are fascinating beyond description.

In his personality, he was "all heart." Kind, considerate, sympathetic, with geniality and cordiality, he was a personage to love and honor. And he was always sincere. He had no affectionation of love for all men, but his friends knew that his affection was whole-souled and fervent. Then, too, he had that great love for *souls* that made him the earnest priest. This is so very evident in his intercourse with the enlisted men and officers of his brigade. His deeds required greater courage during the war than facing the cannon's mouth, and he never shirked his duty.

Sewanee is doing a grand work and needs the money. Here is an opportunity to do double service—raise a memorial to a noble man, a faithful priest, and a wise Bishop, and at the same time give to Sewanee the fund she requires for the work before her.

This Church should thus commemorate the name of Quintard, that the story of his services may be perpetuated for all time.

THE diocese of Nebraska has met with a great loss in the death of the Hon. James M. Woolworth, LL.D., who died at his home in Omaha on the 16th inst., at the age of 77 years. Chancellor Woolworth, with Bishop Clarkson, was instrumental in shaping the Cathedral, drafting the canons of the diocese, and foremost in all of the Church legislation in the diocese for the past forty years. He was one of the lay deputies to the General Convention of 1868, being the first term that Nebraska came in as a diocese, and has been continued in every Convention up to and including 1904. He served on most of the important committees of the House of Deputies, and was frequently called to the chair as temporary presiding officer. He was an intelligent Churchman, and was always ready to give of knowledge of canon law, whenever called upon.

Chancellor Woolworth was a gentleman of culture, learned in the law, genial in his personality, and of irreproachable character. Those who met him at the last General Convention saw that the hand of time was laid heavily upon him, and that in all probability he would not again be seen on the floor. The cheerful good-bye at parting with him in Boston, is now changed to the deep sorrow of earthly loss. May light everlasting shine upon him, and the sweet peace of eternal rest be his portion.

WE cordially congratulate our friends in the diocese of Oregon on the election of the Rev. Charles Scadding, rector of Emmanuel Church, La Grange, Ill., as their Bishop.

Mr. Scadding will carry to the Western field an enthusiasm for missions, and a practical knowledge of the requirements of the work. He is in robust health and has the business ability

to cope with the tangled affairs of that diocese. That he was elected on the first ballot, on Thursday night of last week, shows a unity of feeling in the diocese that will make his administrative duties the more pleasant and agreeable.

CLERICAL ERRORS.—VI.

IN country neighborhoods the parish register, properly used, is the great feeder of the Church, far surpassing the Sunday School in that respect. We have known a missionary to go into a strange house, introduce himself, and say, "I am looking for members of the Episcopal Church. Do you belong to it? No? Do you belong to any Church? No? Well, it is a pity for a family to be neglected by all the Churches. If you have no objection, I will put your name on the register as parishioners to be called on—though, of course, not as communicants—and will come and see you whenever I can. Of course, you can have your name removed from the register at any time by merely saying so."

Gossamer-like as this thread of connection with the Church may seem, the family, being indifferent to what they are, casually announce that they are Episcopalians. A few sick-calls and parish visits bring the children first to Sunday School, and then to Baptism. A year or two of treating the family as Church members (never letting the fact that their names are on the church books be forgotten by them), brings one or both of the parents, first to service, and then to Confirmation; and lo! in two or three years, a heathen family has become a Christian one. This picture is not ideal. It is a composite, drawn from many life-instances.

Parish registers, large enough for a mission station, can be bought for about a dollar-and-a-half, or made out of a twenty-cent blank-book. Considering loss of time in ruling pages, it is cheaper to buy than to make them. They must be posted to date, and kept so, or their value ceases. In addition, the minister needs a pocket diary for notes of other work done. Should he faithfully keep the register posted, making the necessary calls to talk Baptism to the unbaptized, Confirmation to the unconfirmed, Communion to those who do not receive, and visiting all new families to see whether they ought to go on the register or not, he need never trouble about parish-calling. Keeping the register in shape will accomplish that. Visit the sick, and keep the register posted sharp up-to-date, making all the calls necessitated by its posting up, and the parish calling will be done, amply, fully, and ably, and the mission will show the effects.

On mission-circuit, whether the travel be on horseback, bicycle, or railroad, the health of the missionary soon suffers. Extreme chronic constipation, caused probably by the constant change of food and water, is the usual trouble. For this reason and others, the missionary, to do good work, must set apart one day in the week, and keep it rigidly as a day of rest and recovery, doing no work at all. "Remember the seventh day and keep it. On the seventh day thou shalt do no manner of work," is about the nearest a man in the mission field can come to the Fourth Commandment. Everyone, even missionaries and mules, needs one day a week out of harness: and if Sunday cannot be had, another day must serve. Neglect of this rule kills more missionaries—and Bishops—than any other one thing.

Having taken charge of his mission field, acquired the habit of private prayer, and of keeping appointments, and brought the parish register at each mission-station up to date, the next need is to provide that the church at each station be open every Sunday for public worship. The machinery of apostolic Christianity was most admirable in this matter. Our law retains the substance, though not the name, and allows appointment of lay readers. The practical difficulty is that no man will accept such appointment, being unwilling to thrust himself forward in religious matters.

Yet, without a lay reader, most mission stations are foredoomed to a growth so slow that it amounts to suspended animation. In this matter the missionary by himself is usually powerless. A letter from the Bishop, however, ordering that the members of the mission name from among themselves fit persons for lay readers, and that the missionary present their names for license, will generally secure a faithful worker or two. After much persuasion and strenuous attempts at resignation, such an one will fill the vacant days, and have the church open for worship every Sunday: officiating at funerals and, in cases of emergency and sudden and acute illness, at Baptisms. The Baptism is, of course, certified to by the missionary at a later visit. Occasionally, though very occasionally, such a lay reader can be transformed into a perpetual deacon.

T.

AFFAIRS IN LONDON

Father Congreve Reads a Paper

HOUSE OF LAYMEN MEET

Society of Pilgrims Banquet

REV. J. BELL-COX VINDICATED

The Living Church News Bureau
London, Tuesday in Whitsun-Week, 1906

IN connection with the annual festival of the Confraternity of the Blessed Sacrament on Corpus Christi day, a paper will be read by the Rev. Father Congreve, S.S.J.E., and there will be an address by the Very Rev. H. A. Teknopoulos, Archimandrite, on "The Holy Eucharist in Itself, and in Relation to the Other Holy Mysteries."

The newly elected House of Laymen for the Province of Canterbury met on several days last week at the Church House, Westminster. The Marquis of Salisbury was elected chairman, and Sir Lewis Dibdin, Vice-Chairman. The Archbishop of Canterbury, whose privilege it is to open each new House of Laymen when it is elected, gave an address. He referred to the more marked representative character of the new House, due to the new basis of representation of the different dioceses, and pointed out as one happy result of that change that, instead of consisting as heretofore of 117 members, it now consists of 233. He thought it never was more necessary than now that they should have the advice and counsel of this particular body for helping them to solve problems "grave, tense, and far-reaching," and therefore needing "just that Christian common sense, that quiet and thoughtful application of long experience in the country's affairs to the Church's needs at particular moments," which they, and perhaps they alone among English assemblies, could properly give at this time. The chief business before the House was the consideration of the Minister of Education's bad bill. A resolution was proposed by Mr. C. A. Cripps, K.C. (Vicar General), to the effect that the bill should be opposed at every stage. Not only was this bill, he said, inconsistent with religious tolerance and liberty, but it attacked the Catholic Church in this country in a special way. Mr. Athelstan Riley seconded. Mr. C. J. Blagg, in supporting the motion, said they might put as a motto over the door of Church schools—"The fear of the Lord is the beginning of wisdom." If Mr. Birrell (the Minister of Education) were called upon to put a motto over his schools, it would probably be, "The three R's, with a little Bible teaching, thrown in during play hours, by teachers who need not believe it, by teachers who need not give it, for children who need not attend it." Mr. Masterman, M.P., said he could not vote for the motion as it stood, because he voted for the second reading of the bill, and early that morning for the first clause of the bill. He submitted that their best plan was to try to amend the bill. If they accepted the principle of popular control, all possible modifications might be considered. Lord Halifax asked Mr. Masterman why he did not support the motion moved by Mr. Cripps. He wanted to know why Mr. Masterman did not suppose it possible to retain Church schools throughout the country: "They would retain them if they knew how to fight for them. If they did not know how to fight for them they would be shown to be not worthy of their name as English Churchmen, determined to assert their rights to stand up for the principle of justice." He hoped that if this bill passed through Parliament in anything like its present form those who were responsible for Church schools would "refuse to surrender those schools, and then let them see what would be the result." (Cheers.) Mr. D. C. Lathbury said he entirely agreed with the main part of the resolution, but there was a great deal in Mr. Cripps' speech that he did not agree with. He moved as an amendment to substitute for the words "should be opposed at every stage," the words "cannot be accepted as it stands." Ultimately the House divided on Mr. Lathbury's amendment, and it was rejected by 107 votes to 39. Chancellor Smith moved to add at the end of the resolution the words "in its present form." Mr. Cripps accepted the amendment, which was agreed to. The resolution as amended was then carried, with one dissentient. A resolution was agreed to that no amendment of the bill will be acceptable which does not provide:

(1) That religious instruction be universal and in school hours, and be given by teachers qualified to impart it. (2) That clause 4

(providing for extended facilities) be made mandatory and the conditions more elastic. (3) That all schools be treated alike, and that it is the duty of all Local Education Authorities to make provision in them for the imparting of such religious instruction to the children as the parents require, or (in the absence of express requirement) as is in accord with the form of religion to which the parents belong. (4) That teachers shall be free to give the religious teaching if they so desire.

A resolution was moved deprecating, in case the bill becomes an Act of Parliament, any resort to "passive resistance." This was met by Lord Halifax moving the previous question, which was carried. The House also formally approved of the proposed united national movement for the better observance of the Lord's Day.

It is announced that the Royal Commissioners to inquire into the revenues of the Church in Wales are Lord Justice Vaughan-Williams (Chairman), Lord Hugh Cecil, the Archdeacon of Carmarthen, Sir John Williams, Professor Henry Jones, Principal Fairbairn, Mr. S. T. Evans, K.C., M.P., Mr. F. Edwards, M.P., and Mr. J. E. Greaves. It is stated that Earl Candor and Mr. Alfred Lyttelton (the late Colonial Secretary) declined nomination. Only two out of the nine commissioners (Lord Hugh Cecil and the Archdeacon of Carmarthen) are opposed to the degradation and spoliation of the Church in the four Welsh dioceses.

The Society of Pilgrims in England gave a banquet to the President of the kindred society in the United States, the Bishop of New York, at the Savoy Hotel last Tuesday night. The large company included, among others, the Archbishop of Canterbury, the Bishops of Bristol, St. Albans, and Southwark, the Bishops Suffragan of Sheffield and Nottingham, and the Archdeacons of London and Westminster. The United States Ambassador to this country, Lord Aberdeen, and the Governor General of Canada wrote expressing regret for inability to be present. Earl Roberts, who was in the chair, proposed the toast of the "King and President"—the two greatest peacemakers, he said, in the world. The Archbishop of Canterbury, in proposing the toast of the guest of the evening, said he had known Bishop Potter for nearly thirty years, and with each advancing year his respect, regard, and affection for him had deepened. The Pilgrims of England by that banquet desired to pay a tribute to one who, while he was an ecclesiastic, had been more prominently "a citizen of a great city, of a great republic, and in that capacity known and honored in circles far wider than those which had any ecclesiastical lines of demarcation."

The Bishop of New York, in reply, gave first some reminiscences of the Primate's visit to the States, and then, speaking somewhat in the vein of a publicist, declared that the strength of the British Empire lay not in force, not in menace, not in diplomacy, but in justice. He believed the future destiny of the human race was bound up with the Anglo-Saxon civilization. Lord Brassey proposed "The Visiting Pilgrims," and the United States Ambassador to the Hague and the Bishop of Southwark responded.

A memorial to the late Primate has been unveiled during the past week in St. Paul's. It is situated in the first bay of the South Choir aisle, and consists of a bronze mural panel in high relief. Archbishop Temple is represented vested in a cope and kneeling in the attitude of prayer; on the right hand side are the arms of the Metropolitan See of Canterbury, and underneath is seen the Archiepiscopal cross. In pose and composition it is a replica of the memorial erected in Canterbury Cathedral last year.

I am sure that THE LIVING CHURCH will be very glad to know that the Rev. J. Bell Cox, vicar of St. Margaret's, Liverpool, who twenty years ago was sent to prison for the Catholic cause, has just now been elected by the clergy of the Archdeaconry of Warrington, in the diocese of Liverpool, by a majority of forty votes against twenty-nine to be Proctor in Convocation. The Liverpool correspondent of the *Church Times* writes in regard thereto:

"It is one of the ironies of circumstance that the president of the District Union of the English Church Union should be elected by such a majority in the Liverpool diocese to represent the clergy in Convocation. Mr. Bell Cox's occupation of the presidency was used to the full by his opponents; but even this failed to shake the allegiance of his supporters. The day has gone by when mere waving the red flag of 'ritual' is sufficient to affect either clergy or laymen. There is a distinct revulsion of feeling in the Liverpool diocese against the continued persecution of Catholic Churchmen, and when added to this there was the fact that Mr. Bell Cox is universally beloved, the issue was beyond doubt."

J. G. HALL.

OUR EUROPEAN LETTER

Matters of Interest from France, Russia and Rome

CONFERENCE OF CHAPLAINS

The Living Church News Bureau
Paris, June 12, 1906

FRANCE.

IT is something more than curious to remark, how in the two countries—England and France—things seem to march side by side. In France not so very long ago there were great searchings of heart, in that the State seemed rather disposed to lay somewhat violent hands upon the Church's property; Congregations rose as a man to withstand the arm of the law, heads were broken and windows injured in the sacred edifices themselves. More or less patiently the nation had looked on, while monasteries and convents were closed; while monks and nuns were driven away and exiled; while priests were bullied and a general discomfiture of things took place in anything that touched ecclesiastics. But the moment that there came a question of laying hands on the churches, all was changed. The people rose and the ministry fell.

Now cross the channel. History repeats itself. Before now priests have been sent to prison, for what has been called contempt of court—that is for doing in church what is done commonly every day now without comment—and the nation sat still and looked on. But a bill is being brought in to practically seize the schools, and a public feeling is aroused, which the party in power may find it difficult to stem. I think this may be not a little instructive for all concerned. That magic word, *mine, Noli me tangere*. In passing, this has had one very marked result: what are called the two schools of thought have joined hands. Your London correspondent will, no doubt, tell you all about this meeting of the waters in his own letter, but in the meantime it was not a little remarkable to hear Mr. Webb-Peploe and Lord Halifax asseverating their "complete unanimity of thought and wish in the present crisis." This took place at the London Diocesan Conference at the Church House, before a very full assemblage of London and representative clergy; and is perhaps not a little significant of the temper of the Anglican branch as a whole. One rather pertinent remark I heard made on the subject which is worth recording—as it came from one in no way sympathizing with the relations between Church and State as they are at present—"This will put off any question of Disestablishment for many a long day!" And I think that this is true.

To return, however, to France. The full meeting of the French Bishops, which has been so many times postponed, is now actually taking place. The *Figaro* of a few days ago wrote as follows, as the result of a letter from a well-known French Bishop, whose name is not given but who seems to be speaking for higher authorities than himself:

"The Bishop ridicules the reports which have accused the Pope of vacillation, and points to one of the Pope's sayings, 'That Catholics will be pleased with me,' to show that the Pope did not mean to satisfy one group or party, but all.

"If the Pope is to act 'to satisfy the greatest number,' as the Bishop puts it, then there is nothing else for it but submission. Complete acceptance, as I have often pointed out, would dissatisfy many Roman Catholics who are not numbered with the irreconcilables, but at the same time there are irrefutable arguments against resistance. If the benefits of the Church are to go to 'the greatest number,' then the Pope must submit to the formation of cultural associations, for without these there can be no public worship, and as the Bishop says, 'Worship in private could be organized for the aristocrats and the *bourgeois*, but never for the common people.'"

In the meantime the Bishops, Archbishops, and Cardinals are at this moment in solemn conclave assembled at the *archeveché* in Paris. As before noted, the trains of thought amongst them are supposed to be very different. As far as may be gathered from the outside, the current is believed to set rather towards acceptance of the Government's proposals. The *Patrie* thus summarizes the situation:

"We are to-day (June 1st) at the fifth and probably the last of the plenary assemblage of the French Episcopate. We are to a certain extent, in a position to speak with some accuracy of that which may have taken place. Mgr. Amette read a communication regarding the vacant Sees. He pointed out that the Government was opposed to these nominations, quoting in support Article 17, according to which 'the quality of French' would be lost by the unauthorized acceptance of it as conferred by a foreign Government. Mgr. F. Petit reported the study he had made of 'Canonical associations in relation to the general rules of Worship. The famous *Memoire*

secret cultuelles association in Germany was rather hotly discussed. At the end, a decisive vote was taken on the acceptance or rejection of Cultural Associations—as a finale. What the result of this was there is no means of telling.”

The account and conclusions of the Conference will be sent off by a special messenger to Rome. He is probably already on his way thither. There were 74 prelates present. It is almost a century since any such assembly has taken place in France.

EASTERN CHURCH.

While much is being said and written about Church music and Church singing in the West, it is not uninteresting to see that such subjects are being made matters of importance in the East also. We most of us know something of the excellence of Russian Church song, but in the Southeast and even in Athens not much attention has been paid to it. Here is some account of what seems to be a first move in this direction:

“Instead of the Byzantine Use of singing in Orthodox Greek churches, an innovation has lately been introduced among some congregations at Athens of singing in harmony. The Holy Synod of Athens has objected to this change, and issued a declaration forbidding their clergy to allow any deviation from ancient custom. In Greek churches the music is of a character which lends itself little to congregational singing. Some of the Constantinople church choirs have thanked the Holy Synod of Athens for their action. In Russia vocal part-singing is beautifully rendered, and good congregational singing is the general rule, although organs and musical instruments are prohibited, as in Orthodox Greek churches. The tones of the Eastern Church are the same as those which we call Gregorian, although differently named. Female voices are not heard in the Greek Church.”

It may be remembered that the introduction of part singing in the Russian Church almost caused a schism at the time when it was first used. The people did not care to give up their old and time-honored howls, and it required all the authority of the Patriarch Nikon, at one time, and of Peter the Great at another, to reconcile the Russians to the present state of their ecclesiastical music. Let us hope that history may not repeat itself and that the changes at Athens and at Constantinople may not lead to disruption and dispute.

ROME.

The following is from a correspondent in Rome:

“The Vatican is quite decided to agree to the conclusions that may be come to by the Assembly of Bishops in France, in that which regards the law of Separation. If the majority of prelates declares in favor of submitting to the law, then the Holy See will pronounce in the same sense, or *vice versa*. The Pope will send his instructions to the Bishops in a written document, which will then be made public. In this document the Pope will make it clear, not only that he will accept, but that he will also submit to the law of Separation—imposing, however, a series of conditions with regard to the *Associations cultuelles*. Every care will be taken that the Associations should be placed under and remain under the control of the Episcopate. Probably the Pope will say—Yes, the Associations may be tolerated IF, and IF, etc., etc. Besides these instructions, the Pope will pronounce, at the next *Consistoire*, an important discourse, in which he will explain the reasons of his decision. Such seem to be at present the dispositions of the Holy See. It will not be a question of the acceptance of the law, but, as is said in ecclesiastical language, of a simple *tolerari posse*, which to all intents and purposes means the same thing.”

CONFERENCE OF CHAPLAINS.

Bishop Wilkinson, Bishop Coadjutor of London, held his annual Conference of Chaplains at Lille this year. Some 40 chaplains were present. The address at the Quiet Service was given by the Rev. J. E. Dawson, vicar of Chislehurst, England. The Bishop's inaugural address touched on many subjects of interest, not of course leaving out of sight the educational question in England. The subjects under discussion were “The Future of Episcopal Supervision in Northern and Central Europe,” “Colonial Scholarships in Continental Schools.” The arrangements for the reception of the chaplains were very well and hospitably carried out by the chaplain, the Rev. J. S. Phillips.

At the conclusion of the sessions all the Bishops of Paris went in a body to the Church of the Sacré Coeur to make an act of thanksgiving for the preservation of the lives of the King and Queen of Spain at Madrid, in the late diabolical attempt upon them.

GEORGE WASHINGTON.

NO MAN or woman can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

FOUR NEW CHURCHES IN THE BRONX DISTRICT

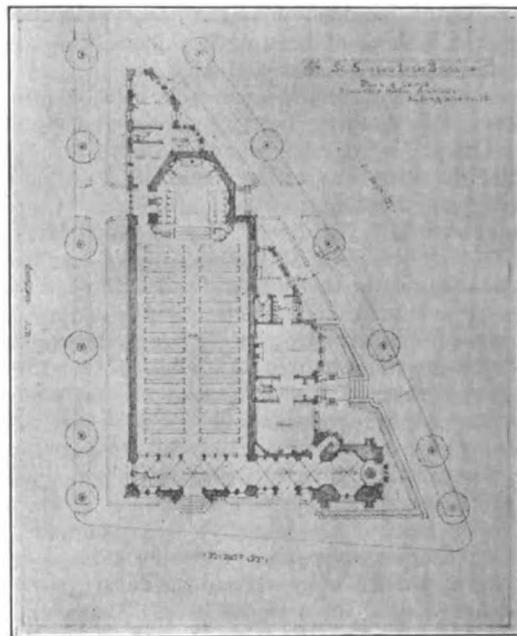
Illustrations and Descriptions

ARCHITECTS PLANNING THE NEW ST. THOMAS' CHURCH

The Living Church News Bureau |
New York, June 18, 1906 |

FOUR fine church buildings are soon to be started in the Bronx for archdeaconry missions. Three of them, it is to be noted, are to be located along what promises to be one of the finest avenues in the whole city. It is called the Grand Concourse and is about four miles in length. It starts at the Harlem River and runs north to Moshulu Parkway, which connects Van Cortlandt and Bronx Parks. The Concourse runs along a ridge and for most of its length through one of the best residence sections of the Borough. St. James' Church, founded half a century ago, and having an excellent location and a fine property, is on the line of the Concourse, and St. Edmund's mission, which is one of those for which a new building is planned, is also on the line and was established about fifteen years ago by St. James' parish, when the Rev. Charles J. Holt was rector. The fourth new building is for St. Martha's mission at Van Nest.

When Church extension plans were made for the Bronx, the strategic value of the property along the Concourse was



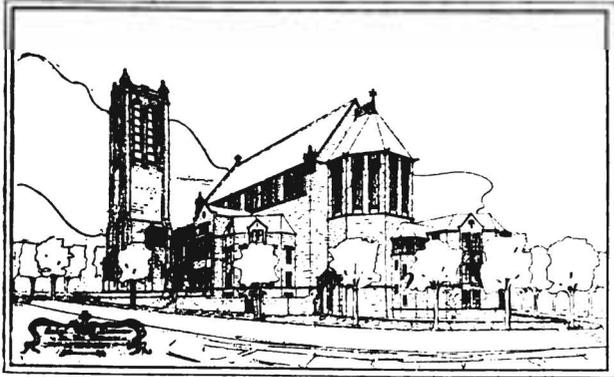
PLAN OF NEW CHURCH, PARISH HOUSE, AND RECTORY
FOR ST. SIMEON'S MISSION.

early recognized, and the Lay Helpers established two missions on it, one near the southern end and the other at the northern. St. James' parish and St. Edmund's lie between. For these two missions, St. Simeon's and Holy Nativity, new buildings are about to be commenced. Of these two structures the details are now available.

St. Simeon's was started in a carriage house, which it still occupies, seven years ago. In charge at first was Mr. James H. Falconer, now a member of the National Council of the Brotherhood, and helping him were Mr. James A. Aborn, Mr. Harry M. Hewitt, and others. A plot for a permanent structure was purchased with the aid of Trinity parish, but later a triangular site in a commanding position, with streets on three sides, was given by Col. John Jacob Astor and Mr. Newbold Morris. It is on this site that the new church is to be erected, and it is expected that the one first purchased will be sold and the proceeds put into the building. The latter has been planned by Messrs. Bosworth and Holden, the architects of the Bronx Church House. The accompanying perspective and plan show how the irregular plot has been utilized in the design and the stately church which is ultimately to be built. For the present the rectory and a part of the church building are to be built, and the whole plant, involving an expenditure of \$75,000, is to be completed at no distant day. The style is a modified Gothic and the material is to be a white, native stone, some of which was secured when the subway was being excavated. The com-

pleted church is to seat four hundred. The rectory is at the side of the nave, and adjoining the chancel will be sacristy and choir rooms. The basement will be fitted for parish house and Sunday School, and owing to the slope of the land it will be in large part above ground and therefore well lighted and ventilated. The Rev. R. J. Walker is now the priest in charge.

At the other end of the Concourse the Holy Nativity mission also began in a carriage house. It was started by Lay Helpers a little over five years ago, the workers including Mr. Eugene M. Camp, Mr. John A. Ely, Jr., and later Mr. A. Duane



PERSPECTIVE OF NEW BUILDINGS FOR ST. SIMEON'S MISSION, NEW YORK.

Pell, now the Rev. Mr. Pell. For some time the Rev. William Walter Smith was the missionary in charge. The mission has outgrown its first quarters and now services are held in a store, with the Rev. Henry R. Hopkins in charge. An excellent plot for the permanent church has been purchased for \$10,000, in raising which amount Bishop Greer assisted. The site is a commanding one just north of Moshulu Parkway. The plot is also irregular in shape, but is larger than that of St. Simeon's, so that there is space for church, parish house, and rectory, and also a churchyard of good proportions. The church will be built of stone and will seat 450. The illustration is from a pencil sketch of the architects, Messrs. Hoppin, Koen & Huntington. It will be noted that the group of buildings are to be connected by a cloister. The rectory is at the end farthest from the church, the parish house being between. Parish House and rectory will be of stone and stucco, and for the present only the parish house is to be built. It is to cost \$9,000, an amount which is now in hand. The whole plant will cost about \$60,000.

A new summer home just built for the Fresh Air Association of the Cathedral of St. John the Divine at Tompkins Cove, New York, is to be dedicated on the morning of June 26th by Bishop Potter, assisted by Archdeacon Nelson. The Home is a large frame building, which cost \$10,000 and is planned to accommodate parties of sixty children at a time. These are to be sent from New York fortnightly and are to be gathered, for the most part, in the neighborhood of the Chapel of the Epiphany, formerly the Pro-Cathedral, the vicar of which, the Rev. W. W. Gilliss, is one of the Canons Missioner of the Cathedral. The Fresh Air Association of the Cathedral is an organization of women, of which Mrs. William C. Casey is the president.

On his return from Europe, Bishop Potter went to his summer home at Cooperstown for a short stay and is to return to the city to preach at the first of the special summer services in St. Bartholomew's Church on Sunday, June 24th. On the following day he is to be the guest of the Churchman's Association at a luncheon, when he will talk about his European trip.

An unusual class was confirmed by Bishop Greer on Trinity Sunday. It was at the Chapel of the Good Shepherd, on Blackwells Island, and all the eighteen members of the class were inmates of the City Home for the Aged and Infirm. None of them was under sixty-five years of age. The class was presented by the Rev. I. W. Beard, one of the clergy staff of the City Mission Society. A large party went from the city for the service, including the deacons who had been ordained at Trinity Church in the morning. Following the service in the chapel, Bishop Greer went to the hospital ward of the Home and confirmed a man who has been for years confined to his bed.

Columbia University last week graduated 1,136 students, the largest class in the history of the University. It was made up of the graduates of the various schools of the University, including the Teachers' College, Barnard College, the School of Mines, the Law School, etc. The degrees were conferred by

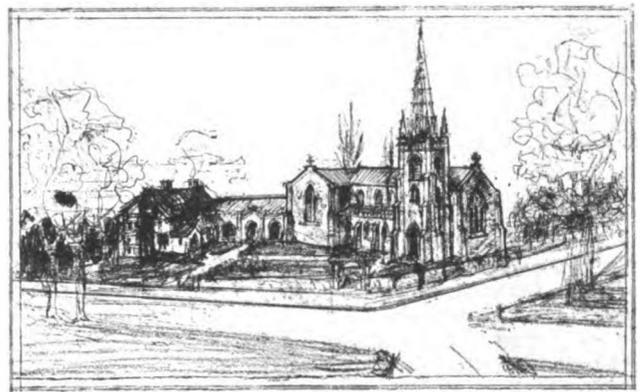
President Nicholas Murray Butler. Honorary degrees were conferred on the Rev. Dr. William Jewett Tucker, president of Dartmouth College; Dr. Benjamin Ide Wheeler, president of the University of California; Justice Edward Patterson of the New York State Supreme Court; Joaquim Nabuco, Brazilian Ambassador to the United States; Daniel G. Elliot, curator of zoölogy in the Field Columbian Museum, Chicago; Baron Kanehiro Takaki, surgeon general of the Japanese Navy, and the Rev. William G. Thayer, headmaster of St. Mark's School, Southboro, Mass.

As a result of the competition instituted by the vestry of St. Thomas' Church, Messrs. Cram, Goodhue, and Ferguson have been selected as the architects of the church building which is to replace that burned last summer. Plans were submitted by a number of eminent architects on the invitation of the vestry. Each architect was paid for his work, except the successful competitors, whose recompense comes from their fees as supervising architects of the new building. The plan which was submitted by the successful firm has not been adopted by the vestry, but it was held to come closer to what is desired than any of the others, and the architects were instructed to prepare new plans, embodying in them the wishes of the rector and vestry. It is said that no haste is to be made either in preparing final plans or in beginning work on the new church, for the temporary structure is found to be very comfortable and work on the permanent building, it is said, may not begin for a year.

An idea of what the new St. Thomas' is to be may be gained from the instructions given to the architects, in part as follows:

The plot is 107 feet on Fifth Avenue by 251 feet on Fifty-third Street. The style of architecture for church and adjoining buildings is to be Gothic. The material for the exterior shall be a light-colored, hard, durable stone. All buildings to be fire-proof. The church may be designed with or without galleries; it shall have a seating capacity of not less than 1,700 and shall include: A chantry to seat from 50 to 100 persons. A choir, with choir stalls for 60 choristers; sedilia for the Bishop and for the clergy; one or more porches providing freedom of entry and exit, the main porch to be of dignified and ample proportions.

The parish house design calls for: First story—vestry for



PERSPECTIVE OF NEW BUILDINGS FOR HOLY NATIVITY MISSION, NEW YORK.

clergy, vestry for choristers, working room for assistants, offices for sexton, for his assistants, and for janitor, waiting hall and lavatories. Second story—rector's office, ante-room, two curates' studies, hall lavatories and stenographer's room, assembly room to seat 300. In the upper stories a large study for the rector is to be provided. Also five or more guild rooms.

The rector design calls for: First story—vestibule, reception room, hall, rear hall, kitchen, servants' dining room, cook's pantry and stores. Second story—parlor, library hall, dining room, butler's pantry. In the upper stories are to be provided six or more bed-rooms and also suitable accommodations for servants.

INTERCEDE, even when you cannot work. Pray in the midst of discouragement. From the secret place of prayer shall surely come the strength and courage and patience to do, and dare, and wait.—*Bishop Whitehead.*

NO MAN who is a man, works for a reward. "All for love, and nothing for reward," so the angels serve, and the law for angels is the law for men.—*Houghteling.*

THE CHURCH AS A FACTOR IN AMERICAN LIFE TO-DAY.

Bishop Brewster's Address to the Connecticut Diocesan Convention.

SOME CHOICE EXCERPTS.

In an age which declares itself weary of theological doctrine, the Church has to proclaim, not the less but even the more faithfully, the simple facts of the faith once for all delivered, to proclaim them with such aggressive insistence that men shall hear, and to set forth those facts in their promise and potency for life.

A spiritual presentation of the Gospel will have always its back-bone of dogmatic truth.

It is high time Christians should be called anew to a Christianity to live by.

Politics, glorious pursuit of the ancient classic states, should not in these days be threatened with degradation, without protest and effort on the part of Christian men.

Greed of gain has superinduced a fatty degeneration from what was, relatively, the robust health of a former day. Men who have been respected are found to have departed far from principle and honor. There has been playing for high stakes, with loaded dice and with utter unscrupulousness as regards opponents.

It is for her [the Church] to teach that unrighteousness is never to be excused by the plea that "business is business," as if business were a department by itself to be judged by its own standards, to teach that business is not apart from life, but a part of life and therefore having somewhat to do with the Ten Commandments.

THE ADDRESS.

1707. STRATFORD.

WE are about to enter upon a year of historic commemoration. In the summer of 1706, the Rev. George Muirson, missionary of the Church of England in Rye, a border town in territory long disputed between the two colonies, journeyed through the shore towns as far as Stratford. Into that village he rode, accompanied by Colonel Heathcote, the latter "fully armed," and though threatened "with prison and hard usage," "preached to a very numerous congregation, and baptized about twenty-four, mostly grown people." In April, 1707, a parish was organized at Stratford. The mother parish of the diocese thus next year rounds out two hundred years of existence. The historic names and associations of Stratford make this bicentennial anniversary one of more than parochial interest. Therein the diocese ought to participate. The worthy commemoration thereof I commend to your consideration; and I would suggest, that if the next Convention were held in the city of Bridgeport, there might be favorable opportunity, just before or after its sessions, for some fitting commemoration at Stratford.

1607. JAMESTOWN.

The coming year will be also marked by a more momentous anniversary. In 1607, thirteen years before the landing of the Pilgrims, was the landing at Jamestown, Va., and in June of that year, the Rev. Robert Hunt, a priest of the English Church, "had the joy of administering the Holy Eucharist to the united company." It is proposed that there shall be made at the General Convention, at Richmond in 1907, a Missionary Thank Offering by all the men of the Church.

The secondary object of this movement is to give each man an opportunity to join in a worthy thank offering to the great cause of missions. The aim is not that large offerings may be secured from a few, but that every man connected with the Church may give something. Let me express the hope that each congregation may be interested, and manifest its interest in this endeavor to bring the men of the Church into one great movement. The primary purpose of this movement is to quicken among our men an appreciation of this ancient Anglo-Saxon Church as a factor in the national, social, and domestic life of America during these three centuries.

THE CHURCH AS A FACTOR IN AMERICAN LIFE TO-DAY.

This historic commemoration and review may well suggest a consideration which yet more closely concerns us. To commemorate, however gratefully, the past, will be of comparatively small avail without the asking of certain serious questions. What is the part which belongs to this same Church of the past in the national life of America to-day? How faithfully and how fully is this Church at present meeting the opportunities which confront her, and the responsibilities devolving upon her? How, so far as lies in us, her members, may she more truly be the power she ought to be in the life of this day and land?

In order that the old historic Church of our English-speaking Christianity may be, in the America of to-day, the power she ought to be, there are demanded, in my opinion, certain things which are not unworthy of our attention. First of all, in an age which declares

itself weary of theological doctrine, the Church has to proclaim, not the less but even the more faithfully, the simple facts of the faith once for all delivered, to proclaim them with such aggressive insistence that men shall hear, and to set forth those facts in their promise and potency for life. In regard to the Church's genuine power in the world, it is to be remembered that we are under the dispensation of the Spirit. Whether for revival of religion or for bettering of men, we must beware of relying overmuch upon mechanical means and methods or any mere machinery. It behooves the Church to put her trust in the quick and powerful Word of God, and in the power of the Spirit.

A spiritual presentation of the Gospel will have always its back-bone of dogmatic truth. It will, however, never be any rattling of dry bones. The skeleton will be clothed upon. It will be the truth living, breathing, spiritual, that is to say, personal, truth in vital relation to men, touching not only what they think, but how they live. The preaching of the Gospel to-day should be not only articulated dogmatically, but, moreover, pulsing with ethical life and power. A Japanese scholar, who had been an observer of Western civilization, said recently to an Anglican priest: "The difference between you and us, from a religious point of view, is this: that though your religion is much higher than ours, we act up to ours, and you do not act up to yours; and so it comes that the practical results achieved by our religion are in many respects much better than those achieved by yours." It is high time Christians should be called anew to a Christianity to live by.

In considering the ethical power exercised by the Church, we may be thankful that something has been done toward purifying and uplifting American life in respect of the divorce evil. Whether we regard civil law or the attitude of various religious bodies, there is a brighter outlook. And in this movement it has been given this Church to bear a leading part. The family is not the only institution to be safeguarded. There is also the State. While Churchwomen have a plain mission to make their influence felt for simplicity and purity in our social life, upon the men devolve grave political responsibilities, responsibilities which ought not to be ignored by us in this historic commonwealth. Politics, glorious pursuit of the ancient classic states, should not in these days be threatened with degradation, without protest and effort on the part of Christian men.

In our capital city has been lately inaugurated a movement against the corrupt use of money in elections. At the head of the committee was an honored and devout priest of this Church. One of the two party chairmen who gave hearty cooperation is a vestryman of a Hartford parish. To these facts I refer in the earnest hope that this example may be largely followed by both the clergy and the laity throughout the diocese. That kind of wrong will not right itself. The reform of such an abuse will not run itself. Absolutely essential to its success are personal interest and endeavor. In every town, Churchmen, if only they would bring from their citizenship in the Republic of God inspiration and consecration for the conscientious and courageous performance of civic duty, might accomplish, and lead others in accomplishing, not a little toward freeing our state from practices which mean disgrace to its fair name, the degrading of many of its citizens, and wrong to all.

NO REASON FOR DISCOURAGEMENT.

It is far from my intention to sound any note of pessimism. There is just now no reason for discouragement. There is much reason to take heart. The past year will be memorable for disclosures of abuses in American business life. Notwithstanding the humiliation, it is well to know the worst and to be aroused to face the situation. Against a certain class of those abuses, one of our own Connecticut Churchmen, recently called to rest, had long been the protagonist. Within a month of his death he characterized them to me fully, although he did not live to see the exposure of that carnival of corruption masquerading sometimes in hypocrisy. Exposure has followed exposure. The evils laid bare are, after all, only symptoms of something beneath, a disease that has been working in American life. Greed of gain has superinduced a fatty degeneration from what was, relatively, the robust health of a former day. Men who have been respected are found to have departed far from principle and honor. There has been playing for high stakes, with loaded dice and with utter unscrupulousness as regards opponents.

Think of one of God's ancient prophets facing certain evils of our time: buying of votes, purchase of law-makers for private interests, violations of sacred trusts, men who individually claim to be honorable banded together in dishonest dealing and extortion and the ruthless crushing of any who stand in the way. The Church of God to-day has her prophetic office and function. Let her not abrogate it. Here are the standards, howsoever ignored or dishonored. It is for the Church to-day to hold those standards plainly and imperatively before men, and to proclaim, in season and, as some might think, out of season, the majestic authority of divine law over all the affairs of men. It is for her (the Church) to teach that unrighteousness is never to be excused by the plea that "business is business," as if business were a department by itself to be judged by its own standards, to teach that business is not apart from life, but a part of life, and therefore having somewhat to do with the Ten Commandments. It is for her to proclaim that men's life is not from the things possessed and that there are things higher'

and nobler than money to live for. It is for her faithfully and painstakingly to inculcate the old-fashioned virtues, truth and honesty between man and man, fidelity to trust, personal integrity and honor, together with new conceptions of fulfilling the old law of Christ in bearing one another's burdens.

In these days the Church has a special duty to wake up and quicken what we may call a public conscience regarding righteousness and service, to show how men may share in responsibility for corporate action, to enjoin upon men a virtue larger and nobler than a merely negative and individual respectability, to inculcate public spirit and public service. Civilization, whereof we are wont to boast, consists in such things rather than in railways, the telegraph and telephone, or any improvements in the merely mechanical tools and appliances of men's living together. Genuine civilization demands the discharge of duty by the *civis*, the citizen, the man in society. Some of you will remember a fine passage in a letter of St. Augustine where, after referring to Plato's *Republic*, he uses the language: "There is no limit either in measure or in time to the claims which their country has upon the care and service of right-hearted men," and presently writes: "Now the churches which are multiplying throughout the world are, as it were, sacred seminaries of public instruction, in which this sound morality is inculcated and learned." It behooves us to see that the Church to-day be not wanting in the inculcation of civic duty and of public as well as private righteousness.

It is easy to belittle, as it is, on the other hand, easy to make too much of, resolutions touching such matters in conventions. There are two general ways in which the Church of God exercises influence in the world. She exercises, first, a compact influence in her corporate capacity, and, second, a diffused influence through her members. In her corporate capacity, for example, when assembled in her councils, the Church may, and, upon occasion, ought to speak in definite utterance. It is a day of corporate action, of some evils as well as much good wrought by corporations, and of dealing with those ills by the strong arm of society corporately organized as the state or the nation. In her corporate capacity the Church may well bear her witness, against flagrant wrong and on behalf of righteousness, distinctly, in such wise as not to be misunderstood.

NOTES OF GRATITUDE.

Our gratitude to God for Christianity of the English type should include the remembrance of one signal blessing associated therewith in the past, namely, liberty. We may well be thankful for the *Ecclesia Anglicana of Magna Charta*. The Great Charter was wrung from the reluctant monarch largely through the influence of the Church, and her clergy in following reigns continued to manifest their zeal on behalf of liberty. At a later stage of her history that Church of England unhappily became entangled in something like an alliance with the Stuart despotism, and in the overthrow of that despotism, suffered baleful results. To this association with tyranny is, in my opinion, largely due the Puritan opposition to the Church and separation therefrom. At all events, never again ought the historic Church of English-speaking folk to be exposed to any like misconception or like baleful influence. Nowhere to-day must she be, or even seem to be, in alliance with any tyranny of corrupt and corrupting oligarchies. In an age when the common people, who once heard Him gladly and still are stirred by the name of Jesus Christ, have in large numbers become alienated from His Church, that alienation is a problem seriously to be considered. Not only the Church's voice in her corporate capacity, but, moreover, her influence as diffused through her members should be always and unmistakably on the side of genuine liberty and humanity.

That there may be great wealth which causes no envy or bitterness, we have recently had impressive evidence at the death of a very rich man who acquired his vast fortune without injuring others. The clergy will by no means engage in the wicked work of exciting or arraying class against class. But above all, they will take good care that they do not even seem to be the retainers of any particular, privileged class. Clergy and laity alike will remember that Churchmanship ought to mean, largely, organized social service, inasmuch as Churchmanship essentially stands for fellowship and brotherhood. They will remember that all these economic questions have their ethical aspect, and that over and above the iron laws of political economy there is also the golden rule of Christian morals. They will think it no foolish dream to hope that the iron age of the last century is destined more and more to give way to an age comparatively golden because at least somewhat nearer that kingdom of God they pray may come.

In accordance with that prayer, the Church should make it a primary business to seek that kingdom of God and His righteousness. Let her set herself in protest, and in the personal effort of her members contend, against plain wrongs, for example, against the wicked and cruelly foolish waste of life in child-labor, against corruption whether political or commercial, against lawlessness whether of rich or poor, against the implied assumption that any one or any few or many may be above the law.

Surely the Church of the twentieth century must feel some responsive thrill at the far-away prophetic call: "To loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke." Sure the Church is loyal to that ideal: the suffering Son of Man, not ashamed to call men brethren!

Then part of her purpose will surely be to illustrate that Christian democracy which belongs to the best ideals of Catholicity, and more and more to show herself to be in deed and in truth the Church, not for the few and favored, but for the many sons of men, the Catholic commonwealth for all sorts and conditions of men, because the Church of the Man Christ Jesus, the realized brotherhood of man, because the Republic of the one God and Father of all.

EARTHQUAKES—PHYSICAL, MORAL, AND RELIGIOUS

From the Address of the Bishop of Central New York

PHYSICAL.

ONE can hardly avoid at such a time making some allusion to the earthquakes that have taken place within the past twelve months, moral and spiritual as well as physical earthquakes. The event of April 18th in California was probably the most extensive natural catastrophe that we have ever had in this country since it became a nation, and has called forth the sympathies of the whole world. I do not know precisely what we have done in this diocese to alleviate the sufferings there, but I have no doubt that we have given, or will give, our due share of the large sums that will be needed both for the relief of present distress, and for the rebuilding of ruined churches in San Francisco. It is always a hopeful sign for human nature to see how hearts are warmed and the pockets are opened by calamities like that; and surely it is encouraging to our efforts in extending the principles of Christ, that even Japan should have stretched out her hand across the great sea to aid the people of a foreign land.

MORAL.

The moral earthquakes that have occurred in the commercial and financial world have doubtless caused much suffering to those who stood on the line of their action, but the effect of them will unquestionably be wholesome in the end. Nothing but such a "rough shaking" could bring to the surface the faults that lie beneath, and nothing but publicity will prevent their continuance in the future. And is it not time for the Church to speak plainly about these things? It is not wise to be rash or hysterical in our utterances concerning this, or any other matter. There is a good deal of excuse, undoubtedly, for a feeling of pessimism, as one thing after another is disclosed, showing that men can be just as cruel, just as relentless, just as ready to despoil their fellowmen as they ever were; and that the only difference between these days and the savage days of the past is a difference of method rather than of principle. The robber-barons of the past lived in their castle-fortresses, and openly ravaged their neighbor's goods with fire and sword. The "barons" of the present day live in their peaceful villas, and quietly ravage whole communities by methods known to the trade, which the law finds it difficult to prevent. And it is hard to keep from being discouraged sometimes, when we see the strong tendency to corruption still existing in our Christian civilization. But certainly the events of the past year, while they have demonstrated the strength of that tendency, have also manifested very plainly that characteristic of the Christian religion which Dean Church calls "the power of recovery;" constantly working against the evil, and constituting the hope of our civilization. It is the hope introduced into society by the Resurrection of Christ, that there will always be a rising again from the death and corruption of social unrighteousness. The outcry and the indignation of the past year show that that hope still lives; so that we need not become pessimistic about it. But we do need some plain words on the subject. The Church of Jesus Christ should not be in alliance either with individuals or with corporations whose principles and methods are known to be illegal and corrupt. All the talk about "tainted money" seems to me to be beside the mark. Money itself, I suppose, cannot be tainted; but it may at times represent a tainted partnership; and it is not well for the Church to have her tongue tied by any such coalition, because it is her duty to be ready to denounce wickedness in high places as well as in low places. The Church can never gain by getting wealth which paralyzes her proper functions.

RELIGIOUS.

We have had something of a shaking also in the religious sphere. A matter in one sense scarcely deserving the wide publicity it has attained, yet touching the fundamental verities of the Christian faith, has been under trial in a neighboring diocese. I cannot see how it would have been possible to avoid such a trial, nor how any other verdict could have been rendered. The case is plain enough to everyone who is not affected by what has been well called "the new casuistry"; a sophisticated sort of reasoning by which black is called white, *no* is said to mean *yes*, and erroneous and strange doctrines are to be banished by telling the man who teaches them that he must go on as he is going. The fact is, that if the contention of the accused in this case is to be allowed, not only the Prayer Book, but the Bible also will have to be made over. The vows of Ordination must be omitted; the *Te Deum*, collects, Epistles, Gospels, and Proper Prefaces will have to be altered or given up; large portions of the Gospels and certain whole books of the New Testament as well as of the Old Testament will have to be stricken out. Because the Church can never consent to have her ministers declare that they believe those Scriptures to be the Word of God, and at the same time deny that they are true; nor can she consent that they shall

stultify themselves by the use of words in her solemn offices of worship, the natural meaning of which they proclaim to be false and misleading when they go into the pulpit. Imagine a man reading the first chapter of St. Luke as a lesson in Advent, or as the Gospel on the feast of the Annunciation, and then saying in his sermon that the story he had read was not only not historical, but that it had done great harm in the Church; or imagine him reading the Epistle for Christmas day, or the still more solemn Epistle for Good Friday, both taken from the Epistle to the Hebrews, and then asserting that that Epistle is a writing of no value, that it teaches false doctrine, and, by way of throwing contempt upon it, suggesting that "it was probably written by a woman." Such a violent contradiction between the attitude of the priest at the altar solemnly reading what is supposed to be the Word of God, and of the preacher in the pulpit flouting the things that he has read, upsets the foundations of morality, and is simply intolerable.

Of course, the only possible conclusion is, that the man who attempts to assume such an attitude cannot remain in the ministry of the Church, while the Prayer Book remains as it is; and the only wonder is that such conclusion is not patent to every sane and honest mind.

And yet this does not begin to touch the deeper question of the maintenance of "the faith once for all delivered to the saints." Someone has boasted, I believe, that in ten years the majority of the clergy of this Church will come around to the heretical position. I do not believe it for an instant. But even if it were so, it would be only a repetition of history, and would no more indicate the overthrow of the faith than did the far greater triumph of Arianism in the early centuries. This modern heresy is only another form of Arianism, which has always had a fascination for certain minds, and you will observe, too, that they have always regarded their own as "the best minds." But be sure that it will have an Athanasius to withstand it, though it gain the rest of the world, and after its little day has run it will once more take its place on the dusty shelf of history, while the faith of the Incarnation, of the Holy Nativity, and of the glorious Resurrection, shall still abide for the salvation of the generations that are yet to come!

THE BISHOP OF DELAWARE ON HERESY TRIALS

From His Recent Convention Address

IT is all very well, my dear brethren, to denounce heresy-trials and heresy-hunting, as it is inappropriately termed; but it ought to be borne in mind by persons who thus speak or write, that the heretics that are put on trial are those who have been flaunting their erroneous and strange doctrines in the very face of the Church. They have saved the ecclesiastical authority the trouble of hunting them; and it is they that are undutifully putting the Church on trial.

Suppose that Bishops, knowing of such heresies, and knowing also the distress and disquietude thereby caused, were tamely and cowardly to remain silent under such lamentable circumstances, would they not be justly liable to the charge of violating their consecration vow of driving away such doctrine? Doctrine from which we all pray, in the Litany, that the good Lord may deliver us.

A secular paper lately expressed in forcible terms my own views upon this whole subject:

"A Church is not an arena nor a forum; but an organization established to attain definite and valuable ends by stipulated means.

When one of its ministers reaches the point where it seems to him that what he believes is so much more important than what he continues in common with his Church to believe that it is incumbent upon him to proclaim his disbelief in season and out of season, then the honest and manly course for him is to abandon its ministry. But if he insists upon these performances, while remaining a minister of a Church which expressly discourages them, corporate self-respect must impel the Church to sever the connection."

As an illustration of the too great self-consciousness and pride of intellect so commonly productive of or contributory to heresy, I may mention a proposition that has recently been made for the foundation of what is called "A Lay Church," which is to be "a congregation whose bond of union, instead of a fixed creed, shall be the common purpose of ascertaining religious truth, which shall be accomplished, not under the guidance of one and the same man in the pulpit, but by the communal effort of its members in the pews." It is further declared in the prospectus, "that it is of the nature" of this so-called church, "that its patrons may at the same time belong to other churches, or to no church." It is to have "a free platform for diverse religious views, not excluding"—how very condescending!—"the faiths of the established Churches; provided that the statements are made with sincerity and reverence."

If it were not about holy and eternal things, such a programme might well be termed grossly grotesque. And yet, as I have said, it is an illustration of the spirit which disdains lawful authority and proudly asserts its own.

However so sad all these things are, the Church of course has nothing whatever to fear for herself. She is utterly impregnable even when assaulted by the gates of hell. It is for the individual deluded souls that we sorrow most and supplicate the mercy and enlightening grace of Almighty God.

NUGGETS OF COMMON SENSE AND WISDOM

Culled from the Address of the Bishop of Colorado

PREPARATION FOR CONFIRMATION.

IT is appalling to find people saying, "I was confirmed because it is such a beautiful way of joining the Church," or "because I like the Prayer Book," or "because others were." One does not expect an ideal state of knowledge, but one does wish to see an evidence that the candidate realizes the solemnity of the step he takes, his individual responsibility, equally great whether he takes it or not, and his obligation to be a faithful and loyal member of the Body of Christ. Rhetoric without logic, sermons without depth of teaching, is at the root of many of our woes. Precept upon precept must be the motto of the faithful parish priest. The education of the clergy is or should be of a two-fold sort. It must be first of all what is called a liberal one, and in the second place it must be a specialized one. They need to be quite on a level with the learned men of all professions, but they also need to be carefully trained in the particular line of intellectual and spiritual work which is to absorb their lives. Many men of liberal culture can not successfully administer a parish or deal with the problems of their parishioners. Many a scholar needs to be taught how to explain the Catechism to little children. Many a delightful orator can not prepare a class for Confirmation.

UNLEARNED CLERGY.

What would aid Bishops and examiners and the candidates for orders themselves would be a uniform system of examination accepted in all dioceses. Some Bishops are strict, others are lax, in what they require of candidates in their examinations, and it seems unfair to men of long conscientious preparation that others, ill-furnished and untrained, should be put on a level with them. Our seminaries are all growing better, but it remains for the National Church to ask all Bishops to adopt some uniform system of examination. In such a system due regard should be had not merely to the general scholarship of the candidate, but to his knowledge of how to carry out the directions of the Prayer Book, how to administer Sacrament, how to teach the principles of the Church. I once knew a clergyman of immense learning, who did not know how to keep a parish register or bury the dead with propriety. There is no necessity for that kind of inefficiency, and candidates should be refused ordination till they are proved proficient in their specialty.

OBEY THE RUBRICS.

In the last year I have heard the prayer used for Congress only by myself; and I require the clergy to use this prayer during the session of the Houses. Can we expect to obtain blessings on our National Legislature if we omit our intercessions? I fear that some of the clergy break the law in habitually omitting the Litany. Reverence for authority, and obedience to the law, love of souls, and self-denial which is the necessary token of sanctity, fidelity to the truth revealed and handed down in the Church. Sympathy with humanity in its ignorance and sorrow. The life of inward prayer and daily converse with God. Patience, humility, and heavenly-mindedness, a conscience void of offense toward God and man, a heart weaned from the world and set on heaven and its unspeakable rewards, forbearance, slowness to speak and slowness to wrath, forgiveness of injuries, and a heart full of peacefulness, and of pity, and deeds of light and loving kindness, mercy for sinners, and love for the good, a looking for, hasting unto the coming of the day of God. These, brethren, are what will give us power with God, and with man, and will prevail.

STUDY OUR LORD'S WORDS.

Our age will have to learn anew the profound wisdom of the Son of Man. We need to study our Lord's words as we never yet have studied them, and to make ourselves familiar with his point of view as an antidote to the false philosophies of life, which fascinate and lead astray so many souls. We must bring everything we hear, and learn to the simple test, how does this agree with the sayings of our Blessed Saviour? We cannot do Christ's work unless we adopt His principles. We cannot heal the sores of His people unless we apply the wine and oil which He provides. Is it not a strange and pathetic sight that we constantly behold when men try to build His Church with the untempered mortar of unbelief? Our religion is from above. Its sanctions are laid in the faith of the Incarnation of the Eternal Son. It is not a system of naturalism, but a divine system which appeals to the virgin-born, and risen, and ascended Christ.

Christ the Lord from heaven dwells in our hearts by faith, and we grow up in Him an holy temple unto the Lord. It is not an earthly conception, this Christian verity, and this Christian living. It is like Christ, from above, and like Christ in His Ascension, it will show its final development in the heavenly world beyond.

RELIGION OF THE INCARNATION.

Forming men for heaven is the Church's true work on earth, and when we loose sight of this truth we become impatient of miracles and try to construe the Divine Word in merely human terms. We endeavor to eliminate the voice of angels, and the vision of a risen Lord, and to see in the Church nothing but a human method and

purpose. Such a Christianity as has to do with this world only, cannot long maintain its hold. It calls for little faith and less self-sacrifice, and must soon perish and be forgotten. The religion which can save mankind, and live through persecution and manifold deaths is the religion of the Incarnate God and Ascended Lord, who by His birth illustrates the doctrine of the divine immanence, and by His Ascension illustrates the doctrine of divine transcendence, neither of which doctrines can be held philosophically by itself alone, the two being mutually necessary, and neither of them to be understood without the other.

WORKING A PARISH.

While a priest retains a jurisdiction over a parish, he has a solemn obligation to the faithful in Christ who inhabit it and attend upon his ministrations. Not unadvisedly or lightly has he entered upon this union with his flock. How does he read himself? With what purposes and views does he undertake the burden of this so great a people? How does he regard the yet indiscriminated faces of the congregation among whom he is appointed to serve? He is perhaps becoming the rector of a corporation to which appertain certain responsibilities, duties, and privileges. His discharge of his rectorial office must be affected by his sense of the far more spiritual and profound character of his pastoral office. Which shall predominate in his mind, the ecclesiastical office of rectorship or the religious office of pastorship? Our system of parish organization is like all systems men may invent, workable or unworkable mostly through the character and qualities of the chief person concerned. Tact, knowledge, sympathy, unselfish aims, and personal self-abnegation will carry a man through where under the very same conditions, pride, love of self, must lead to disaster. In certain cases the best man will fail to do good and get right with his people. There are of course ignorant, ungentlemanly, unchurchly laymen in this parish or in that, and the most considerate and patient rector cannot expect to influence them or teach them anything. But the rule certainly is, that spiritual power, spiritual intuition, and a love of souls will conquer most obstacles.

[To be Continued.]

NEGLECT OF THE EMBER AND ROGATION DAYS

Noted in the Address of the Bishop of North Carolina THE SAD EXPOSURES OF THE YEAR

EMBER AND ROGATION DAYS.

I WOULD again remind our brethren of the clergy that there seems to be a too prevalent neglect of the proper observance of the Ember seasons, the very purpose of which is to supply this need of a faithful and efficient ministry. In my judgment—and as your Bishop I believe you will feel that my judgment in such a matter should weigh with you,—in my judgment, it is not a sufficient performance of our duty, to read the appointed prayers on the Sundays preceding the Ember Days, and upon such of those days as may happen to coincide with a regular week-day service; though I can affirm of my own knowledge and observation that even this meager observance is often omitted. The Prayer Book appoints these days, and such an appointment imposes upon us the obligation of observing them. If we cannot observe them publicly, though certainly most of us can observe them publicly, we must at least observe them personally and in our families, and teach our people to do so. The Prayer Book requires the clergy each Sunday to “declare unto the people what holy-days, or fasting-days are in the week following to be observed.” Thus it is provided that where circumstances may not allow of public services on such days, the people may be at least reminded of their duty. The importance of such public notice and warning given to the people, is specially great in connection with these days when we call upon God to send out laborers into His vineyard. Calling upon God in a matter of such vital concern to His Church, the people may be thereby reminded of their own responsibility, and be made to feel that the answer to their prayer can only come through the operation of God's good Spirit in their hearts, quickening in them the love of His service, making them responsive to the necessities of His Church, so that to the call for laborers they may reply, “Here am I: send me.”

I have more than once called your attention to this subject. Let me pray you, my dear brethren of the clergy, to ask yourselves seriously whether you are coming up to the full measure of your duty to God and to God's people in this matter of supplying this crying need.

The same neglect of the Rogation Days prevails too commonly throughout the diocese. We are so largely an agricultural people that these days of special prayer for God's blessing upon the labors of the husbandman should appeal strongly to our people. I trust we may have a revival in the observance of these days.

THE SAD EXPOSURES OF THE YEAR.

It seems to be expected that the addresses of our Bishops this year should devote much space to those theological controversies and to those sad exposures in great financial and business institutions, which have occupied so much of the time and attention of readers of the newspapers for some months past. I am doubtful how far such matters can be made a profitable part of our discussions. We are not ourselves disturbed by dissensions in regard to the fundamental articles of the Christian faith. Recognizing in Christianity the unequivocal assertion of the intervention of the divine purpose and

operation in the affairs of this world; and seeing in our Lord Jesus Christ the manifestation of the divine in the human; we accept the Creeds of the Church and the Scriptures of the New Testament as the testimony of credible witnesses to amazing facts. Whenever and however the divine comes into connection with the human, it must transcend our comprehension. If we reject the Catholic Faith as to the fact and method of the Incarnation, while retaining a belief in the Incarnation, we have only shifted the position. We have solved no difficulty. Given the presence and the power of God, and one method of its manifestation becomes as easy to believe, and as impossible to understand, as another. And so we are content with that which was from the beginning delivered by those who were eye-witnesses, and who were the commissioned messengers of Him who is the Truth. And we hold it a breach of faith and of loyalty for those who have received that commission to deny the message.

And in the sad exposures which have brought shame and ruin to honored names and to many otherwise worthy men, I see first of all a warning against self-confidence. We dare not minimize the guilt of selfishness and dishonesty, and the breach of trust which uses stewardship for others as a means of personal profit for ourselves. No degree of wealth or power can save from final ruin and degradation, in this life or in the next, the man who succeeds in appropriating to himself that which should rightly go to another; or who refuses, whether personally or through the intricacies of corporate management, to give to those depending on him a just reward for their service. All this is true, but while we admit its truth, I fear we may be falling under its condemnation. What I have to say is that we must not exhaust our virtue in condemning the great offences of others, but so economize this quality that it may first of all search out and condemn in us the like sins.

Modern life and business is so marvellously intricate and complicated that it is difficult even to state its moral problems; much more difficult to solve them. We have been accustomed with an easy self-complacency to assume that only our colored population divorce morality from religion, and indulge the pleasing emotions of spiritual fervor without troubling themselves too much about the Ten Commandments. Has it not been forced upon our consciences during these last few years that many of the most highly cultivated and most respectable religious people of the country exhibit in a more refined form exactly this same moral paradox? And are not we ourselves even as others?

Let us then not so much busy ourselves with condemning others. Let us seek to have ever before our eyes the highest standard of Faith and Practice, and remember that it is the business of the Church to save the world by exhibiting the presence and the power of God in its members.

THE BISHOP OF MONTANA OPTIMISTIC

Great Material Growth in the Diocese

MISSIONS AND BUSINESS HABITS URGED.

WE meet again to consult about the interests of our common work. It is the first time that our annual gathering has been called to assemble in the Yellowstone Valley. When the last Convocation of the undivided district of Montana, Utah, and Idaho met in Helena in 1880, there was no town in the Yellowstone Valley, except Miles City, and that was a new town then. To-day we have ten churches, four rectories, one parish, twelve organized and four unorganized missions, with seven clergymen at work serving them. And growth in the future ought to be greater than it has been in the past. Montana is on the eve of large development in all material resources. The coming in of a new railroad line, the building of branches by the old lines, the large plans for the making of irrigating ditches, to irrigate vast areas now only fit for the pasturage of stock, will make a vast difference in the State in the next ten years. New towns will spring up, old towns will increase their population, people will come in to occupy and own the prairies and bench lands when water is provided for irrigation. This will multiply our opportunities, and largely increase our responsibilities.

How are we to meet them? is the question that is troubling me to-day. We are set here to do God's work as far as we can, in the State of Montana. It is our duty to give the ministrations of the Church to as many people as we can reach. We ought to have five more new men at work at this moment. With the developments that are sure to come, we shall need an additional five next year, or the year after. There is no use in getting them unless we can support them, and I will not ask them to come unless I can assure them of a decent living. To do this, we must have more money for diocesan missions. I wish we might take steps at this Convention to increase our offerings for that object. I hope we shall devote some of our time to consultation for its accomplishment.

PLEDGES FOR MISSIONS.

I do believe that we can raise more money for our work in Montana. Some of the clergy seem to wish to get their missionary money without their people feeling it. I have no such wish. I want them to know that they are giving to missions, and to feel it when they do give. That is the only way to make them interested in missionary work, and unless they are interested in that, they are not very likely to be interested in any kind of Church work. I believe we ought to try to get individual pledges from our people for missions, both diocesan and general. There are few persons that could

not pledge one dollar a year. There are many who could easily give five, others twenty-five, and some one hundred. Once get the people started at giving in this way, and it will soon grow into a habit and a system. And then we shall have no trouble in raising what is needed. There will not be less given for the parish, but more. Under our present system, when missionary offerings are taken, very few make any special preparation, or give any sum previously decided upon. With almost all, it is left to the impulse of the moment. And therefore the amount given is much less than it ought to be.

There is another thing in connection with giving, that I wish to speak of. By and by, when you come to have another Bishop, or if my life is spared many years, there shall be a necessity for two Bishops, you will need a larger episcopate fund. We are providing for that in some degree, by continuing the assessment of fifty cents a communicant. But why should we not be asking, as opportunity offers, for special gifts to augment this fund? Not very many gave to it when we asked for subscriptions two years ago, and the sum raised was not very large. Some who gave, will be ready to give again if requested, and some who gave nothing may be ready to respond favorably now. At all events, I propose to continue my efforts for its increase. On these two things—our offerings for diocesan missions, and the accumulation of a sufficient episcopate fund—will depend in a large degree, as far as financial matters are concerned, the future well-being of the diocese. That we are a diocese at all is owing largely to the steps taken twenty years ago, and the plans made when we were few in numbers, and had little strength. We must go on planning for the future, working for better and larger things. As we work for the whole Church, the diocese will grow. As we work and plan for the diocese, our parishes and missions will prosper. And as we try to meet our responsibility for and do our duty by every interest of God's Kingdom, we shall be built up in our religious life, and receive the blessings promised to every faithful servant of God.

PARISH RECORDS.

I want to call the attention of the clergy to the importance of carefulness and exactness in keeping the parish records. Sometimes important interests depend upon the record made in the parish register. I have examined a good many of our registers during the past year. In the majority of them I have found the records very well made. But in some of them there is evidence of laxness and looseness that is neither wise nor commendable. In three instances, I was asked not to make the examination at the time because the records were not written up. I now give notice that I shall be likely to call for the parish register whenever I visit a parish or mission, and I wish the clergy would try to have it always ready for examination. In some of the registers I have not found a list of communicants, and in several of them, I have noticed defects in the record of baptisms and burials. The Canon on the subject reads as follows:

"Every minister of the Church shall make out and continue, as far as practicable, a list of all families and adult persons within his cure, to remain in the parish for the use of his successor." There are some parts of the registers that are published that seem useless for us in Montana. There is no use of keeping a record of Church families in the register. The constant change in our population renders that undesirable. That list should be kept in a book provided by the clergyman, which, as the Canon enjoins, is to be left for the use of his successor. In large parishes in the East, an index may be desirable, I do not see that it can help us much here. There is no need that any of the space should be devoted to the recording of offerings. These should be recorded by the treasurer of the parish or mission in a separate book. A few years ago, I induced The Young Churchman Company to bind up a dozen registers for me, with those parts left out, adding those pages to the space devoted to the records required by the Canon. I have given those registers to the new and small missions of the diocese. I suggest that the Convention take some action about having more registers of that kind published. There would be no additional cost, and we should save about one-third of the space that is now useless for our needs. It would mean an agreement to use those registers throughout the diocese. Of course, no register in use now would be thrown aside, but when new ones are needed, we should order them of the publisher with whom we make an agreement. I think we might arrange to have "Diocese of Montana" printed on the cover.

A SOLEMN RETROSPECT.

Time seems to rush on with swifter pace as the years of our life increase. If I live two weeks longer I shall reach the fortieth anniversary of my ordination as a deacon. Bishop Horatio Potter, who made me a deacon, died almost twenty years ago, and Bishop Coxe, who advanced me to the priesthood, went to his rest in 1896. Only one of five Bishops who shared in my consecration to the episcopate, remains on earth, and he is the Presiding Bishop of the Church. Almost all my early intimate friends among the clergy, have passed into the other life. It is a solemn retrospect, yet it ought not to be a sad one. Those who have gone out from us have entered upon their reward. It is a song of victory that we sing for them. We are here in the thick of the battle, and in the grand stress of earthly effort. We live in a wonderful age. We have seen wonderful things come to pass. I believe more wonderful things still will be seen in the future. It is ours to prepare for their coming. It is ours to work while the day lasts. It is ours to be faithful unto death.

FIFTY YEARS IN OMAHA

Semi-Centennial Of Trinity Parish

THOSE who are accustomed to think of the West as of very recent settlement and cultivation, may be surprised to know that there has just been celebrated in Omaha the fiftieth anniversary of the organization of Trinity parish. The first service of the Church to be held in Nebraska was on April 20, 1856, and the first and only visit of the beloved Kemper was on July 13th of that same year; so, to commemorate these two events, from which sprang the first Episcopal church in Omaha, very imposing services were held at Trinity Cathedral in that city on Sunday, June 10th.

This Cathedral is one of the most beautiful and Churchly edifices in the West, erected a quarter of a century ago, at a cost of over



THE PARISH HOUSE, TRINITY CATHEDRAL, OMAHA.

\$100,000, from designs by Harrison, the architect of the Garden City memorial. It contains some fine stained glass windows and beautiful examples of wood-carving in the pulpit, the Bishop's throne, the Dean's stall, and the choir stalls, and the bronzes in the altar which were presented by Mr. Woolworth, are in high relief and have been very much admired by visitors. All of these, together with the handsome marble font, the brass lectern, altar rail, and candelabra, were placed as memorials by loving friends.

The Cathedral had been but recently redecorated, and was quite in readiness for the celebration which brought to Omaha so many distinguished prelates.

There was an early celebration of the Holy Communion for all former, as well as present communicants, the Rt. Rev. George Worthington, D.D., LL.D., Bishop of Nebraska, being the celebrant. At half-past ten, the procession entered the church, headed by the vested choir of 75 voices and followed by over 150 students of Brownell Hall, the diocesan school for girls located at Omaha, in charge of Miss Euphan W. Macrae. Seats were reserved for the young ladies immediately in front of the chancel. The graduating class of eighteen appeared in academic gowns of white, with mortar-board



GRAVES OF BISHOP AND MRS. CLARKSON.

caps to match, and the members of the faculty wore black gowns and college caps. It was a very attractive and intelligent group of faces that looked up at the preacher of the baccalaureate sermon, the Rt. Rev. Alexander C. Garrett, D.D., LL.D., Bishop of Dallas, who had been Dean of Trinity Cathedral from 1872 to 1874. His text was the injunction, "If ye love Me, keep My commandments." upon which he gave a profound discourse on the philosophy of education and the relation to it of supernatural influence. The music on this occasion was particularly fine, Mr. Gustaf Holmquist having come over from Chicago to sing the offertory solo, which was Mendelssohn's "It is Enough." Besides the regular quartet of the Cathedral, Mr. Stanley, the choirmaster, had arranged a special quartet composed of those who in years past had been prominently identified with the music of the Cathedral: Mrs. Herman Kountze, Miss Anna Bishop, W. B. Wilkins, and the venerable Jules Lombard, who sings as well to-day as when he stirred the country by his patriotic songs during the Civil War.

In the afternoon occurred a reunion of former and present members and teachers of Trinity Sunday School, presided over by the Rt. Rev. Frank R. Millspaugh, Bishop of Kansas. Reminiscences of the early days of the Sunday School were recounted by those who had taken part in its early organization and who came to tell of the trials and joys of the little church, then on lower Farnam Street, now the heart of the wholesale district of the great and growing city of Omaha. One of the interesting features was the calling of the roll, to which many business men of prominence and mothers 1868, gave a comprehensive review, most beautifully spoken, of the

Antwerp of New York City, who was rector of Trinity from 1864 to work of the Church and Churchmen in Nebraska at that early period, and concluding with the statement that those who laid the foundations of the Church, as those who laid the foundations of the State, builded on faith and built well.

On Tuesday morning the commencement exercises of Brownell Hall were held at St. Matthias' Church, at which Bishop Garrett addressed the graduating class in most beautiful and fatherly fashion, leaving an impression that will ever be remembered by the young women who on that day closed their books and went out into the world. The diplomas to the class were awarded by Bishop Worthington.

In the evening occurred the "Home Gathering" at Brownell Hall, which was very largely attended by the Church people of the city. It was a matter of great regret that Mr. Henry W. Yates, the senior warden of the Cathedral, did not arrive home from Europe in time to preside over the meeting. Reminiscent talks were made by Judge Doane, Dr. Miller, and others; and a reception in the parlors followed, at which old acquaintances were renewed, and this most successful celebration brought to a close.

A beautiful souvenir pamphlet was issued in connection with this semi-centennial, containing a history of Trinity parish, prepared by Clement Chase, and profusely illustrated with half-tone engravings of the interior of the Cathedral, the parish house, and all of the rectors and Bishops who had been connected with the church since its foundation in 1856. There was also held an exhibit of articles of historic interest, in charge of Mrs. Philip Potter, Mrs. Poppleton,



THE CHOIR, TRINITY CHURCH, OMAHA.

whose children have outgrown Sunday School age now, answered. Papers were read by J. W. Van Nostrand, Dr. George L. Miller, formerly editor of the Omaha *Herald*, and Miss Butterfield, one of the early teachers.

At the jubilee service in the evening, the Rt. Rev. Arthur L. Williams, D.D., Bishop Coadjutor of Nebraska, presided. Addresses, reviewing the work of the Church in Omaha, were made by Bishop Worthington, who had come out from New York for the purpose, and by Bishop Millspaugh, who was Dean of Trinity Cathedral from 1876 to 1886. The offerings at all of these services were for the building fund of the new Clarkson Memorial Hospital.

On Monday morning visitors were taken around Omaha in automobiles, and at 5 o'clock a memorial service for Bishop Clarkson was held in the Cathedral, at which the Rev. John Williams, rector of St. Barnabas', and the Hon. Eleazer Wakeley, junior warden, made addresses. After a closing prayer by the Very Rev. George Allan Beecher, Dean of the Cathedral, the procession was made to the graves of Bishop and Mrs. Clarkson, which are just without the south nave, where the eulogy and benediction was pronounced in the open air by Bishop Garrett. It would seem as if the Bishop of Dallas was inspired on this occasion, when he paid one of the most eloquent tributes ever made to his dearly beloved friend, Bishop Clarkson, about whom so many beautiful things have been written and so many eloquent words spoken. The service produced a profound impression upon all who heard it.

In the evening occurred a historical meeting in the Cathedral, presided over by Bishop Worthington, at which the Rev. W. H.

and others, that brought back many a recollection to the early settlers of Omaha. Here was shown the first Communion service used in the church of 1856, together with the silver bowl which served Bishop Lee of Iowa as a baptismal font. There was also a brick or two from the original church, and a silver trowel with which Bishop Clarkson laid the foundation of his beautiful Cathedral. The services, it will be noted, occurred very appropriately on Trinity Sunday.

SUNDAY OBSERVANCE is a difficult point on which to dogmatize, but we feel sure Christian people who have plenty of opportunities of amusement on week-days must not deprive themselves of the rest and quiet they need for the good of their souls. The right way of approaching the problem is not by asking: "What may I do on Sundays without breaking the Lord's day?" but rather, "What things can I put aside in order that I may enter into fuller fellowship with God?" The day is, for Christians, primarily a day of worship, and only secondarily a day of rest and recreation. We must see that we keep these in their right order. And if we have secured the time needed for the good of our souls and the duty of common worship, let us take care that our recreations and amusements are of such a nature that we do not, more than is absolutely necessary, involve others in labour. "Thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattle and the stranger which is within thy gates," are all entitled to consideration from those whose ideal should be to give everyone an equal opportunity of realizing his highest self. —Selected.

Diocesan Conventions

BOISE.

Those who have been or are members of some of the old dioceses of the Church, where the annual Convention will assemble on a given date, and, after a celebration of the Holy Communion, with sermon on the first morning, followed by an afternoon session, with the Bishop's address, receipts of reports and appointments of committees, with a missionary meeting in the evening; and, on a reassembling of the Convention the next morning, with Morning Prayer, reports of committees, and adjournment *sine die* at noon, the statement that a Convocation of a missionary district occupies the major part of five days may seem somewhat paradoxical; yet when it is taken into consideration the immense territory included in the missionary districts of the Northwest, the sparsely condition of the country, the distances of the various parishes and missions from each other, and the fact that the clergy are so isolated that except when the Bishop makes a visitation, they rarely see a brother of the cloth during the year; when they do convene in the centre of the diocese, it cannot be wondered at that time should not be taken into account. The shortest distance travelled would be 40 miles, the longest 1,600, 300 of this by wagon and stage, over sage brush plains, crossing mountains and rivers to reach a railroad point where civilization begins, and where at intervals may be seen a church, evidence that there are some of the faithful who have reared an edifice to the glory of God for the services of the Church and the administration of the Sacraments divinely ordained by Christ Himself.

The Convocation opened on the 30th of May, with Evening Prayer and sermon by the Rev. H. G. Taylor, rector of St. Luke's, Weiser. There were twelve of the clergy, three candidates for orders, one deaconess, and twelve ladies representing the various branches of the Woman's Auxiliary, and two lay delegates, the largest attendance in the history of the district, and a goodly congregation of the Cathedral parish. An informal reception was held after the service, at which old acquaintances were renewed, and new ones formed, and a general feeling prevailed that the past year had been one of great cause for thankfulness in the progress made, and the blessings that had attended the efforts for the spread of the kingdom of Christ.

Thursday, May 31st, the Holy Communion was celebrated, and the Bishop read his address, which opened with a welcome to the delegates. After a grateful recognition of thanks due for past mercies, the Bishop conceded it was for us to make new plans for the future; that while difficulties occurred, there was much to encourage; while there were peculiar conditions relating to the land and its cultivation, and many people came to the state with other Church affiliations, yet there was a growth, and a growing disposition to contribute to the support of the Church; that such support had nearly doubled; that thirteen of the clergy and three candidates for orders were engaged in the field, while four places were yet unfilled, and ten more laborers could be used; the cry of the Church was now, as of old: Lord God of the harvest, send us more laborers into the harvest. The address also bore testimony to the excellent work done by the clergy in the past year, the reports of whom would show same in *extenso*.

The work done by the Woman's Auxiliary was also commended, and a note of warning was added against raising funds by unchurchly means.

The Bishop also reported he hoped to have the Tuttle Memorial House completed by May 1st next, the 40th anniversary of the consecration of the Presiding Bishop. The Church in Idaho, said the Bishop, owed a lasting debt of gratitude to Bishop Tuttle for his work here, and the inspiration for good which he left behind when he was bidden to come up higher in the councils of the Church.

Confirmations the past year number 118, making a total in seven years of 825—125 more than the total number of communicants reported at the time the present Bishop took up the administration of affairs in the missionary district of Boise.

The Bishop also stated that he had appointed a committee of three to take up the matter of the Men's Thank Offering to be presented at the triennial Convention of the Church at Richmond in 1907.

In relation to Church institutions in the district, the Bishop stated that St. Luke's Hospital had treated 400 patients in the past year; a nurses' home had been built, which had proved to be a great blessing to the hospital staff; that ten nurses were attached to the institutions; and that an addition to accommodate 35 patients, in size 47x96 feet, to cost \$20,000, was in process of erection.

At St. Margaret's Hall there had been an excellent work done under the supervision of Miss L. Hester as principal; \$7,000 of the \$12,000 debt had been paid, and thanks were due to friends in other places who had generously aided in bringing about these results. There was a need of more class rooms and a gymnasium at the Hall for the use of the students.

The work among the Shoshone Indians by the Rev. John Roberts, and among the Arapahoes by the Rev. Sherman Coolidge, had been eminently successful. Among church improvements, a 500-pound bell had been placed in the church at Ross Fork; new churches had

been built at Milfor, Wyoming, and Dubois, Idaho, at the latter place communicants come fifty miles to attend the services—two years ago there were ten communicants, now there are forty; at Pocatello many improvements have been made, and a home is being built for the Archdeacon; at Montpellier a church house has been built and is of great assistance in Church work.

After the celebration of the Eucharist the Convocation opened for business, nineteen parishes and missions being represented by the clergy and two lay delegates in attendance. The Rev. S. Coolidge and Rev. J. McPherson were appointed a committee on Credentials. The treasurer's report on endowment fund showed \$1,639.49, of which \$1,000 was invested at 7 per cent.

The Rev. H. G. Taylor reported what was done at the Missionary Council at Seattle, and announced that the next Council would be held at Boise in May, 1907. Committees on subjects for discussion, and hospitality, were appointed for this Council.

WOMAN'S AUXILIARY.

After a sumptuous repast, served by the ladies of the Auxiliary, at the deanery, at 2 o'clock, the Woman's Auxiliary met in the Cathedral, Mrs. Funsten presiding, and Mrs. F. B. Kinyon acting as secretary, who read the eighth annual report in the absence of Miss Shoup, the secretary. The report stated that the apportionment had been met in full, and \$18.35 had been subscribed for the United Offering. A letter of greeting from Miss Emery was read to the assembly.

The address of the president, Mrs. Funsten, was full of words of good cheer and courage, and the work of the Auxiliary was by her recommended to rectors of each parish for their consideration and support. Two new branches of the Auxiliary had been established during the past year.

The Pocatello branch reported success: a permanent rector, \$300 raised during the past year and expended in the care of the church, and it was hoped that the consecration of the edifice would take place in September next.

From Dubois, the representative reported \$400 raised the past year—all by the needle; and that the church would be ready for dedication June 10th instant.

The president of St. Michael's Auxiliary, Boise, reported 60 members, apportionment paid, and \$5 sent to four special funds. Mite boxes had been distributed for 1907, receipts for the year, \$682.25; in treasury, \$306.68.

The president of the Daughters of the King reported 25 members. They care for the altar, linens, etc., and furnish flowers during the year.

In the evening the annual missionary meeting was held in the Cathedral, which was largely attended. After Evening Prayer, addresses were made by Archdeacons Jennings and Jones, and the Rev. P. Murphy of Rock Springs, Wyo., on the missionary work of the Church in general.

CONVOCAATION.

Friday, June 1st, the Convocation assembled for business. Reports for the past year were handed in. They all show an increase, and are a cause for thankfulness. The Rev. H. G. Taylor of Weiser was elected secretary of the district, and Mr. D. D. Williams of Boise, treasurer, and Mr. T. S. Taliaferro of Green River, Wyo., chancellor of the district.

As Council of Advice—Clerical: Rev. Messrs. E. S. Hinks of Boise, S. J. Jennings of Nampa, and R. A. Curtis of Ross Fork; Lay members: Messrs. R. B. Horrio, R. M. Davidson, and G. H. Hackett were appointed by the Bishop. Committees on the State of the Church, Education, and Sunday School Work, were also appointed.

As delegates to the Seventh Missionary Convocation, to be held at Boise, May, 1907, the Very Rev. E. S. Hinks, Dean of St. Michael's, Archdeacon Jennings of Nampa, the Rev. H. Stoy of Emmanuel Church, Hailey, and Mr. T. R. Hamer of St. Anthony, and Mr. Arthur Green of Salmon City were elected.

In the afternoon was held a young people's meeting, which was addressed by the Rev. S. Coolidge and the Rev. R. A. Curtis. In the evening the delegates attended an entertainment given by the pupils of St. Margaret's Hall, in Trinity Hall.

Saturday, June 3d, the Convocation reassembled for business. Reports from committees on State of the Church, Education, and Indian Work were made. The report on Sunday School work was made by Mr. H. N. Elkington of Boise. The report showed: in 1905 there were 1,487 scholars, and in 1906, 1,609 scholars—a gain of 122; of teachers in 1905, 144; in 1906, 130—a loss of eight.

A committee of five was appointed to draw up a constitution for the government of guilds. After some discussion, the matter was laid on the table for one year. The Convocation then adjourned to meet Monday, June 4th.

June 3d, Whitsunday, Morning Prayer was said at 10 A. M., and at 11 o'clock the ordination of Mr. A. Chamberlain to the diaconate, and the advancement of the Rev. S. W. Creasy to the priesthood took place. The ordination sermon was preached by the Rev. Mr. Stoy of Hailey. There was a large congregation, and the

services were very impressive. The Bishop was celebrant at the Holy Communion.

At 3 o'clock there was a Sunday School Floral Festival, in which the schools of the Cathedral and Christ Church mission took part, and addresses were made by the Rev. S. W. Creasy and the Rev. A. Chamberlain.

After Evening Prayer, the baccalaureate sermon was preached to the graduates of St. Margaret's Hall by the Rev. P. W. Reed, rector of Trinity Church, Pocatello, and the diplomas were presented to the graduates by the Bishop.

Monday, June 4th, the Convocation assembled for its final session. After reports from the various committees had been made, the Doxology was sung, the blessing was pronounced by the Bishop, and the Convocation adjourned *sine die*.

There was a unanimous opinion that the Convocation was the most successful one yet held in the district, both in point of numbers and the interest take in the various discussions. The work of the Church is progressing with rapid strides, and, in spite of many difficulties, the Church does grow; local conditions are improving, and a general cause for thankfulness exists in the missionary district of Boise.

There are some peculiar conditions and environments connected with Church work in this Western country. In western Wyoming there is a city of 7,000 inhabitants; 33 languages are spoken there; there are 43 saloons, and six churches; the Church services are all well attended. Local conditions are much improved in Boise. Saloons are closed at eleven each night and from Saturday night until Monday morning. Sunday is now a day of quiet in the downtown district.

CENTRAL NEW YORK.

THE thirty-eighth annual Convention of the diocese was held in Trinity Church, Syracuse (the Rev. H. N. Hyde, rector), on Tuesday and Wednesday, June 12th and 13th. Evening Prayer was said on Tuesday at 4:30 o'clock, and the Holy Communion was celebrated on Wednesday morning at 9 o'clock, the Bishop being celebrant, assisted by the Rev. John R. Harding, Rev. W. M. Beauchamp, and the rector of the parish. At this service the Bishop delivered his annual address.

The election of officers resulted in the Rev. James K. Parker, and the Rev. William Cooke being elected Secretary and Assistant Secretary respectively. The Rev. R. M. Duff, D.D., of Norwich was elected a trustee of the General Theological Seminary, to fill the vacancy caused by the death of the late George H. McKnight, D.D. Mr. Frank L. Lyman of Syracuse was reelected Treasurer of the diocese. Messrs. Charles A. Miller and James E. McLaughlin of Utica were elected to fill vacancies in the Board of Trustees of the Bible and Prayer Book Society. Messrs. H. P. Bellinger and Henry Burden of Cazenovia were elected trustees of the Parochial Fund, and the Rev. John R. Harding, Edward Huntington Coley of Utica, William DeL. Wilson of Syracuse, R. M. Duff, D.D., of Norwich, and Messrs. John R. Van Wagener of Oxford, Geo. T. Jack, W. D. Dunning, of Syracuse, and E. C. Emerson of Watertown, were elected the Standing Committee of the diocese.

The Bishop appointed as a committee to consider the feasibility of holding the next Missionary Conference of the Second Department in this diocese, the Rev. Drs. Bellinger and Coddington, the Rev. E. Huntington Coley, the Rev. William DeL. Wilson, and Messrs. Geo. M. Weaver, M. H. Northrup, A. C. Coxe, and J. H. H. Young.

The Convention voted the sum of \$13,200 for diocesan missions for the ensuing year.

The special committee appointed at the last Convention to consider the merging of the Christmas Fund of the diocese, reported in favor of merging the two funds, and offered a resolution to that effect, which was adopted.

Among the important changes made in the Canons, that changing the Missionary Canon X. and providing for the appointment of an Archdeacon to assist the Bishop in the missionary work of the diocese must be noted. The Canon, as amended, provides that at the next meeting of the Board of Managers for diocesan missions, after the Convention of this diocese held in June 1906, or as soon thereafter as convenient, and every succeeding four years, an Archdeacon shall be appointed by the Bishop, with the advice and consent of the Board of Managers.

At a subsequent meeting of the Board of Managers the sum of \$1,500 was appropriated for the salary of the Archdeacon, and \$300 for his travelling expenses.

Another important change was made in the canon on the "retirement of a minister from the active duties of his office." The Canon now provides that any clergyman of this diocese, in good standing, who has reached the age of sixty-five years and desires to retire from the active duties of the ministry by reasons of disability, shall, on the recommendation of the Bishop, if in his judgment such clergyman shall be in need of such pension, be entitled, upon his retirement, to receive a pension of \$500 per annum, payable quarterly, by the treasurer, provided he has been engaged twenty years in the work of the ministry in this diocese.

Resolutions of congratulations were tendered the Rev. Osgood E. Herrick, D.D., on the completion of fifty-five years; and the Rev.

John H. Egar, D.D., on the completion of fifty years in the ministry of the Church.

The Rev. John Brainard, D.D., a member of the Standing Committee of the diocese since its organization in 1869, and for many years its president, being unable on account of infirmity to be present at the Convention, or to accept reelection, the Convention instructed the secretary to communicate to Dr. Brainard its sincere regret at his inability to be present, with the prayer that God may grant His abundant blessing to him, with improved health and strength throughout his earthly life.

After prayer and benediction by the Bishop, the Convention adjourned *sine die*.

COLORADO.

THE 20th annual Council of the diocese met in the Chapter House of St. John's Cathedral, Denver, June 6th and 7th.

The Council opened with a celebration of the Holy Eucharist, the Rt. Rev. the Bishop being the celebrant, the Rev. C. A. Chrisman, epistoler, and the Very Rev. H. M. Hart, gospeller. About thirty-five clergymen were present. The sermon was preached by the Rev. B. W. Bonell of Manitou, on the "Real Presence in the Blessed Sacrament." The Rev. C. I. Mills was elected secretary, and Mr. Leslie E. Hubbard, assistant secretary.

On calling the roll, nearly all the parishes and missions responded.

The Rev. F. W. Oakes, superintendent of the Church's Home for Consumptives, read his report. In speaking of improvements, Mr. Oakes said that the third floor of Heartsease had always been used for the living apartments of the nurses, but by the opening of the new nurses' home (the gift of Mr. W. D. Sloane of New York), they became available for guests. They have been remodelled, giving them better air capacity. In all there are eight new rooms, which have been occupied constantly since remodelling.

The new nurses' home was blessed by Bishop Olmsted on the 26th of October last. The furniture was the gift of Mrs. Richard T. Auchmutz of New York, with the exception of the parlor and library, which were furnished by Judge Hallett of Denver in memory of Mrs. Hallett, a pioneer and ardent worker in the Church.

During the year there have been 392 guests in the Home proper, and 167 in the Adams' Memorial, making a total of 559 gathered from all parts of the world.

During the year, with the exception of July and August, services have been said daily in the chapel, besides the regular Sunday services, and during Lent two services daily.

The report of the Treasurer of Diocesan Missions showed a much better condition than last year. The offering from parishes and missions showed an increase of \$577.21 over last year, and the cash overdraft has been reduced from \$960.15 to \$220.51. The missionary spirit in the diocese is steadily increasing and while new missions and stations are being opened, all are confident that at the close of the ensuing year there will be no overdraft.

Miss Margaret Kerr, the efficient principal of Wolfe Hall, the diocesan school for girls, presented an excellent report. During the year over 200 were enrolled, the greatest number in years.

The Rev. Rufus Clark, D.D., secretary of the Fifth and Sixth Missionary Departments, made an address on missions.

The Rev. T. A. Schofield, Archdeacon of the diocese, then made his report, showing that he made 126 trips to 44 places.

The second day of the Council opened with celebration of the Holy Eucharist by the Bishop.

At the business session, the Rev. C. I. Mills, appointed by the Bishop eight months ago as city missionary in Denver, made his report.

On request, the Bishop called the Very Rev. H. M. Hart to the chair. After the Bishop retired, the Dean, in his usual happy style, brought the question of an increase in the Bishop's salary before the house, proposing to increase it \$500 per annum. During the discussion, it was asked if the funds were forthcoming. Mr. David Rubridge, Treasurer of the Episcopate Fund, replied that he believed the income of the fund would be at least \$800 more next year than the year past, and that, if the parishes would pay their present assessments, the income could be easily met, the main difficulty now being that several of the wealthiest Denver parishes were in arrears from one to three years. Dean Hart and Dr. Houghton were in favor of debarring those parishes from Council privileges unless the deficiencies were paid in full. The view was favored by the majority present.

The Rev. F. W. Oakes moved that the Bishop's salary be increased \$1,000. A large number of the clergy participated in the discussion, all favoring the project, and showing the high appreciation and esteem in which our beloved Diocesan is held. During his short episcopate of four years, the extent of Bishop Olmsted's learning, the depth of his piety, and the charm of his personality have been felt by all with whom he has come in contact, therefore when a rising vote was carried, the house rose as one man to testify to the loyalty and devotion the diocese bears to the Bishop.

The following were elected as members of the Standing Committee: Rev. Messrs. C. Marshall, J. W. Ohl, H. M. Hart; Messrs. A. D. Parker, F. W. Standart, A. A. Bowlay.

As several deputies had removed from the diocese, the following

were elected: Rev. Messrs. H. O'Malley, B. W. Bonell, H. M. Hart, C. Marshall; Messrs. W. B. Harrison, F. A. Ellis, A. S. Cuthbertson, A. D. Parker.

The Bishop nominated the Rev. Jas. McLaughlin of Littleton, registrar.

The Council closed with a missionary meeting Thursday evening.

CONNECTICUT.

THE Convention of the diocese was held at St. John's, Stamford, on Tuesday, June 12th. The Holy Communion was celebrated at 9:30 A. M., by the Bishop, assisted by the Rev. Drs. Seymour and Hart, the Rev. Geo. T. Linsley, and the rector, the Rev. Charles Morris Addison.

In place of the sermon, the Bishop delivered his annual address. The Convention assembled in the parish hall, the first time for many years of meeting in other than a church building. The roll-call was dispensed with, the names of the clergy and lay delegates present, being deposited in a box, at the entrance. There was a large attendance of clergy and laity, from all parts of the diocese.

The Rev. Frederick W. Harriman, D.D., was by ballot unanimously elected Secretary; and he appointed as his assistants the Rev. John F. Plumb and the Rev. Samuel R. Colladay. Dr. Harriman's election was for the twelfth time.

The visitors present were, on motion of Archdeacon Booth, admitted to the sessions of the Convention. Among these were the Rev. Harry P. Nichols, D.D., of the diocese of New York, Mr. Thomas Whittaker, and others.

The report of the missionary work of the diocese indicated an excellent condition. There is no indebtedness. There was appropriated for the coming year \$11,500, the same amount as last year, for diocesan missions.

The report of the Aged and Infirm Clergy Fund showed that legacies had been received during the year, amounting to \$32,500. The contributions from parishes, individuals, etc., brought up the receipts to nearly \$40,000.

The report of the trustees of Donations and Bequests, stated that property and funds had been entrusted, during the year, for the benefit of the following parishes: Christ Church, Ansonia; Christ Church, East Norwalk; Christ Church, Easton; St. James', Glastonbury; St. John's, Niantic; Christ Church, Quaker Farms; Christ Church, Sharon; Christ Church, West Haven.

The committee on Diocesan House and Episcopal Residence reported in favor of establishing a diocesan office in Hartford and of postponing for the present the matter of a residence for the Bishop, and the committee was continued.

The Standing Committee, as elected, consisted of the Rev. Drs. Seymour, Hart, and Means, the Rev. George T. Linsley and the Rev. M. George Thompson. The last named was chosen in place of the Rev. William G. Andrews, D.D., who is obliged to retire from all official work, after many years of active service.

In this diocese, the Standing Committee is composed wholly of clergymen.

A telegram of greeting was sent to the Rev. Dr. Andrews, with an expression of sympathy in his infirmity. A message of sympathy was also extended to the Bishop of California, long an honored parish priest among us. At the afternoon session, the Bishop gave the statistical portion of his address.

During the past year the Bishop has visited 129 churches, chapels, and missions, has delivered 254 sermons and addresses, has ordained eight deacons (one other being ordained for him in another diocese) and three priests, has consecrated two churches, has transferred nineteen clergymen to other dioceses and received eleven from other dioceses, and has confirmed 1,710 persons.

Mr. George Wharton Pepper spoke to the Convention in behalf of the "Men's Thank Offering." The work has been taken up in the diocese, and considerable progress made.

A vote of congratulation was extended to the Rev. Storrs O. Seymour, D.D., who was elected for the thirty-first time a member of the Standing Committee.

The report of the Cheshire Academy, the diocesan school for boys, showed a large increase in the number of pupils over recent years. There will be a reunion of the Alumni on June 20th and 21st.

The Sunday School Commission reported progress. An exhibit was made in the parish house, borrowed from the diocese of Rhode Island, and also the beginning of a like exhibit of Sunday School material for this diocese.

St. John's has a model Sunday School. This, including those of St. Luke's, South Stamford, and Emmanuel Chapel, Springdale, numbers nearly 700 scholars.

The routine business of the Convention was disposed of with great dispatch. The final adjournment took place about 5 P. M.

A brief closing service was held in the church by the Bishop, followed by the benediction.

NORTH CAROLINA.

THE 90th annual Convention of the diocese of North Carolina assembled in the Church of the Holy Innocents, Henderson, June 13th, at 10 o'clock A. M. On the preceding evening a preliminary service was held and a very forcible sermon was preached by the Rev. Robert W. Barnwell of Petersburg, Va., upon Mission Work

—a topic which was constantly dwelt upon in all the discussions and addresses which marked the proceedings of the Convention.

The clergy and delegates assembled in the Church on Wednesday morning for a celebration of the Holy Communion by the Bishop, assisted by the Rev. Messrs. R. B. Owens, F. W. Hilliard, and others.

At the conclusion of divine service, the Convention was organized by the election of the Rev. M. M. Marshall, D.D., as president, and the Rev. Julian E. Ingle as secretary.

The usual annual reports of committees were presented, showing a gratifying improvement in the condition of the diocese. The address of the Bishop reported the Confirmation of about four hundred persons, the consecration of one church, the admission of four men to the diaconate, and the ordination of three to the priesthood. There has been a net gain of four clergymen, giving a larger number of clergy than ever before since the division of the diocese.

The diocese was congratulated upon the extinction of the debt on St. Mary's School at Raleigh, incurred by the purchase of the property nine years ago, since which time about \$75,000 have been raised and expended upon the purchase and improvement of the property. But funds are still needed for increasing the accommodations of the School and for an endowment to give stability and scope to the work as well as to increase the efficiency of the teaching force and to maintain a high standard of scholarship.

A matter of special interest was the introduction of certain resolutions first presented last year on the proper relation of the colored people to the Convention. The matter was earnestly discussed, but an amendment was finally adopted as follows:

Resolved, That it is the sense of this Convention that the membership of the Convention should consist of white clergy and delegates from parishes and congregations of white people, conferring on the colored Churchmen the greatest measure of self-government consistent with Catholic principles and retaining them as an integral part of the Church in the diocese.

The further consideration of the subject was postponed until next year, in order to enable the colored people to discuss it in their own Convocation and to express to the next Convention their views upon the question.

The Standing Committee and other officers of the diocese were reelected.

The Convention was largely attended and unusually large and enthusiastic congregations assembled at all meetings to join in hearty worship and to listen to inspiring sermons and addresses largely upon mission work.

The Woman's Auxiliary had a large and most helpful meeting in the parish house, and the colored clergy held services every evening for the Negroes, in one of their own places of worship.

The next Convention is appointed to be held in Calvary Church, Tarboro', on the 15th day of May, 1907.

OLYMPIA.

THE 26th annual Convocation of the district of Olympia opened in St. Luke's Memorial Church, Tacoma, on Tuesday evening,

May 29th. Missionary addresses were made by the Rev. G. C. King, H. C. Robinson, and Bishop Keator.

On Wednesday morning the session opened with the Holy Communion and the Convocation sermon, by the Rev. George Buzzelle of St. Clement's Church, Seattle, who chose as his text the eighth verse of the seventeenth chapter of Numbers, and told of the miracles which vindicated the priesthood of Aaron, against which certain of the tribes of Israel had rebelled.

After luncheon, the Convocation began a busy afternoon session. The Bishop's address, as usual, was confined chiefly to matters within the jurisdiction. The year had been made bright by peace and harmony which made for unity. The confirmations have amounted to 389, the greatest number during the present episcopate. There are in the jurisdiction 27 clergy besides the Bishop. During the year two new churches have been built and three consecrated. Taking up the work somewhat in detail, the Bishop spoke of the need of more men to keep pace with the rapidly-growing population; but he spoke also of the great difficulty of getting men to take up this work.

During the present episcopate emphasis has been laid upon self-support. He has not spent a month or a week or a day in the East soliciting funds. His policy has been warmly supported by his laymen. The amount raised within the jurisdiction is greater than ever before; and the effect of this policy is the developing of a spirit of self-reliance which will make the foundation for a strong diocese when the necessary funds are secured for an adequate endowment. The present fund is \$8,767.68, being a net gain for the year of \$312.

Concerning the work of the future he urged the importance of teaching, especially in the Sunday Schools and of Confirmation classes. The address closed with a beautiful picture of the Ascension: the Lord leaving His people with His sacred hands raised in blessing. The great glory of this Church is that it preaches a Christ who is alive to-day and now: present in His Church and Sacraments; a reigning Christ, who gives us our commission and lays upon each of us a claim of service, calling us to be workers with Him and to go forth in the power of His Spirit. We work under the benediction of those uplifted hands.

In accordance with suggestions in the Bishop's report, commit-

tees were appointed on the Men's Thank Offering, on Sunday School Work, and with reference to the death of Bishop Morris. In many ways also sympathy was expressed, throughout the Convocation, with the Church of California in the terrible losses which had befallen her.

The Rev. Dr. R. D. Nevius, who was a co-worker and friend of Bishop Morris, when the territory of Washington was within his jurisdiction, presented resolutions on the death of Bishop Morris, which were adopted by a rising vote.

The Board of Missions was appointed as follows: Rev. Messrs. J. P. D. Llwyd, Seattle; H. H. Gowen, Seattle; Geo. Buzzelle, Seattle; F. F. Webb, D.D., Tacoma; A. W. Cheatham, Bellingham; F. K. Howard, Olympia; W. P. Shepard, Vancouver; and Messrs. Joshua Green, C. L. Baxter, R. A. Morris, F. P. Tustin, G. H. Plummer, Seattle; W. E. E. Turrell, P. C. Kauffman, H. F. Garretson, Tacoma; and J. D. Cameron, Orillia.

Standing Committee: Rev. Messrs. H. H. Gowen and H. H. Clapham, and Messrs. Bernard Pelly and Chas. E. Shepard.

Examining Chaplains: Rev. Messrs. H. H. Gowen, J. P. D. Llwyd, F. K. Howard, and Dr. R. D. Nevius.

Of the hospital at Bellingham, the Rev. Mr. Cheatham reported a flourishing condition; and Dr. Chas. McCutcheon, of the Fannie Paddock Memorial Hospital, Tacoma, despite the fact that the Northern Pacific Railroad had in operation its fine new hospital for its employees, formerly treated at the Fannie Paddock, and the nullification of its mill contracts, had received during the year, 1,453 patients—but 39 less than the year before, and has also removed to its own grounds and was remodelling, for a nurses' home, the commodious building formerly occupied by the Children's Home.

The Annie Wright Seminary was overtaxed in its capacity and had been obliged to refuse applicants. Although assessments for street improvements, amounting to \$10,000, had been paid during the year, it was enabled to come through without debt. The largest class in its history, seventeen, is to be graduated in June.

Other reports were received in the regular routine, which showed the jurisdiction awake to its opportunities and anxious to embrace them to the honor of Christ and His Church.

WEST VIRGINIA.

THE twenty-ninth annual Council of the diocese of West Virginia met in Zion Church, Charlestown (Rev. John S. Alfriend, rector), June 6th. Zion Church, where the Council met, is a beautiful large brick church, with an interesting history, as one of the oldest churches in the diocese. The churchyard is two acres in extent and scattered about are many old and some newer graves.

The Council was opened with a celebration of the Holy Communion, at which the Bishop was the celebrant, and the Bishop Coadjutor the assistant. There were present 45 clerical and 100 lay delegates.

The Standing Committee, consisting of the Rev. Messrs. G. A. Gibbons, J. S. Douglass, A. J. Willis, and Messrs. J. Gassman, Isaac Strider, F. Beckwith, was reelected.

The Bishop approved of the Crapsey verdict. His address was on the subject of the missionary work in the diocese. A year ago the diocese gave up the support which it had been receiving from the Domestic and Foreign Missionary Society, and during the last year there was raised in the diocese \$400 over the amount of the year before, including that which was received from the Missionary Society.

Judge Olds of Norfolk, visited the Council and extended an invitation to this diocese to unite with the dioceses of Virginia and Southern Virginia, in the erection of a monument at Jamestown to the Rev. Robert Hunt, the first Episcopal clergyman to come to America.

A committee was appointed to raise money to be offered by the men of West Virginia for the Men's Missionary Thank Offering at Richmond in 1907. An attempt will be made to raise \$100,000, one-half of which will go for the work in Brazil and one-half for West Virginia.

A visit was made by the delegates to the mission of St. Andrew's-on-the-Mountain, Jefferson County.

The Council adjourned, on Saturday, June 9th, to meet next year in Trinity Church, Moundsville (Rev. Wilson Page Chrisman, rector).

NOT IN empty dreams do we imagine a picture of what it would be to see a redeemed earth. We can know in knowing Christ all that is to come to pass. We have an assured goal to work for, and certified means by which that goal can be reached. We can experience in ourselves the very redemption which the whole body of mankind will some day experience also. We know now what it is, and what it will be; for Christ is ours, and we are Christ's, and Christ is God's. Victory, the final victory, speaks already through us; can be felt in us now. We hear in the silence of our souls, the sound of the last trumpets heralding the day. Oh, let us keep our hearts in patience. Let us not fear or fail, though the earth tremble, and the floods rise, and the waters rage and swell. Already God is in the midst of Zion, and therefore she shall never be moved. God shall help her; in His own good time He will bring it all to pass.—H. Scott Holland.

BISHOP ELECT OF OREGON.

THE Rev. Chas. Scadding, rector of Emmanuel Church, La Grange, Ill., was chosen Bishop of Oregon by the diocesan council assembled last week at Portland.

Mr. Scadding is a graduate of Trinity College, Toronto, and was ordained both to the diaconate and priesthood by the Bishop of Toronto. He spent four years as an assistant at St. George's Church, New York City, and four years more as rector of Trinity Church, Toledo, Ohio, coming to La Grange in 1896. He was selected as Deputation lecturer for the London S. P. G., on "The Church in the United States," and excited a great deal of interest in London, showing lantern slides of the progress of missions in this country. Mr. Scadding is also largely known throughout the Church in connection with similar lectures in this country since his return from England. Although born in Canada, he has been an American citizen ever since his ordination, and his entire ministry has been spent in this country.



REV. CHARLES SCADDING,
BISHOP-ELECT OF OREGON.

Bishop Anderson of Chicago, Bishop Brent of the Philippine Islands, and the Rev. Mr. Scadding were classmates at college.

Mr. Scadding is much interested in missionary work, and the comparative seclusion of a suburban parish has given him time to make a careful study of the Church's work among the colored people, and the Indians, and in foreign fields.

ABSTRACT OF BISHOP KEATOR'S WHITSUNDAY ADDRESS.

TO THE GRADUATES OF THE ANNIE WRIGHT SEMINARY.

SOME guide we must have, for we all have to travel a way which we have never travelled before. And after all there are but two guides between whom we must choose—the spirit of the world, as expressing the wisdom gained from experience of the world, and the Spirit of God—the Holy Spirit—not a mere influence, but a Person “whom the world cannot receive, because it seeth Him not, neither knoweth Him.”

Of these two guides the first is necessarily imperfect, for the reason that its knowledge is always limited and only partial, and even though it may be ever growing, it cannot lead to all truth, since it cannot pass the bounds of this present life. The other is the perfect guide because His knowledge is that of One who knows all from the beginning, and who comes to us with the credentials of Almighty God. Christ's promise is true. “He shall guide you into all truth.”

Moreover, we are not to think of this truth as meaning only what is commonly called religious truth. When Jesus Christ was here among us, He declared that one of the great purposes of His coming was that “men might have life and that they might have it more abundantly.” As we understand this purpose, it was that this more abundant life should pertain to all that concerns men here in this present world, as also in the world which is to come. So it was to throw its enlarging and uplifting influence upon all human learning, upon all literature, philosophy, science, poetry, art, and music. And the Holy Spirit who comes, though unseen, to continue Christ's work in the world, is still continuing the same influence for good as He opens men's eyes to new visions of the truth, quicken their minds to greater capacity for knowing the truth, and opens before them new ways leading to the truth.

CHRIST IS THE WAY.

But this is only part, and the smallest part, of His work. His greatest work is to lead us to Christ, who is “the Way, the Truth, and the Life,” and in whom we have the promise both of the life that now is, and of that which is to come. And this is the highest knowledge, in which is summed up all truth, for “This is life eternal, that they might know Thee the only true God and Jesus Christ whom Thou hast sent.”

Let this faithful Counselor and Friend be indeed your Guide, to give you a right judgment in all things, and to enable you to rejoice evermore in His comfort. He will safely lead you amid the changes and chances of this mortal life “when we see through a glass darkly,” and He will surely bring you to that land where shadows never come and where we shall know, even as we are known.

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.

AN APPEAL FOR S. P. G. MEMORIAL.

To the Editor of *The Living Church*:

MAY I enclose herewith a very interesting appeal which the Bishops of Albany and Massachusetts have issued in behalf of a memorial room or chapel in the new building in London of the venerable Society for the Propagation of the Gospel, and add for your information in connection with this publication, that contributions have already been received from Bishop John Scarborough of New Jersey, Bishop Henry C. Potter of New York, Bishop Ellison Capers of South Carolina, Bishop Charles T. Olmsted of Central New York, Bishop William Crosswell Doane of Albany, N. Y., Bishop William Lawrence of Massachusetts, George Foster Peabody, Mr. and Mrs. Thomas R. Proctor, Mrs. Horatio Hathaway, Mrs. S. Van Rensselaer Thayer, Miss Cornelia Anne French, H. A. M. Smith, and A. M. Lee, with a total of \$560.

"S. P. G.

"The Venerable Society for the Propagation of the Gospel is compelled to give up its present building and to make for itself new quarters elsewhere. A suggestion has been made that American Churchmen would be glad in some way to put into this new building a visible and permanent expression of their grateful remembrance of the old relations between the Society and the Church in America.

"Most of the early planting of the Church in America was due to the Venerable Society, so that we really might apply to them what the Preface to the Prayer Book says about the Church of England. that we are indebted to the Society, 'under God, for our first foundation and for long continuance of nursing care and protection.' It is suggested that we express our gratitude by giving either the chapel or the board room in the new building. The architect, with whom we have corresponded, estimates that we could furnish the whole board room or the chapel in oak panelling, including the ceiling, for about \$3,500.

"This is a matter which some of us think would be very desirable to do, and at the same time which must of course be done rather by few individual subscriptions than by any general public appeal.

The undersigned, to whom the matter has been suggested, venture to commend it to your generous consideration. Any moneys may be sent to Robert Treat Paine, Jr., Esq., 85 State Street, Boston, Mass., who has consented to act as treasurer.

"(Signed) WM. CROSWELL DOANE,
WILLIAM LAWRENCE."

Very truly yours,

June 9, 1906.

ROBERT T. PAINE, JR.

THE GOOD IN METHODISM.

To the Editor of *The Living Church*:

WE appreciate very much all that Mr. Waterman says in his article, "The Good in Methodism." But much might be added to what he has said. There are other features of Methodism that are equally commendable. I was formerly a methodist preacher, and while I realized that Methodism has some excellent qualities, I also realized that she has some very grave defects, and it would have been utterly impossible for me to remain in that denomination as a preacher of the Gospel. And yet, there are thousands of brave, conscientious men who are doing so, and are very happy in their work; and there are also many hundreds who are not happy and who would come into the Church at once if it were possible. But, occupying good positions where they are, they are not willing to start at the bottom again. They realize that it is impossible to enforce the discipline of that Church. They know that every member has promised to conform to that discipline. They realize that every minister has promised to enforce that discipline. And yet, they realize that circuses, card parties, dances, theatres, etc., are commonly patronized by Methodists, and that it is beyond their power to stop it without rending the Church. They realize that Methodism is a schism, and that her bishops are not bishops at all, and yet they wield an authority comparable only to that of Rome. They know that every Methodist

preacher has promised not to use tobacco, and yet scores of them do use it. They know that the Epworth League, the class meeting, and the primitive "conversion" are dying institutions. They realize that the broad-mindedness, the noble liturgy, the liberality, and the devotional spirit of the Church are qualities that are bound to win. Knowing all of this, and much more, they desire to be with us, and we pray that the way may be opened for them to come.

With these defects, there are, however, some qualities of Methodism that the Church would do well to imitate.

The first and most noteworthy of these is the missionary zeal. Methodism finds its way into the remotest places. Preachers are sent to obscure places. Here they build houses of worship and win the people. Here they gain a hold that their zeal and piety deserve. They adapt themselves to circumstances, and the result is that Methodism becomes strong and influential.

While there are some notable exceptions, the Church as a whole needs to emulate this excellent quality. She too often waits until a town of from two to twenty thousand people is formed, and the other religious bodies are well established, and then, if a few zealous laymen call the attention of the Church to the fact, a man (if one can be found) is sent there. Sometimes he succeeds, and often he brings back the report that we be not able to possess the land. We ask, Why not? If everybody else, including the Seventh Day Adventists and Campbellites can succeed, why cannot the Church?

"But," says someone, "we do not have the men." To a large degree that is true, but there are several hundred clergymen who have nothing to do. If they were called to preach the Gospel, why don't they preach it? Lack of congenial surroundings and a modest estimate of their ability as missionaries under the care of a Bishop, is responsible in most cases. But there are many rectors and missionaries who could conduct services in new and outlying places if they would. Sunday afternoons could be utilized to a very great advantage. In many places there are hundreds of Church of England people who are being "taken in" by the denominations simply because a neighboring priest does not see fit to go after them. Besides, many people prefer the afternoon for service to either morning or evening. This is true especially of men who are receiving help from a missionary society, since they are supposed to give as much of their time to such work as the Bishop shall direct.

This lack of men suggests another good quality of Methodism. She trains her ministers from the ranks. To her a lowly birth, a lack of social qualities is no bar to the ministry. Indigent boys are encouraged to "work their way" through school. Every minister makes it his business to seek men for the ministry.

Another good quality of Methodism is that she seeks men. We may not altogether admire her method, but the fact is, she finds them. She does not talk about seeking "our people," because she claims everybody who will conform to her way of being received into her fellowship. But, how often do we hear Churchmen talk about seeking "our people," or "Church people." I had understood that all baptized people were "our people." Why then wait until a few Church people of a town or annex call for "the services of the Church"?

Why not go to work and recapture some of the citadels? Thousands of Methodists are tired of Methodism, and if the Church presents her claims, and does it vigorously and in a rational manner, with care not to offend the anti-Roman prejudices of people, she is sure to win.

St. Paul did not wait to be called to Ephesus or Corinth or Rome. He simply went and preached. Why cannot the American Church copy these qualities of Methodism?

Jermyn, Pa., June 9, 1906. WM. HERBERT DECKER.

UNITARIANS ON THE CRAPSEY CASE.

To the Editor of *The Living Church*:

WILL you kindly publish in the columns of *THE LIVING CHURCH* the following editorial from the *Christian Register* (Unitarian)?

"Whatever else the Episcopalians do in the case of Dr. Crapsey, they must make it clear beyond doubt that they understand the meaning of the English language, and that, when their clergymen are ordained, they understand the meaning of the language they use, and use it in the meaning intended by those who prepared the vows to be taken on that solemn occasion. When this trial is over, all ambiguity should cease. Ministers who unfeignedly accept the creeds and statements of faith will have no difficulty in taking their vows.

Those who cannot accept the current statements must, if for nothing else than to set an example of honesty to business men, decline and be forbidden to take the vows of ordination or to officiate as clergymen in the Episcopal Church, or else they should be allowed to make their confession of faith without ambiguity and without mental reservation."

Will you also print the subjoined extract from a sermon preached on Sunday last, by a well-known and highly-honored Unitarian minister, the Rev. Joseph H. Crooker, D.D., Roslindale, on the subject of the Crapsey case? I quote from the *Boston Transcript* of May 21st:

"Sincerity, Dr. Crooker said, lies at the very heart of right living. Jesus had compassion and tenderness for the sinful, but His anger was stirred by hypocrites. The sin of duplicity, that of being untrue to one's self, might well be called the unpardonable sin. If a minister ignores his ordination vows he does what is essentially immoral. He violates a solemn compact, he outrages a sacred obligation, he profanes a holy trust. The Episcopal Church has vindicated her own sincerity. Dr. Crapsey took obligations to preach its Creed as long as he stood in its pulpit. He may be a man of many graces and virtues, but his position and policy are dishonest. It is not a question of truth or falsity of doctrine, but of sincerity. . . . The people demand perfect manliness and unequivocal speech on the part of religious teachers. A minister should be as open-minded and candid as the scientist. The only dangerous heresy is insincerity.

THE LIVING CHURCH has printed several other extracts from sermons by Unitarian ministers of the same tenor. These are but a few of many comments from the sectarian press and pulpit, but they will serve to point a moral.

It may be a bitter experience for certain Episcopalians to receive instruction in common honesty from those outside their fold. But if they will meekly take the bitter draught, it may be for their souls' health, and for the health of those whom they have sought to lead in the ways of prevarication.

What can the uplifting services of this sacred day mean to men who play fast and loose with the obvious teachings of the Prayer Book? Have they been able to read with unflinching voice the epistle for the day and the second lesson for the morning and the Proper Preface in the Communion Service, or have they been conscientious enough to stay at home?

Boston, Mass., Ascension Day.

I. H. DANA.

HAS THE CHURCH LEGISLATED SO AS TO KEEP THE YOUNG MEN AT HOME.

To the Editor of *The Living Church*:

A MINISTER who alleges that he has been ordained beyond the limits of the United States . . . by a Missionary Bishop elected to exercise jurisdiction beyond the limits of the United States . . . shall not be entitled to hold any canonical charge in any parish or congregation, until he shall have resided one year in the United States subsequent to the acceptance of his credentials. If such a minister be a deacon, he shall not be ordered priest until he shall have resided in the United States at least one year."

I have quoted the above from Canon 17 of the General Canons of the Church, omitting certain portions which clearly refer to foreigners, and as not being relevant to the enquiry which I desire to make. The above canon, it seems to me—and I am borne out in my judgment by two eminent canonists in the United States—works an injury and an injustice to those who may volunteer for work in the foreign field, and discredits the missionary Bishops whom the Church has elected and sent out. Were its conditions more fully known, I feel sure that many of our young men would be deterred from volunteering for that field while they are in the Seminaries, or they would postpone their entrance upon that work until they had served in some diocese at home for the canonical period and had been advanced to the priesthood. Such postponement would give opportunity for the ardor of impulse to wear away, and the chances are that he would form such ties and associations that it would be very difficult for him to tear himself away.

At present the major portion of the missionaries who go out from the United States are recruited from the Seminaries. They are men, as a rule, of heroic mould, who are graduates of colleges or universities, and they spend their full three years in the Seminary. Usually after graduation they are ordered deacons at home by some Bishop who acts for the diocesan under whom the young men are to work; and then the Church sends them on their way after a formal service of farewell, held in the Church Missions House. But when she does this, she practically says to them: "If you wait until you reach your field of labor to be ordered deacon by your own diocesan, or if

you are advanced to the priesthood while you are out there, you cannot come back home and hold any canonical charge in the United States subsequent to your credentials being accepted." This in plain language is what the canon means as affecting the young man, and it requires no effort to see what the effect will be, although such might not have been in the minds of the framers of the canon. Let us suppose a few instances of how this can work injustice. Let us suppose, that the young man goes out nevertheless, and is ordained, and after trial is found not fitted for his environment, the Church practically forbids his coming home to his old environment, to which he would most probably be well suited.

Let us suppose, that notwithstanding the extreme care of the Board of Missions in having him to stand a physical test, it is found, that after entering the foreign work his robust physical constitution cannot stand the climate, the Church practically tells him he must not return home, although his physical condition may make him useless in the mission field, while, on the other hand, he might become a very useful man at home.

Let us suppose, that he becomes a man of family, and the health of his wife becomes broken and change becomes necessary—the change back to her native air—the Church says practically he can send her back, but he cannot come himself. They must live apart.

Let us suppose, that some parish at home calls him because it needs him, and his duty is clearly to accept, the Church says he cannot do so, although he may have served his seven years and more in the field. All of this because he was not ordained on the sacred soil of the United States, although he be an American citizen, and has stood every requirement, mental, physical, and spiritual of the canons of the Church in the United States.

I do not think I have misinterpreted the meaning of the canon in taking it to mean *exile* and *expatriation*; for when you exclude a man from making his living in his own country, you *exile* him; when you by legislation prohibit him from exercising the benefits of his citizenship, you *expatriate* him.

Now, I am sure, although the study of canons is required in our theological seminaries, few of the young men who volunteer for the foreign mission field, and go out to take orders under their future Bishops (and most young men like to be ordained by the Bishop under whom they are to work) are aware of this disabling canon. But let us say that they do know it, can the Church afford to maintain this position of injustice to them, and yet proclaim herself a missionary organization?

And what about the missionary physician, or lay worker, who after laboring in the field for some time, finds that he is called to the ministry. He submits himself to every test of the canons, and is ordained in China or Japan, or Mexico, or perhaps in Cuba; he is excluded from the United States. Parishes do not call men, and wait one year on them to become naturalized, although I venture to say that Canon 17 is sometimes evaded in calling English and Canadian clergymen to parishes in the United States.

As a matter of fact, does not the Church at home sometimes need the returned missionary in her parochial life? Does she not need him as the man who has seen the enlarged view, and has realized visions of a wider field than is found in the narrow limits of a parish? I said in the beginning that this canon discredits our missionary Bishops; I say, too, that it discredits our whole missionary organization abroad.

What the history of this provision in Canon 17 might have been, I do not know; but whatever it might have been, justice demands that Canon 17 receive the attention of the next General Convention of the Church.

ALBION W. KNIGHT.

Havana, Cuba, June 11, 1906.

TO CHURCHMEN SUMMERING IN NEW HAMPSHIRE.

To the Editor of *The Living Church*:

THE diocese of New Hampshire wishes in every possible way to get in touch with Churchmen who come into the state for their holiday. Information as to the church nearest any particular spot where a vacation is spent, can be obtained by writing to Mr. Frank E. Shepard, First National Bank, Concord, N. H., director of the St. Paul's branch of the Brotherhood of St. Andrew, or to the Bishop Coadjutor. If a directed postal card is inclosed, an answer will be received with more promptness.

Clergymen and laymen coming to towns where no Church

services are held, can do much to strengthen the diocese and to stimulate the religious life of their New Hampshire neighbors by organizing simple Prayer Book services in private residences, hotel parlors, or school houses.

Prayer Books and Hymnals, at a cost of 25 cents each, and leaflets for Morning or Evening Prayer, at a cost of 5 cents each, may be obtained by writing to Mr. H. H. Dudley, treasurer of the Board of Diocesan Missions, Mechanics' National Bank, Concord, N. H. A check should in every case accompany the order.

I shall be very glad to give advice or help wherever it is desired, to anyone who will write to me, and in any case I hope that a brief report of what is done will be sent to me at the end of the summer. Such excellent and helpful work for summer residents and our own people has been done in past years, that we desire to have many of our fellow-Churchmen from other states give us their assistance.

Very sincerely,

EDWARD M. PARKER,

Bishop Coadjutor of New Hampshire.

Concord, N. H., June 12, 1906.

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

HEZEKIAH, THE EARNEST REFORMER.

FOR THE THIRD SUNDAY AFTER TRINITY.

Catechism: V., Bellef. Text: II. Cor. vii. 1.

Scripture: II. Kings xviii. 1-8; 13-16.

ISAIAH the prophet found no king to cooperate with him in leading the people to serve the Lord truly until Hezekiah came to the throne. We have seen that Uzziah's reign was one of great prosperity but of spiritual stagnation. The leprosy which came upon him as a judgment when he forced his way into the Temple of God seems to have had no effect in bringing either him or his son Jothan to regard the service of the Lord as the essential thing. Jothan was not wicked but "he entered not into the Temple of the Lord" (II. Chron. xxvii. 2). "And the people did yet corruptly." The name of Jothan's son "Ahaz" is a synonym for wickedness. He made molten images for the Baalim. He burnt incense in the valley of Hinnom, and burned his own son as a sacrifice according to the abominations of the heathen (II. Chron. xviii. 1-5). If there is any good thing he did, it has not been recorded. He even went so far as to close up the Temple of God (II. Chron. xxviii. 24). During his reign the country became a vassal of Assyria.

Hezekiah was the son of this wicked Ahaz. He came to the throne a young man of twenty-five, when all the machinery of the government was adjusted to the old corrupt ways of his father. It was a time when it must have seemed that there was little hope of accomplishing anything for the good of the country. He had reigned no more than five years when he saw Israel fall. Yet this young king set about an immediate reformation. It is a safe guess that he had a good mother. Abi or Abijah was the daughter of Zechariah, who was a "faithful witness" to Isaiah (Isa. viii. 2).

In looking for the influences which helped determine the king in the right way, we must not overlook the prophets Isaiah and Micah. We are distinctly told that Micah had a hand in bringing about the reform (Jer. xxvi. 18, 19; cf. Micah iii. 12).

The first thing Hezekiah did was to open the Temple. In the first year and the first month he began this good work (II. Chron. xxix. 3). We can well believe that such a reform as Hezekiah thus inaugurated at the outset of his reign aroused opposition and criticism. It was almost like a revolution, and the forces which make for graft and corruption do not surrender without a struggle. But we may also believe that the young king acted wisely to begin his reforms at once. He let it be known at the outset that he was on the side of the right. This brought out the support of all the best element, and the reform progressed steadily.

The teacher will see here a good personal application to be brought out for the pupils.

We are given some idea of the condition of neglect into which the Temple had fallen from the fact that it took the priests and levites eight days to clean the inner Temple and another eight days to cleanse the courts (II. Chron. xxix. 17). Hezekiah made a thorough reform in religious matters first of all, as indicated by verse 4 of the lesson. II. Chron. xxix. tells how he not only destroyed the places of idolatrous worship, and the "high places" where Jehovah was worshipped in forbidden ways, but that he caused the proper sacrifices and services to be restored and also called upon the people to again keep the Passover. The brazen serpent which had brought deliverance to those stricken with the plague in the wilderness (Num. xxi. 6-9) had become an object of worship, and Hezekiah was brave enough to destroy it. That one act shows both the courage and the sincerity of the man. As a sacred relic it was properly held in veneration, but the only way to correct the evil which had crept in along with the veneration was to destroy it as he did. But would not even some of the reformers criticize such an act?

The result of the reforms justified them. While Israel to the north was falling, Hezekiah was bringing new life and vigor to the southern kingdom. He trusted in God, and God proved that He was able to help His own. The king and kingdom prospered. The Philistines were subdued (v. 8). Even the yoke of Assyria was thrown off (v. 7). The country became prosperous under the reformed government, and the people reaped the benefit even if the politicians criticized.

The declaration of independence brought an Assyrian army before the city of Jerusalem. This probably did not come at once, however. Even during the time that the Assyrians were taking Samaria and bringing the northern kingdom to an end they were having internal troubles which finally resulted in a change of dynasties. Shalmanezar began the siege of Samaria, but the usurper Sargon was king when it was taken. These internal troubles were known in Jerusalem (Isa. xiv. 28-32). Doubtless they had something to do with the throwing off of the Assyrian yoke. It was in the fourteenth year of Hezekiah (v. 13), after Sargon had established himself thoroughly at home that he sent this expedition. There would seem at first glance to be a mistake here either in the date or in the name of Sennacherib, since Sargon, who came to the Assyrian throne in the fifth year of Hezekiah, reigned for seventeen years. But it will appear from a comparison of II. Chron. xxxii. 1, 2, 9, and Isa. xxx. 31, that there were two expeditions against Judah. This first one here described, took place no doubt in the reign of Sargon, but the expedition was led by the then crown prince, Sennacherib, who had been known however as the "king of Assyria" when the narrative was written.

This expedition should be carefully distinguished from the one which came ten years later, and which is the subject of our next lesson. As we read the narrative it seems to go on without any break in the time, and yet there is a period of ten years between verses 16 and 17 in II. Kings xviii. When Sennacherib came this first time, it did not occur to Hezekiah to trust Jehovah to deliver him. He looked instead to Egypt for help, and the help was promised, but not forthcoming when needed (Isa. xxx. 1-3). The result was that Hezekiah was compelled to accede to the demands of the Assyrians, and in order to pay the indemnity demanded, he was compelled to remove again the gold with which he had overlaid the pillars in the house of the Lord.

Our next lesson tells how he met the next expedition more wisely. Ask the pupils to read Isaiah xxxviii., and to see if they can figure out a reason why Hezekiah should trust only in the power of prayer when the same danger threatened him a second time. Isaiah xxxviii. should stand before xxxvi., as will readily appear from a comparison of II. Kings xviii. 2 and Isaiah xxxviii. 5. The date of Isaiah xxxviii. is the same year as our lesson, but after the Assyrian invasion.

=====

WHEN you go to prayer, your first thought must be: The Father is in secret, the Father waits me there. Just because your heart is cold and prayerless, get you into the presence of the loving Father. As a father pitieth his children, so the Lord pitieth you. Do not be thinking of how little you have to bring God, but of how much He wants to give you. Just place yourself before Him, and look up into His face; think of His love, His wonderful, tender, pitying love. Tell Him how sinful and cold and dark all is; it is the Father's loving heart will give light and warmth to yours.—*Andrew Murray.*

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. Second Sunday after Trinity.
 29—Friday. St. Peter, Apostle.

Personal Mention.

THE address of the Rev. WILLIAM H. ALLISON is 64 East 19th Street, Covington, Ky.

THE address of the Rev. J. H. DODSHON of Grand Rapids Mich., will be Gibraltar, Spain, until September. He will have charge of the English Cathedral in Gibraltar during that time.

THE Rev. HENRY LOWNDES DREW, assistant at the Church of the Good Shepherd, Brooklyn, N. Y., is spending the month of June at Pine Grove Inn, Huguenot, N. Y.

IN the issue of June 9th, the Rev. EDWARD LYMAN'S name was substituted in a paragraph in place of the Rev. E. L. EUSTIS, and the notice should read as follows: "The Rev. E. L. EUSTIS, missionary at Emmanuel Church, Denver, Colo., and secretary of the diocese, has resigned to accept the call as rector at Cambridge, Mass."

THE Rev. DUNCAN M. GENNS, rector of St. Thomas' Church, Brooklyn, N. Y., has been appointed chaplain to the New York City Police force, to act in the Boroughs of Brooklyn and Queens.

THE Rev. EDWIN A. GERNANT, rector of Christ Church, Towanda, Pa., preached the annual sermon to the graduating class of the Towanda High School, on Sunday evening, June 10th.

THE address of the Rev. ANDREW J. GRAHAM will be Kennebunkport, Maine, until September.

THE address of the Rev. Dr. F. J. HALL will be Onekama, Manistee Co., Mich., until September 15th.

THE Rev. FRED INGLEY will on Sunday, July 1st, take charge of St. Mary's Church, Braddock, Pa.

THE Rev. A. LEFFINGWELL, who for the past eight months has been serving the Church of St. John the Evangelist, Hingham, Mass., will have charge of the summer parish of St. Christopher's-by-the-Sea, Grindstone Neck, Maine, during July and August. Mr. Leffingwell's address will be: "Camp-Alm-al," Bar Harbor, Maine.

THE address of the Rev. M. A. MARTIN is changed from Springfield, S. D., to Hot Springs, S. D.

THE Rev. THOMAS P. NOE has resigned as headmaster of St. Paul's School and rector of the parish in Beaufort, N. C., to become minister in charge of the chapel of the Good Shepherd, Wilmington, N. C.

THE Rev. JOHN MITCHEL PAGE, rector of St. Luke's Church, Lebanon, Pa., will spend the summer in England and Ireland. His address will be: care of The Provincial Bank, Newry, Ireland.

THE address of the Rev. J. A. SCHAAD is 411 Askew Avenue, Kansas City, Mo.

THE Rev. CHRISTOPHER PHILIP SPARLING, M.A., late rector of St. James' Church, Guelph, Ontario, Canada, entered upon his duties on Trinity Sunday as rector of St. John's parish, Louisville, Ky.

THE Rev. ARTHUR J. WESTCOTT, Ph.D., has resigned the Church of St. John the Baptist, Elkhorn, Wis., and accepted the rectorship of Grace Church, Columbus, Neb.

THE Rev. D. CHARLES WHITE has resigned the rectorship of St. Andrew's Church, Big Rapids, Mich., and accepted the curacy of Christ Church, Hudson, N. Y., which latter place will be his address after July 15th.

THE Rev. JAMES E. WILKINSON, Ph.D., has resigned the rectorship of Emmanuel Church, Champaign, Ill., on account of ill health. After July 1st his address will be R. F. D. No. 6, South Haven, Mich.

ORDINATIONS.

DEACONS.

ALBANY.—In All Saints' Cathedral, Albany, on Trinity Sunday, June 10th, the Rt. Rev. William C. Doane, D.D., Bishop of the diocese, ordained to the diaconate, Messrs. F. S. KENYON, C. D. DRUMM, and G. M. GALARNEAU. The candidates were presented by the Rev. H. R. Talbot, Dean of the Cathedral. The Bishop preached the sermon and celebrated Holy Communion.

MINNESOTA.—On the First Sunday after Trinity, in St. Mary's Church, Merriam Park, St. Paul (Rev. George H. Ten Broeck, rector), the Bishop of the diocese ordained to the diaconate, Mr. ROBERT C. TEN BROECK (B.A., University of Minnesota; B.D., Seabury Divinity School) and Mr. JOHN V. PLUNKETT, formerly a Congregational minister. The Rev. William P. Ten Broeck, D.D., presented the candidates, and preached the sermon. Mr. Ten Broeck will take charge of the mission at Windom, and Mr. Plunkett will be stationed at Marshall and Tracy.

QUINCY.—In St. Paul's Church, Peoria, on the First Sunday after Trinity, the Bishop of Quincy ordained Mr. HAROLD SPENCER PERCIVAL, M.A., a deacon. The sermon was preached by the Rev. William Alfred Gustin, D.D., the rector of St. Andrew's Church, Peoria; and the brother of the candidate, the Rev. Herbert Atwood Percival, D.D., was the presenter. The newly made deacon was assigned to serve as an assistant at St. Paul's Church, Peoria.

VERMONT.—On Trinity Sunday, in St. Paul's Church, Burlington, the Bishop of Vermont ordained Mr. JOHN GRIKSTON CURRIER to the diaconate. Mr. Currier will reside at the Bishop's House for the present.

PRIESTS.

ALBANY.—In All Saints' Cathedral, Albany, on Saturday, May 19th, the Rt. Rev. William C. Doane, D.D., Bishop of the diocese, advanced to the priesthood, the Rev. NELSON KELLOGG. Mr. Kellogg was presented by the Rev. Charles S. Hutchinson of Philadelphia. On Trinity Sunday, June 10th, the Bishop advanced to the priesthood the Rev. W. M. GAGE and the Rev. J. W. LORD. Mr. Gage was presented by the Rev. O. S. Newell, and Mr. Lord was presented by the Rev. H. R. Talbot, Dean of the Cathedral.

DEGREES CONFERRED.

DOCTOR OF PHILOSOPHY.

WESTERN UNIVERSITY OF PENNSYLVANIA.—Upon the Rev. HOMER A. FLINT, Archdeacon of the diocese of Pittsburgh.

FRANKLIN AND MARSHALL COLLEGE.—Upon the Rev. WILLIAM FRANCIS SHERO, rector of St. John's Church, Lancaster, Pa.

DOCTOR OF DIVINITY.

WESTERN UNIVERSITY OF PENNSYLVANIA.—Upon the Rev. HERMAN PAGE, rector of St. Paul's Church, Chicago.

UNION COLLEGE.—Upon the Rev. B. W. R. TAYLER, rector of St. George's Church, Schenectady, N. Y.

OFFICIAL.

The Standing Committee of the diocese of Fond du Lac met for organization after the adjournment of the diocesan Council, and elected the Rev. Henry S. Foster of Christ Church, Green Bay, Wis., President; and the Rev. Martin N. Ray of the Church of the Intercession, Stevens Point, Wis., Secretary. Address all communications accordingly.

MARRIED.

SANDERSON-CAREY.—On Thursday, June 14, 1906, in Bethesda Church, Saratoga Springs, N. Y., by the Rev. Dr. Joseph Carey, father of the bride, EDITH ELLISON to VICTOR L. SANDERSON of Cambridge, Mass.

SHERWOOD-MACKENZIE.—On Tuesday, June 12th, at the rectory of Holy Trinity Church, Westport, Conn., by her father, the Rev. Kenneth Mackenzie, Jr., GRACE ELOISE MACKENZIE to Mr. STARR SANFORD SHERWOOD.

DIED.

BORMAX.—In New York City, on Thursday, June 7, 1906, ELIZABETH A. BORMAX, an Associate of the Society of the Epiphany. Eternal rest grant unto her, O Lord.

BRADFORD.—On Wednesday morning, June 6, 1906, at her residence at Hagley, near Wilmington, Delaware, ELEUTHERA PAULINA, wife of Judge Edward G. BRADFORD, in the 59th year of her age.

CONVERS.—Entered into life eternal, ELIZABETH WELLES, widow of the late Theodore CONVERS of Zanesville, Ohio, June 5, 1906.

VAN ANTWERP.—Entered into Paradise, Sunday, May 27th, 1906, in Baltimore, GRETA WRIGHT, wife of Thomas C. VAN ANTWERP, Esq., of Cincinnati, Ohio.

"Martha said unto her, Mary, the Master is come and calleth for thee. As soon as she heard that she arose quickly and came unto Him."

WOOLWORTH.—Died June 16, 1906, after a long and trying illness, JAMES MILLS WOOLWORTH, aged 76 years, 11 months, at his home in Omaha, Neb.

MEMORIAL RESOLUTIONS.

At the regular quarterly meeting of the vestry of St. Paul's Memorial Church, Tomkinsville, Staten Island, the following minute was unanimously passed, and the clerk was directed to record it:

"The rector, wardens, and vestry of St. Paul's Memorial Church, learning, with much sorrow, of the death of GEORGE MEREDITH WHITEHOUSE, Esq., on May 5th last, at Frankfurt, Germany, desire to express their sorrow and sympathy to his family and friends and gratefully to register their tribute to his upright life and the great worth of his character and example. For a great many years he was a vestryman and warden of this Church, and always has been a most generous donor to its charitable and other funds, maintaining, even after moving away from Staten Island, his contributions and interest in its welfare."

Mr. Whitehouse was a nephew of the late Bishop Whitehouse of Illinois.

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, choirmaster, 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 OFFERED.

WANTED—DEACON OR PRIEST as curate in rapidly growing parish in Mid-Western city. Would also have charge of promising mission in neighboring town. Salary, \$720 to begin. Good work, fine prospects, excellent experience for the right man. Address: "RECTOR," care LIVING CHURCH.

WANTED—COMPETENT WOMAN for work specifically among girls, in a New England parish. Fine opportunity, every facility, good salary. References required. Address: A. G. W., LIVING CHURCH Office.

CURATE, unmarried priest, in thriving manufacturing village. Compensation small; time for study. Address: "ALBANY," LIVING CHURCH, New York Office.

WANTED AT WATERMAN HALL, a teacher of vocal music, capable of training the choir, and understanding the organ, and a communicant of the Church. Address Rev. B. F. FLEETWOOD, D.D., Sycamore, Ill

YOUNG MEN of education and refinement to do mission work and study for Holy Orders. Poor pay and hard work. Apply: ARCHDEACON LLOYD, Little Rock, Ark.

POSITIONS WANTED.

PRIEST—General Theological Seminary B.D., honor man in classics and mathematics, experienced in tutoring, catechizing, and juvenile work, desires position in school or Catholic parish in the East. Address: "CLERICUS," LIVING CHURCH, Milwaukee.

PRIEST, who has been successful in large city parish, is desirous of making change for satisfactory reasons. Active, energetic worker and good leader and preacher. An opportunity to furnish further particulars is solicited. Address: "M. A.," LIVING CHURCH, Milwaukee.

WANTED BY A PRIEST (Prayer Book Churchman) a parish or assistant in city parish. Will accept supply work during August or September. Address: X. Y. Z., LIVING CHURCH.

A CLERGYMAN'S DAUGHTER, graduate of a well-known school, desires a position as general assistant or preparatory. Is an organist and can train choir. Experienced. References given. Address: K., LIVING CHURCH.

POSITION WANTED AS TUTOR or travelling companion for summer months, by a teacher, son of Episcopal clergyman. Address: S 2, care LIVING CHURCH.

THE REV. E. CAMPION ACHESON desires to recommend a young lady—a Churchwoman and graduate of Wesleyan University—as a teacher in the departments of Mathematics, Chemistry, and Physics. HOLY TRINITY RECTORY, Middletown, Conn.

THE position of *Locum Tenens* desired for some months in the East. Address: SERVICE, LIVING CHURCH, Milwaukee.

A CATHOLIC-MINDED PRIEST, married, rector of Eastern city parish, wishes to make a change. Address: "PASTOR," care LIVING CHURCH.

CHURCH JOURNALS FOR SALE.

COMplete SET of General Convention—1785 to 1901—except of 1786. Journal of 1785 Jenkins' reprint. Others are originals. All prior to 1889 but those of 1789 (adjourned Convention), 1792, 1795, 1799, and 1820 are strongly and neatly bound, in thirteen volumes; and those five can be inserted in Volume I. Price, \$150. Address: "PRIEST," care of THE LIVING CHURCH, Milwaukee.

SUMMER RESORTS.

RICHFIELD SPRINGS, N. Y.—Berkeley-Walontha 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 Manager.

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.

POSITIONS for young, unmarried priests in city Churches. Salaries, \$1,500, \$800 with rooms, \$720, and \$500 with board, rooms, etc. CLERICAL REGISTRY, 136 Fifth Ave., New York.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

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.

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

APPEALS.

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

I heartily endorse the above as most worthy.
A. M. RANDOLPH,
Bishop of Southern Virginia.

ST. PAUL'S SCHOOL IN GREAT NEED OF FUNDS. WHO WILL OFFER RELIEF?

Dear Friends of Negro Education:

Permit me, please, to call your attention to the fact that the St. Paul Normal and Industrial School was never in more urgent need of funds than it is at this time. We need money to finish paying off our teachers and instructors for their services for the past session, supply bills, etc., etc. The need is so very urgent that it is not possible for me to overstate it. I beg that the friends of Negro Education, and particularly those who have been interested in St. Paul's School, will consider our needs and come to our relief immediately. Contributions of small or large denominations will be very acceptably and promptly acknowledged.

(Rev.) JAMES S. RUSSELL,
Principal and Assistant Treasurer.
Lawrenceville, Va., June 10, 1906.

CARD OF THANKS.

The sincere thanks and earnest prayers are returned for the following gifts to the Puebla, Mexico, mission district:

1. A barrel of clothing for the mission priest's two daughters, from the Woman's Auxiliary Branch, St. Michael's Church, Charleston, S. C.
2. A box of clothing for the mission priest's wife and self, from the Woman's Auxiliary Branch, Grace Church, Charleston, S. C.
3. A full set of hand-worked altar linen, from the Woman's Auxiliary Branch, Church of the Holy Communion, Charleston, S. C.
4. A full set of hand-worked altar linen and priest's cotta, from the Young Ladies' Altar Guild, St. Mary's Church, Danville, Pa.

We have not a single altar cloth, nor a single set of eucharistic vessels in any of our three churches, and we need one more set of altar linen. Will not some church that has a duplicate set, or sets, dedicate them to us? We should be so very thankful. We labor under many difficulties, and are too poor to purchase.

We will gladly defray all expenses of express. May God abundantly bless all those who have helped us, and those who may do so in the future!
G. L. L. GORDON,
Mission Priest.

Calle de la Libertad No. 8,
Puebla, Mexico.

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:

Cash, Omaha, Neb.	\$ 2.50
Junior Auxiliary, Gorham, N. Y.	2.00
St. Luke's S. S., Kalamazoo, Mich.	13.00
Florence Benson (age 9 years), Hot Springs, S. D.	1.00
Church of Our Saviour, Du Bois, Pa.	15.90
St. Mark's Church, San Antonio, Tex.	20.00
Total	\$ 54.40
Previously acknowledged	854.72
Grand Total	\$909.12

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, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

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

The Spirit of Missions tells of the 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, 281 Fourth Avenue, New York City."

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

A. S. LLOYD, General Secretary.

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

BOOKS RECEIVED.

FUNK & WAGNALLS CO. New York.

The Mystery of the Lost Dauphin (Louis XVII.). By Emilia Pardo Bazá. Translated from the Spanish by Annabel Hord Seeger. Frontispiece illustration by Raphael Bodé. Price, \$1.50.

Balzac. A Critical Study. By Hippolyte Adolphe Taine. Translated with an Appreciation of Taine by Lorenzo O'Rourke. Price, \$1.00 net.

The Czar's Gift. By William Ordway Partridge, author of *Nathan Hale, the Ideal Patriot, The Angel of Clay*, etc. Illustrated by Victor Perard. Price, 40 cts. net.

OXFORD UNIVERSITY PRESS. (American Branch.) New York.

My Lady of Dream. By Lord Mifflin.

E. P. DUTTON & CO. New York.

Studies in the Faiths. I.—Buddhism. By Annie H. Small, author of *Yeshudas, Suicarta, Studies in Buddhism*, etc. Price, 40 cts. net.

Studies in the Faiths. II.—Islam. Annie H. Small, author of *Yeshudas, Suicarta*, etc. Price, 40 cts. net.

Rembo, A Tale of Italy. By Bernard Capes. Price, \$1.50.

The House of Quiet. An Autobiography. Edited by J. T. Price, \$2.00 net.

The Measure of Life. By Frances Campbell, author of *Two Queenslanders, A Pillar of Dust*, etc. Price, \$1.50.

Five Thousand Words Frequently Mis-spelt. The Correct Spelling, with the More Common Erroneous Forms Indicated. By William Swan Sonnenschein, author of *The Best Books, The Reader's Guide*, etc. Price, 50 cts.

PAMPHLETS.

The Parish Year Book, Church of the Incarnation, Philadelphia, 1906.

500 Scriptural Anecdotes. A Handbook for Preachers, Teachers, and Christian Workers. Price 25 cts. Compiled by Harold F. Sayles, Editor of *500 Bible Studies.* The Evangelical Publishing Co., Chicago.

A History of the Free Pew Movement of Christ Church Cathedral, Lexington, Ky. Published by the Church Club of Lexington, 1906.

THE CHURCH AT WORK

ST. ANDREW'S CHURCH, FORT SCOTT, KANSAS.

ST. ANDREW'S PARISH dates back to early missionary days and to the time of border war and political strife. Bishop Lee of Iowa and the adjacent missionary territory visited Fort Scott in October, 1858, and found a few loyal, earnest Church people, and at their request organized the parish and gave it the name of the great missionary saint. Very little progress was made toward the work of development for the conditions in the state forbade such. The war between the free state and the pro-slavery parties was raging at that time..

In 1862 an army post was reestablished, and the Rev. Charles Reynolds, as the chaplain, held regular services in connection with his work at the post. About 1863 the work of building the first church was undertaken and in a short while the little band of loyal souls were in possession of a simple, plain stone structure. However their hopes for a permanent place of worship could not be

of the band of 1858. The pulpit and processional cross are the gifts of Mrs. W. H. Stout. The altar and reredos were presented by Miss Mary Smith in loving memory of a departed friend.

The present rector is the Rev. A. Watkins, for many years the Archdeacon of western Kansas.

MEMORIAL TO THE LATE CHARLES TODD QUINTARD, D.D., BISHOP OF TENNESSEE.

SEWANEE, Tenn., June 7, 1906.

To all Friends of Church Education:

A movement was begun several years ago to found a suitable memorial to the late Bishop Quintard, in connection with the University of the South, for which he labored so devotedly, and whose interests ever lay so near his heart. There is as yet no suitable memorial to the late Bishop of Tennessee in connection with the University proper. The

of organized Christianity until late in life. He is reported to have said, about the time of his baptism, that among the considerations which induced him to become a member of the Episcopal Church, rather than of any other, was the fact that years of observation and study had led him to the conclusion that the stability of our Government depends upon the perpetuation of two institutions. 'One of these, and the most important of the two,' said Mr. Clay, 'is the Episcopal Church, and the other is the Supreme Court of the United States.'**

Surely, a mission and a message on behalf of reverence for law and for the great principles of religion and morals which lie at the basis of our free institutions, is needed to-day as at hardly any previous period in our country's history.

The idea of theological learning, as of all learning in the University of the South is an ideal of intellectual breadth and scientific



ST. ANDREW'S CHURCH, FORT SCOTT, KANSAS.



INTERIOR, ST. ANDREW'S CHURCH, FORT SCOTT, KANSAS.

realized at that time, for upon examination the building was declared to be unsafe because of faulty work. The building was rented to the United States for ordnance storage upon condition that it be made safe for worship. When it was returned to the parish in 1866, the first priest to take charge was the present Bishop of New Mexico and Arizona, and from that time the work has gone on without interruption. The Rev. Messrs. A. Beatty, Cox, B. Hartley, A. Butler, Du Bois, C. H. Bohn, McKay, J. Bennett, M. Damer, McCutcheon, and Sherrod have labored in the past to upbuild the glorious work which to-day finds a true and permanent expression in the new and beautiful St. Andrew's.

Again in 1888 the old stone church was declared to be unsafe, and, with the two lots, was sold for a sum which enabled the parish to build and equip a small chapel in another location and which served all purposes until the new St. Andrew's was erected a year ago.

This third building is about 100 feet in length and 30 feet in width, of pressed brick and Carthage stone trimmings, in design simple Gothic. The building is very impressive within and there is harmony of proportion, color, and outline.

The cost, not including the memorials, was \$10,000, and with the exception of \$1,000 the whole amount was raised in Fort Scott. All of the windows are memorials and of rare beauty. The font is the gift of the Sunday School. The handsome oak eagle lectern is the gift of Mrs. Haynes in memory of her husband, who for many years was a vestryman, and she is the only surviving member

present undertaking has as its object the endowment of a professorship in the theological department of the University, to be known as the "Quintard Memorial Professorship of Dogmatic Theology." This is an effort which should make its appeal not only to the friends of the late Bishop Quintard, and of the University of the South, but to all Churchmen who have at heart the maintenance and defence of the principles for which our Church stands, and to which she still bears her quiet and steady witness in a period of widespread religious doubt and unrest. Nothing is of higher importance for the stability and growth of our Church in the country at large, and particularly in the South, than that her distinctive doctrines, in their essential connection with the Catholic faith, should be clearly and strongly set forth, ably defended, and faithfully impressed upon the minds of the young men who are being trained for her ministry. The sacred claims of education are being impressed upon the minds and hearts of men now as perhaps never before in the history of our country, and this is true of the South as well as of other parts of the land. It is no narrow or partisan platform upon which the Episcopal Church stands, or from which she makes her appeal to Americans. The type of religious character and culture which she seeks to develop, while sober and conservative, is at the same time broad and liberal; the spirit which she engenders is orderly and law-abiding: it makes for good citizenship as well as for sound morals and pure religion.

"The great statesman and orator, Henry Clay, did not identify himself with any form

freedom, and at the same time of loyalty to the great essential verities of the Christian Faith. The men whom Sewanee has sent forth, and is sending forth to-day into the sacred ministry of the Church, have already made themselves felt in a distinctive way in the religious work and among the religious workers of our land, and particularly throughout the South. These men are standing witnesses to the value of the training and education which culminates and finds its issue in that teaching concerning the divine verities which is called theology, and which in Christian Universities has ever been acknowledged as the queen of sciences.

Does not this effort to maintain and to strengthen an important part of the educational system of the theological department of the University of the South make a strong appeal to all who value definite training in the distinctive teachings and principles of our American Church? The year 1907 will be celebrated as the 300th anniversary of the planting of English Christianity upon the American Continent. It will be the semi-centennial year of the University of the South. Could any time be more fitting for us to express our gratitude for the blessings of our religion or could any form which such expression might take be more appropriate than the establishment on a secure foundation of this chair of Christian doctrine in the University of the South?

The aim is to secure an endowment of

* *The Church for Americans*. By the Rt. Rev. Wm. M. Brown, D.D., Bishop of Arkansas. pp. 299.

\$50,000. Several thousand dollars of subscriptions have already been paid in, and are now on deposit with the Morton Trust Company, New York City. Subscriptions and pledges designated for The Quintard Memorial Professorship Endowment Fund may be sent to the Rev. Wm. S. Bishop, D.D., who has been appointed by the Bishop of Tennessee as commissioner for the fund, to take charge of such amounts; or they may be sent to the Rt. Rev. Thomas F. Gailor, S.T.D., Bishop of Tennessee. The commissioner for the fund will render an account to the subscribers of all moneys received by him for this object.

THOMAS F. GAILOR, S.T.D.,
Bishop of Tennessee,

WM. S. BISHOP, D.D.,
Commissioner for the Quintard Memorial
Professorship Fund.

WOMAN'S AUXILIARY OF OLYMPIA.

THE Woman's Auxiliary began its annual meeting in St. Luke's Memorial Church, Tacoma, on Thursday, May 31st, the day following the close of the Convocation. In the morning there was a celebration of the Holy Communion and a very helpful sermon by the Rev. C. H. H. Bloor of Everett.

After luncheon, served in the parish house by the women of the Tacoma branch, the session was opened for business, 102 delegates being present.

Two interesting features were the addresses of Sister Cora of the Sisterhood of St. John the Baptist and of Mrs. A. M. Lawyer of San Francisco. Having passed through the perils of the earthquake and fire, her account of the after effects of the great disaster was clear and vivid. She spoke of the fine courage with which the Church was confronting its enormous difficulties; and she was sent to Tacoma to bring the greetings of the Auxiliary of California, and to thank the Church in Washington for its prompt and substantial expressions of sympathy.

The United Offering had increased in the the past years in the ratio of 100 per cent. annually. The total receipts from all sources were \$704.60. A part of this sum was given for the salary of the general missionary, part for work in Wuchang, and St. Paul's, Tokyo, and for two scholarships in China. The balance was given to Bishop Keator for his general work and to Bishop Nichols of California, for his special needs fund.

Boxes filled with articles designed for the work among the Indians were sent to Wyoming and Utah; while articles prepared at the special all-day meetings during Lent were given to the hospitals in western Washington.

The officers for the present year are: Mrs. F. B. Keator, Tacoma, president; Mrs. J. O. Cooper, Seattle, first vice-president; Mrs. D. C. Millett, Chehalis, second vice-president; Mrs. A. M. Lord, Everett, third vice-president; Mrs. C. A. Pratt, Tacoma, secretary; Mrs. N. B. Coffman, Chehalis, treasurer; Mrs. V. E. Sillitoe, Seattle, secretary of the Junior branch.

A SON'S TRIBUTE TO HIS PARENTS.

AN EXQUISITE work of art, by the chisel of Mr. E. T. Vielt, sculptor, and to the faultlessness of which he has given five months of minute study and unwearying application, his determination being to reach perfection in this design, as nearly as possible, has been completed and placed on the interior north wall of St. Philip's Church, the old historic church which General Edward McCrady, in his elaborate sketch of St. Philip's Church, Charleston, S. C., from the establishment of the Church of England, under the royal charter of 1665 to July, 1897, says:

"The early history of St. Philip's Church is but a part of the colonial history of South Carolina; and as it has been said of Westminster Abbey, that it was a part of the Constitution of England, so St. Philip's was

interwoven into the very fabric of the province." Hence, General McCrady aptly styles St. Philip's Church the Westminster Abbey of South Carolina.

This superb production of Mr. Vielt—a mural tablet, for such it is—is a tribute of affection from Mr. A. C. Kaufman to the memory of his revered father and mother, who were both closely identified with this sacred and venerated temple. The site which the tablet occupies has been placed at Mr. Kaufman's disposal through the kindly offices of the rector and vestry of St. Philip's Church.

The tablet, excepting the wall plate of black marble, upon which it rests, is of pure white, spotless marble. It is of the Corinthian order, in harmony with the interior architecture of the church.

The tablet bears the following inscription:

REV. ABRAHAM KAUFMAN, A.M.,
Born Jan. 5, 1811. Died Aug. 28, 1839.
Ordained a Deacon 1833.
Ordained a Priest 1834.

Endowed with intellectual gifts of a high order

He consecrated them to the work of the Master,

And after serving this Church as its Assistant Minister for three years, He fell a victim to a fatal epidemic.

Giving his young life for his people, He exchanged a short Ministry below For a more excellent one above.

His last resting place is within this church near the chancel,

And is marked by a stone by the Vestry Whom he served.

This tribute to his memory, and that of his wife,

Anna Dorothea (Faber) Kaufman,
Born Sept. 20, 1812. Died Nov. 30, 1895,
Is a token of affection from their only son.

Their lives bore fruits of righteousness Through Jesus Christ, to the glory Of God the Father.

A NEW CHURCH CONSECRATED.

ON TRINITY SUNDAY the Bishop of Indianapolis consecrated St. John's Church, Bedford, Ind. The instrument of donation and request to consecrate was read by Mr. W. E. McCormick, and the sentence of consecration was read by Mr. G. E. Lary. The church was built through the efforts of Arch-



ST. JOHN'S CHURCH, BEDFORD, IND.

deacon Walton, who has had charge of this place. There has never been any settled service in the place, only occasional services in a public hall or private homes. The lot on which the church stands is 46x80 feet, and was given by the Misses Fell. The cornerstone of the church was laid last November, and the handsome stone building is just completed. The church is intended to be cruciform

when complete, the present building representing the nave of the church and is 35x40 feet in size. The full plan represents a building 65 feet in length. The architecture is purely Gothic. The church building cost \$3,500. The congregation numbers thirty communicants, and they are in hopes to have a resident rector in the near future.

FUNERAL OF MRS. EDWARD G. BRADFORD

THE FUNERAL of Mrs. Eleuthera Paulina Bradford, of near Wilmington, wife of United States Judge Edward G. Bradford, and who died suddenly from heart disease, Wednesday morning, June 6th, was held at St. John's Church, Wilmington, Friday afternoon, June 8th. Bishop Coleman, who is a brother-in-law to the deceased, officiated, being assisted by Archdeacon Hall, present rector of the church, and the Rev. T. Gardiner Littell, D.D., his predecessor, and the Rev. C. Morton Murray, in whose work at St. Michael's, the late Mrs. Bradford had taken an interest. All the employes of the Federal Building, Wilmington, were in attendance, and the Standing Committee of the diocese, of which Judge Bradford is a member, was properly represented. The pall-bearers were Alexis I., Eugene, Eugene E., Pierre S., William K., Francis I., A. Felix, and Ernest du Pont, all nephews of the deceased.

ST. BARNABAS HOSPITAL, MINNEAPOLIS.

ON THE afternoon of St. Barnabas' day, the corner-stone of the nurses' home of St. Barnabas' Hospital was laid by the Rev. I. P. Johnson, rector of Gethsemane Church and chaplain of the hospital. The address was delivered by the Rev. C. E. Haupt—most of the city clergy were in attendance. The size of the new building is to be 90 x 40 feet: three stories high and a basement. The cost will be when completed between \$16,000 and \$18,000. It will accommodate about forty-five nurses, in addition to some of the officers of the institution. Immediately after the laying of the stone a service of benediction of a portable font was held in the beautifully appointed chapel of the hospital. The font was the gift of the "Little Helpers" of the diocese. St. Barnabas' Hospital was founded by Dr. Knickerbacker when rector of Gethsemane Church in 1871, being at that time known as the Cottage Hospital. Its growth being so satisfactory and its need so great that in 1876 the parishes in the city were represented on its board and from then took its present name—St. Barnabas. In 1894 it moved into its present building, where its accommodations for eighty-five patients are taxed to their utmost ability. At present there is about \$800 a year available for charity work—in addition to this last year the hospital spent \$2,500 in such work. No clergyman of the city is ever refused admittance for a charity case. Mr. J. I. Black, the efficient president of the hospital, has been actively connected with it during its entire history.

ACTION OF THE STANDING COMMITTEE OF KANSAS CITY.

THE Standing Committee of Kansas City elected at the recent Council, met for organization on the 13th inst. in Kansas City. The vacancy on the committee was filled by the election of the Rev. Theodore B. Foster, who was also elected Secretary.

Acting under the provisions of Canon 33, § 1, the Committee officially brought to the attention of the Bishop the facts in the case of the Rev. Charles Ferguson, a non-parochial priest of the diocese of Massachusetts, who has been for more than a year in charge of "All Souls' Unitarian Church," Kansas City, while refusing to renounce the ministry of this Church as provided in Canon 31. The papers have been signed by the Committee and forwarded to the Bishop.

MILTON ABBEY TABLETS.

TWO SERVICES of historic interest were held last Sunday in St. Michael's parish, Milton, Mass. The occasion was the unveiling of tablets in St. Michael's parish church and in the mission church of Our Saviour, commemorating the gift of stones to these churches from Milton Abbey, Dorsetshire, England.

The order of service in the morning at St. Michael's parish church was the order for daily Morning Prayer with appropriate Psalms and lessons.

The tablet, veiled with the English flag, had been placed at the entrance of the church in the wall of the arch whose keystone is a Norman fragment of Milton Abbey.

At the conclusion of Morning Prayer, the rector and senior warden of the parish, passed from the chancel to the entrance of the church. The tablet was unveiled by the senior warden, Mr. Benjamin F. Harding. Then the rector, standing under the arch, read the Milton Abbey Bidding Prayer, which for many generations has been read before every sermon preached in Milton Abbey. A sermon by the rector followed, in which was set forth our national Anglo-Saxon Christian inheritance, symbolized by the Abbey church and the historical associations of this town with Milton in old England.

The service in the evening at the mission church was at half-past seven. The order of service was that of daily Evening Prayer, after which the rector and lay reader of the mission. Mr. Robert Johnston, passed from the choir to the end of the church where stands the font, whose top is formed by four stones from Milton Abbey. The tablet has been erected in the wall behind the font and was veiled with the English flag.

During the offertory the surpliced choir of men and boys sang as an offertory anthem the Milton Abbey hymn of St. Sampson, which for centuries has been sung in the ancient abbey on historic and festive occasions. At the conclusion of the service the congregation passed into the basement of the mission church, where was given a talk on Milton Abbey by the rector, illustrated by reflector-scope pictures. After the singing of a hymn, cast on the screen by the reflector-scope, the congregation dispersed, and one of the most interesting days in the history of St. Michael's parish was brought to a happy conclusion.

ONE MORE FREE CHURCH.

AT A full meeting of the vestry of Christ Church Cathedral, Lexington, held on Monday, June 11th, it was resolved that all the pews in the church should henceforth be free. This is the result of a long and deliberate consideration of the subject in the vestry, in the various parochial societies, and by the congregation generally. The parish is indeed to be congratulated upon this decision of its vestry in this important matter. A Cathedral without free sittings, misses one of the foundation principles for its existence.

PROGRAMME OF THE CHURCH CONFERENCES AT NORTH HAMPTON, MASS.

THE number of registrations for the Church Conference at Northampton, Mass., July 7th to 22nd, is already large. The policy of the School will be to emphasize normal work even more than on former years, and the programme of the Conference, or night meetings, is to treat topics of live interest to the Church at home, the better to prepare it for work for missions in all the world.

The programme of the School of Missions and Bible Study is as follows for the first week:

9:15 A. M.—Bible Study. Rev. Samuel R. rin, Jamestown, N. Y.

10:15 A. M.—Sunday School Teaching. Rev. William Walter Smith, General Secretary of the Sunday School Federation.
 11:15 A. M.—Mission Study. Led by Rev. Everett P. Smith, Educational Secretary of the Board of Missions, assisted by the Misses Elizabeth Delafeld, Grace Lindley, Edith C. Pelton, Bertha Richards, Lucy C. Sturgis, and others.
 12 M., in St. John's Church.—Prayers for Missions.

During the second week the programme will be changed on the hours as follows, the mission study remaining the same:

9:15 A. M.—Bible Study, Rev. Samuel R. Colladay, Berkeley Divinity School, Middletown.
 10:15 A. M.—The Prayer Book. Rev. Samuel Hart, D.D., Secretary of the House of Bishops.

The opening service of the Conference will take place on Saturday, July 7th, at 4 P. M. Preceding it at 2:30 will be a reception to Honorary Chairmen and speakers, open only to Conference members, and following it at night will be a public reception. Taking part in the opening service will be men and boys from Springfield, Holyoke, Chicopee, Amherst, Easthampton, and Northampton choirs, and the procession will go from St. John's Church across the College campus to Assembly Hall. The preacher will be the Rev. Dr. George R. Van de Water, New York, and his subject, "The Real Mission of the Church."

On the first Sunday morning covered by Conference dates there will be a Corporate Celebration of the Holy Communion. The celebrant will be the Rev. Lyman P. Powell, rector of St. John's, Northampton, and the preacher Bishop Vinton, Honorary chairman of the Conference and Bishop of the Diocese. At Celebrations throughout the Conference there will be sermons by Bishop Darlington, Bishop Knight, Rev. Mr. Kerrin, and others.

The Sunday morning preachers will be: July 8th, the Rev. William H. Van Allen, D.D., The Advent, Boston; July 15th, Bishop Darlington of Harrisburg; July 22nd, Bishop Burgess of Long Island. On the first Sunday afternoon, in Assembly Hall, there will be a mass meeting, and meetings will follow:

Sunday night, July 8th. "The Call of Missions to Men." Rev. A. B. Hunter, St. Augustine's School, Raleigh—the call for men of the Church to help the colored race; Rev. Dr. G. R. Van de Water, New York—the call for men to interest themselves in missionary effort throughout the world.

Monday night, 9th, "Students, Missions, Men." Howard Richards, Jr., Wuchang; Rev. H. A. McNulty, C. S. M. A., and Hubert Carleton.

Tuesday night, 10th. "The Boy and the Church." Rev. John T. Kerrin, Jamestown, N. Y., Hubert Carleton, Boston.

Wednesday night, 11th. "An Observer (with a camera) in the Philippines," Rev. Dr. John B. Devins.

Thursday, 12th. "The Evolution of the New Testament," Dr. Talcott Williams, Philadelphia.

Friday, 13th, "Young Men and the Christian Ministry," Rev. Dr. George Hodges, Cambridge. "The Purpose of the Sunday School and How to Fulfill It." Rev. Llewellyn N. Caley, Philadelphia.

Saturday afternoon, 14th, at 4.—"The Man Who Works with His Hands." Mr. John Mitchell of the United Mine Workers (probably); Clinton Rogers Woodruff, Philadelphia; Rev. W. D. Johnson, Wilkes Barre, Rev. Jos. Reynolds, of C. A. I. L.

Saturday night, 14th. "Boys, Girls, and Their Religious Instruction," Rev. Dr. A. A. Butler, president of the Sunday School Federation.

Sunday afternoon, 15th, at 4.—"The Church and the Cuba Mission." Outdoor Meeting. Procession of vested choristers, clergy, and Bishops from church to College

Lane lawn. Speakers, Bishop Darlington of Harrisburg and Bishop Knight of Cuba.

Sunday night, 15th.—"Some Principal Mission Fields of the World," Rev. Sydney N. Ussher, Dean of St. Mark's, Grand Rapids.

Monday night, 16th, "An Observer (with a camera) in Babylon and Nineveh." Dean Ussher.

Tuesday night, 17th.—"The Church and the Settlement," Robert A. Woods, South End House, Boston, and Rev. Robert B. Kimber, City Mission, New York.

Wednesday, 18th.—Woman's Meeting. Speakers. Mrs. A. L. Sioussat, Baltimore; Miss A. B. Richmond, China Mission, Rev. E. P. Smith of the Board.

Thursday, 19th.—Junior Auxiliary. Speakers, the Misses Delafeld, Sturgis, and others.

Friday, 20th.—"The Girls' Friendly in America." Bishop Vinton introductory address. Other speakers to be announced.

Saturday, 21st, 4 P. M.—"Honesty, Public and Private, Old-Fashioned and New." Franklin S. Edmonds, the Philadelphia reformer and publicist, Judge Wahle of the New York City Magistrates, and Dr. James H. Canfield of Columbia.

Saturday night, 21.—"The Men of 1906: Their Duty to the Church and Their Discharge of it." Judge Whale and Dr. Canfield.

Sunday, 22nd, 4 P. M.—Appreciation of Three Hundred Years of English Christianity." Bishop Hall of Vermont, George Wharton Pepper, Philadelphia, and Rev. Hiram R. Hulse.

Sunday night, "The Real Mission of the Church," Bishop Hall of Vermont.

ST. BARNABAS GUILD CELEBRATES NAME DAY.

ON ST. BARNABAS' DAY, the members and associates of St. Barnabas' Guild in Charleston, S. C., made their corporate Communion at 7 A. M., in the chapel of the new City Hospital. This was the first time the chapel had been used, and there was an attendance of 60. The celebrant was the Rev. Louis A. G. Wood, chaplain of the guild, assisted by the Rev. H. J. Mikell, rector of the Church of the Holy Communion, a priest associate. The altar, which is of walnut, is the gift of the guild, and a parlor organ, given by the congregation of Grace Church in memory of their late rector, the Rev. C. C. Pinckney, D.D., and his wife, has been placed in the chapel. In the evening of the same day, the annual meeting of the guild was held in the committee room of the hospital, and officers were elected for the ensuing year. The chaplain, Rev. L. G. Wood, under whose care the guild has so greatly prospered, was unanimously re-elected. After the business meeting, the large assembly present adjourned to the chapel where eleven nurses were admitted as members, and one priest, two physicians, and one lady associate, were also received by the chaplain into the guild.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MISSIONS.

THE MEETING of the Board of Missions for June was held on the 12th inst., the Bishop of Pennsylvania being in the chair in the absence of the Bishop of Albany.

There were present eight of the Bishops, eight presbyters, and eleven laymen. By invitation of the chairman, the Rev. N. B. W. Gallwey, the Rev. Edward L. Parsons, and the Rev. Charles N. Lathrop, commissioners appointed by the Bishop of California at the request of the Board of Missions, were invited to seats.

The treasurer reported that, up to June 1st, the total contributions applying upon the appropriations had reached the sum of \$583,646.94, or a net gain this year, as compared with last, so far, of \$40,071.21. This

increase was pretty well distributed between the usual sources of income.

In addition to the foregoing, \$82,260.76 had been received to same date for account of the relief fund in California. Of this sum \$60,546.11 was for San Francisco's relief, and \$21,714.65 for relief in California, or, in other words, for the whole of the diocese of California and for the missionary district of Sacramento.

The treasurer further stated that the Sunday School Lenten offerings for eight weeks and one day, to June 12th, were \$112,688, and had come from 3,207 schools; being an average of \$35.13 per school. For the same term last year, 3,014 schools gave \$103,020.57, an average of \$34.18 per school.

The Board, having been assured that the clergy of the late Mexican Church had now been formally received as clergymen of the Protestant Episcopal Church of the United States, and having been so received in the recent meeting of the Convocation of the missionary district of Mexico, and that the legislative body of the former Mexican Church had adjourned *sine die*, among the appropriations mentioned was one of \$13,265.50 for the support of the native work in Mexico, including the stipends of the clergy and the sustenance of the Dean Gray School and the Mary Josephine Hooker Memorial School; and further, in view of this action, the resolution providing that all gifts received simply "for work in Mexico," should be forwarded to Bishop Aves at his discretion, was rescinded, with the understanding that gifts similarly designated shall now be used by the Board in meeting appropriations for either English or native work in Mexico.

The Rev. Hugh L. Burleson, Dean of the Cathedral Church of Gethsemane, Fargo, North Dakota, has consented to take part in the work at the Church Missions House, during the absence of the general secretary from the country, the authorities of the Cathedral having kindly given him a leave of absence for the purpose.

Captain A. T. Mahan was elected to fill the vacancy in the membership of the American Church Institute for Negroes, caused by the necessary resignation of Mr. Pepper.

A number of communications were received from the several new possessions, giving encouraging accounts of the work. In Porto Rico there is great need of workers, as the Rev. Mr. Mitchell and wife and one or two others are resigning for reasons of health, besides which several additional men are required.

The Bishop of Shanghai, on April 1st ordained two Chinese young men in St. Peter's Church, Sinza. Both are graduates of St. John's College and Theological School. At the Bishop's instance, Dr. Angie Meyers, at present in temporary charge, was appointed physician in St. Elizabeth's Hospital, Shanghai.

A request to foreign mission boards and societies in all Christian lands was forwarded by the Rev. Dr. Pott. The purport of the circular is to stir up interest in the question of the education of Chinese students who are at present in Japan to the number of nearly 9,000, who are bound in the future to mightily influence every missionary interest throughout China. In connection with this, at the request of Bishop McKim, an appropriation was made to the Tokyo district for the purpose of carrying on a school for some of these Chinese young men in the city of Tokyo, which will be conducted by one of our Chinese clergymen from Hankow, by two or three of our St. John's College graduates, and by perhaps as many young Japanese teachers.

The Rev. Dr. Alsop has officially expressed his appreciation of the Board's action at the May meeting, asking him to accompany the general secretary in his visitations of missions in the East, and accepted the invitation.

It was stated on behalf of the Audit com-

mittee that they had caused the accounts of the treasurer to be examined to the first instant and compared with the vouchers, and had found the same to be correct.

COMPLIMENTARY RESOLUTIONS.

LAST WEEK it was announced that the degree of D.D. had been conferred on the Rev. Arthur Lowndes by the Western Theological Seminary. It was done on motion of the Bishop of Springfield, who offered the following resolutions:

"WHEREAS, The Rev. Dr. Arthur Lowndes has given ample proof of his profound and comprehensive knowledge of theology in all its branches, and especially in ecclesiastical history, by his published writings in reviews, American and foreign, and in religious periodicals; and

"WHEREAS, The said Rev. Dr. Arthur Lowndes has laid the entire Anglican Communion, by his monumental and admirable work on the Vindication of Anglican Orders, which is known throughout the world, under obligations to him for the signal and great benefits which he has conferred upon her, and through her, upon all the provinces of the Christian Church, which resist and repudiate the false claims of the patriarchate of Rome to universal jurisdiction over the whole earth since the great schism.

"Therefore, in view of the great merits of the Rev. Dr. Arthur Lowndes, as a scholar and theologian, and as a faithful and devoted son of the Church of Christ, we, the trustees of the Western Theological Seminary, do grant unto and confer upon the said Rev. Dr. Arthur Lowndes the degree of Doctor of Sacred Theology, and authorize and request the Dean to so admit him to that degree, *honoris causa*, and to publicly announce and proclaim the same on the earliest occasion suitable for the purpose."

ACTION OF THE BOARD OF MISSIONS ON THE CALIFORNIA DISASTER.

NEVER BEFORE in the history of this country has the Church in any diocese suffered so overwhelming a loss as that which has befallen the Church in California by earthquake and fire. The effort of Church people throughout the country to meet the immediate needs of their fellow-Churchmen on the Pacific coast has been speedy and generous. The Board of Missions reports with pleasure that it has been asked to forward to California over \$80,000. Probably fully \$20,000 more has been sent direct. These gifts will meet all reasonable present emergencies, including the losses in the missionary district of Sacramento.

The duty of Church reconstruction must now be faced. San Francisco is the religious as well as the commercial centre of the Pacific coast. As the city must be and will be rebuilt in order that world-wide commercial interests may be safeguarded from permanent loss, so the Church in California must be reestablished in order that the notable gains of the past half century may be conserved and new spiritual victories won. As the rebuilding of commercial San Francisco is an enterprise in which the whole country is interested, so the rebuilding of the Church in California is an undertaking in which the Church throughout the country is concerned. For the welfare of the Church on the Atlantic coast, no less than for the welfare of the Church on the Pacific coast, it would be unwise and uneconomical to allow the Church in California to struggle through a long period of years in its endeavor to reestablish itself. A well-equipped Church in California will further more rapidly than any other agency possibly can the Church's domestic missions throughout the West. The development of the Church's work on behalf of the nation demands therefore, that the Church

in California should be re-equipped speedily and worthily.

In view of these facts, the Board of Missions, as the agent of the Church, has asked the Bishop of California to inform it of the amount needed in order that the Board might do everything in its power to secure the necessary aid. The total net loss, after deducting probable available insurance, is \$523,800. Some of the larger items in this total are as follows:

Churches: Advent \$69,000, Good Samaritan \$14,800, Grace \$122,150, St. John's \$50,500, St. Luke's \$81,500, St. Matthew's (San Mateo) \$20,000.

Institutions: Church Divinity School \$25,000, Maria Kip Orphanage \$20,000, St. Luke's Hospital \$65,000.

What has been lost cannot be replaced at the original cost. No wooden structure will be permitted within the fire limits. A certain amount of redistricting, involving the purchase of new sites, will be inevitable. The cost of building has greatly increased in the last few years. Churches and parish houses now in ruins must be replaced. Hospitals, orphanages, and other institutions must be enabled to continue their merciful ministries.

At the request of the Board of Missions, the Bishop of California has commissioned the Rev. N. B. W. Gallwey, St. Matthew's, San Mateo; the Rev. Edward L. Parsons, St. Mark's, Berkeley; the Rev. Charles N. Lathrop, the Advent, San Francisco, to tell the Church throughout the country of the present need of the Church in California. They will act as the Board's agents: their appeal is the Board's appeal. We ask for them the cordial hearing and response which the generous hearted people of the Church know so well how to give.

The Board recognizes that it is asking the Church to do a large thing. But it is something that the Church *can* do, and will be the stronger for doing. This is a time when the resources of the Church throughout the country should be rallied to the support of the Church in California—a time when the fact of a common life and a common purpose may be given expression as never before.

Following the familiar method used in the administration of the funds intrusted to the Board for general missionary purposes, the money given for rebuilding will be administered by the joint action of the Bishop of California and the Board of Missions.

All gifts should be sent to Mr. George C. Thomas, treasurer, 281 Fourth Avenue, New York, N. Y.

WILLIAM CROSWELL DOANE,
Chairman,
ARTHUR SELDEN LLOYD,
General Secretary.

ALBANY.

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

Sixtieth Anniversary of Grace Church—Gifts to Trinity Church—Meeting of the Clericus—Gift to St. James, Ft. Edward.

ON WHITSUNDAY, Grace Church, Albany, celebrated its 60th anniversary. The Bishop preached at the morning service and blessed the new marble altar erected to the memory of a former rector, the Rev. D. L. Swartz, by his many friends. The Rev. Dr. Silliman, a former rector, preached the sermon at Evensong.

AT TRINITY CHURCH, Albany (the Rev. F. St. George McLean, rector), handsome prayer books and hymnals for the chancel have been presented by the Misses Hampton. This church has lately come into possession of a very costly and beautiful set of altar cloths. The rector celebrated the ninth anniversary of his rectorship on Trinity Sunday. The preacher in the evening was the Rev.

Dr. Silliman, who on that day completed his 36th year in holy orders.

THE JUNE meeting of the Clericus was held in the rectory of St. John's Church, Cohoes, on Monday, the 11th. The Rev. Pelham Williams, D.D., a charter member and the first president of the Clericus, was present and, by request of the Rev. James Caird, presided. The essayist was the Rev. George A. Holbrook. His subject was "Respect for Authority in Things Religious." The paper was strong, devotional, and interesting. The debate was general.

A BEAUTIFUL brass celtic cross was placed on the altar of St. James' Church, Fort Edward (the Rev. Ernest A. Smith, rector), on Easter day. The cross was given by the Altar Guild in memory of Miss Caroline Stoughton, one of the oldest members of St. James' Church and a life-long worker in the parish. Two solid brass altar lights were also given at the same time.

By the will of the late Mrs. H. D. Little, the parish has been left a legacy of \$500.

ST. AUGUSTINE'S CHURCH, Iliion (the Rev. William M. Cook, rector), celebrated the 18th anniversary of his rectorship, which occurred on the 20th inst. His parishioners did what he has usually asked them to do on the anniversary—turned out in large numbers at the early celebration, and also, what he had asked this year, viz.: to make a generous offering for the clergy and Church people of California, to be sent to Bishop Nichols to use at his discretion in relieving the sufferers from the great earthquake and fire. The response was unanimous and generous. The offering amounted to \$45.83, and has already been forwarded.

The rector and Mrs. Cook were tendered a reception by the parish on the evening of Monday, the 28th.

CHICAGO.

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

Sunday School Institute—Young Organist Honored.

HOT WEATHER and threatening rain had no effect on the enthusiasm of the members of the West Side and West Suburban Sunday School Institute, who gathered for their 15th meeting at Grace Church, Oak Park, on Thursday, June 7th. The afternoon session consisted of sectional conferences (each conference being led by an experienced teacher), the members present assembling in different parts of the church, for consideration of primary, junior, and senior grade work.

After a bountiful and splendidly served supper, the members spent an hour in social intercourse.

The evening meeting consisted of ten-minute reports from leaders of the sectional conferences of the afternoon, and an address by the Rev. F. Du M. Deval of St. Andrew's Church, Chicago, on the subject, "The Sunday School in Summer," the reports and address being followed by discussion. The leaders of the conferences were: Primary Work, Mrs. Frank D. Hoag, Christ Church (Woodlawn), Chicago; Junior Work, Mr. Luther Johns, Church of the Epiphany, Chicago, and Senior Work, Professor Horace C. Wright, Emmanuel Church, La Grange.

The following officers were elected for the ensuing year: President, the Rev. Charles Scadding, La Grange; Secretary, Mr. Chas. L. Chenoweth, Oak Park. Executive Board: The Rev. F. Du M. Deval, Chicago; the Rev. Edwin J. Randall, Chicago; Mrs. L. H. Goodrich, Chicago; Dr. Ad. H. Olsen, Chicago; Mr. F. J. Prior, Hinsdale; Mr. Luther Johns, Chicago.

The attendance was 145 from 17 parishes and missions.

THE young organist of All Saints', Pullman, Robert W. Carington, was called into

the choir-room just before Evensong on Sunday last and presented by the Rev. O. W. Gromoll with a handsome turquoise and diamond scarf pin on behalf of the Finance Committee in recognition of his fidelity and ability in the musical service of the church. He is organist also at St. Joseph's, West Pullman, and is his father's right hand there and at Pullman, as at both places the father is choirmaster and the son organist.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Woman's Auxiliary.

THE 22nd annual meeting of the Woman's Auxiliary of the diocese met in Denver, June 5th. The Bishop celebrated the Holy Eucharist at 10 A.M., assisted by the Rev. Dr. Clark and Dean Hart. Dr. Clark preached the sermon. After the service, missionary addresses were made by the Rev. Messrs. G. H. Holoran, B. W. Bonell, and E. W. Sibbald. At the afternoon session, officers were elected, reports read, and addresses made by Mrs. Phillips and Miss Gardner, missionaries just returned from China. More interest has been shown this year than any preceding year, and more money raised than ever before for domestic and foreign missions, as well as diocesan, and a much larger sum for the united offering.

CONNECTICUT.

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

Gift to Torrington—Personal—G. F. S.—15th Anniversary at Westport—Cornerstone Laid.

THE HEIRS of the late Lyman W. Coe and wife have presented to the authorities of Torrington, the family home, with between three or four acres of land, for a public park. The gift is considered of great value to the community. Mr. Coe was, for many years, warden of Trinity Church, and a leading citizen of the town.

THE REV. JOSEPH HOOPER gave the address before Mansfield Post, G. A. R., and the people of the city of Middletown, on the afternoon of Memorial day, Wednesday, May 30th, in the town hall. His subject was "A More Perfect Union." On Tuesday, June 5th, he read a paper before the New York Historical Society, upon "The Literary Chaplains of the Port of New York." It was illustrated by stereopticon views of facsimiles, rare portraits, autographs, and maps.

IT IS stated that the Greek Catholic societies of St. Vladimir and St. Michael in Waterbury will build a church during the present summer.

A RURAL DEPARTMENT for the Girls' Friendly Society has been lately founded in this diocese. Deaconess Roberts, working under the direction of the Rev. John F. Plumb, rector of St. John's, New Milford, and also Archdeacon of Litchfield, is doing excellent work in this way. She has organized several branches, within ten miles of New Milford. Thereby the Society has been brought into touch with many young women in the country districts, who are remote from Church, and apart from Church influence. There is evident need of this part of the work, and steady progress is reported.

THE Holiday House for the diocese is located at Canaan. It is open during July and August.

THE REV. KENNETH MACKENZIE, JR., has lately celebrated the 15th anniversary of the rectorship of the Church of the Holy Trinity, Westport. On Friday evening, June 1st, the Bishop of the diocese was present, and administered Confirmation. Commemorative services were held on Whitsunday. On Monday in Whitsun-week, the monthly meeting

of the Fairfield County Clerical Association took place. An able essay was read by the Rev. Edmund Guilbert, D.D., rector of Trinity Church, Southport, on "The Catholic Doctrine of the Atonement." The "Westport Clerical Union" was present by invitation.

THE CORNER-STONE of the new Christ Church, West Haven (the Rev. Arthur J. Gammack, rector), will be laid by the Bishop on Saturday, June 23d. The address will be delivered by the Bishop of Newark, a former rector. The present church building is the oldest now in use in the diocese.

DELAWARE.

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

208th Anniversary of Old Swedes.

THE 208th anniversary of Old Swedes' (Holy Trinity) Church, Wilmington, was celebrated on Trinity Sunday, June 10th. The Rev. Melville K. Bailey, of Grace Church chapel, New York City, was the special preacher.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Notes from the Diocese.

AS A RESULT of the action of the recent Council at Newberne, committees are at work securing the \$11,000 necessary to build the new episcopal residence. It will be a handsome and commodious brick building, with very spacious grounds.

THE EASTER offering of church and Sunday School of St. James' parish, Wilmington, amounted to about \$1,800, the largest in the history of the parish. This offering is rather unusual from the fact that the people gave for no specific nor parochial object, and all the money went to different missionary purposes.

THE REV. F. N. SKINNER has left Clinton and taken up work in Fayetteville.

THE REV. WATARU SAKAKIBARA, who has just taken his Master of Arts degree from Columbia University, will spend the summer in Wilmington, working under the direction of the rector of St. James' parish.

THE REV. L. S. WILLIAMS has left the diocese, going to Gonzales, Texas.

DURING the past year the number of Confirmations has passed the three hundred mark for the first time in the history of the diocese.

BY REQUEST of the three Bishops, Trinity Sunday was observed in every parish throughout the state in commemoration of the 200th anniversary of the first recorded celebration of the Holy Communion in North Carolina. Every rector read the joint letter and had the special prayer sent out by Bishops Cheshire, Strange, and Horner.

FOND DU LAC.

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

Bishop Coadjutor in the East—Summer Resort for G. F. S.—New Parish House—A New Rood Screen—Other Notes.

BISHOP WELLER ordained Walter E. Howe, graduate of the General Theological Seminary, deacon, at the Church of St. John Evangelist, Boston, Sunday, June 17th. The Bishop gives a retreat for the ladies associate of St. Mary's, at Peekskill, June 18th to 22nd. He preaches at Grace Church, Chicago, Sunday, June 24th.

A SUMMER RESORT has been provided for the Girls' Friendly Society at Green Lake, under the charge of the Sisters of the Holy Nativity.

A PARISH HOUSE has been begun at St. Mary's, Medford.

A ROOD BEAM has been provided for the Church of the Ascension, Merrill, designed and erected by the Fond du Lac Church Furnishing Co.

THE REV. B. TALBOT ROGERS takes temporary charge of St. James', Manitowoc.

THE FEAST of Corpus Christi was observed in a number of churches. There are about twenty daily celebrations of the Holy Eucharist made in the diocese.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Confraternity of the Blessed Sacrament.

ON THURSDAY, June 14th, there was held in St. Paul's Church, Brooklyn, the annual vespers of St. Paul's Ward, C. B. S. The large edifice was well filled when the hour of the service arrived. The officiant was the Ven. Canon Henry B. Bryan of the Garden City Cathedral, Archdeacon of Queens and Nassau, the Rev. Marcus A. Trathen, rector of St. Michael's Church, Brooklyn, acting as lector. The music was rendered by the vested choir of the church, under the able direction of Mr. Frederick H. Haywood, choirmaster. Evensong was followed by a most imposing solemn procession, extending more than the length of the church. A large number of scarlet-robed altar boys added greatly to the picturesqueness and impressiveness of the scene. Mr. Howard I. Johnston was master of ceremonies, assisted by Mr. N. R. Mersereau of St. Luke's Church. A strong sermon was delivered by the Rev. Warner E. L. Ward, superior of the ward, and rector of the parish, from the text, St. John vi. 54, 57: "Whoso eateth My Flesh and drinketh My Blood, hath eternal life. As the Living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me."

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Archdeaconry Meeting.

THE ARCHDEACONRY of North Louisiana held convocation in Grace Church, Monroe, on June 12, 13, 14, and the following was the programme:

June 12th, 8 P. M., opening of Convocation, sermon by the Rev. J. B. C. Beaubien, rector of Christ Church, St. Joseph, La.

June 13, 10:30 A. M. Prayer, Hymns, etc. Subject of Addresses, "The Field of Missions, Abroad and at Home," by Rev. E. U. Bran, rector of Christ Church, Bastrop, and Rev. H. R. Carson, rector of Grace Church, Monroe. "In the Diocese and Archdeaconry," by the Rt. Rev. D. Sessums, D.D. 5 to 7 P. M., reception at home of Mr. and Mrs. F. G. Hudson, River Front. 8 P. M., Prayers, Hymns, etc. Subject of addresses, "The Romance of the Church," "Bishop Seabury," by the Rev. J. H. Spearing, rector of St. Mark's Church, Shreveport; "Bishop Polk," by the Rev. H. C. Duncan, D.D., S.T.D., rector of St. James' Church, Alexandria; "Bishop Kemper," by the Rev. Charles Thorp, rector of Christ Church, Mansfield; "Bishop Tuttle," by the Rev. C. L. Wells, Ph.D., Dean of Christ Cathedral, New Orleans.

June 14th, 10:30 A. M. Prayer, Hymns, etc. Subject of addresses, "Auxiliaries for Church Work," "The Vestry," by Hon. J. C. Moncure of St. Mark's Church, Shreveport; "The Sunday School," by Mr. George A. Petrie, of Christ Church, Bastrop; "The Guild and the Brotherhood," 4 P. M., conference of the clergy of the Archdeaconry at the rectory of Grace Church.

MARYLAND.

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

Items of Interest.

THE BISHOP of Maryland has asked the Rev. Edward T. Helfenstein, rector of St.

John's Church, Ellicott City, to become the general missionary of the diocese. He will announce his decision shortly.

CHURCHMEN of Maryland rejoice over the appointment of one of the Church's worthy children—Ex-Gov. William Pinkney White—as United States Senator, to succeed the late Mr. Gorman.

THE REV. ROBERT S. COUPLAND, rector of the Church of the Ascension, Baltimore, sailed from Dover, England, on June 8th, and is expected to officiate on the First Sunday after Trinity. He is the first of four clergymen of Baltimore who have visited the Holy Land during the spring, to return home. The other members of the party were, the Rev. Dr. J. S. B. Hodges, the Rev. Dr. J. Houston Eccleston, and the Rev. Edwin B. Niver.

THE SUNDAY SCHOOL of the Church of the Ascension, Baltimore, celebrated its 68th anniversary with special exercises on Trinity Sunday.

ST. PETER'S CHURCH, Baltimore, has called the Rev. Romilly F. Humphries, rector of Trinity Church, South Norwalk, Conn., to be its rector. Mr. Humphries is now in Baltimore, looking at the work, and his decision is expected shortly after his return home.

A MEETING of the men of St. George's Church, Baltimore, of which the Rev. Joseph N. Starr is rector, was held recently at the home of one of the vestry, Mr. W. F. Foche, for the purpose of forming a men's guild of the church. A committee was appointed to investigate methods of organization of like clubs in other churches and report in September. The meeting was enthusiastic, and an active guild will be organized in the fall. Mr. Edward Guest Gibson presided.

MASSACHUSETTS.

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

Personal—C. B. S. Service.

THE REV. FRANK P. JOHNSON has accepted the post of associate rector at St. Paul's Church, Boston, succeeding the Rev. Sherrard Billings, who returns to Groton School to resume teaching. Mr. Johnson is a son of Charles H. Johnson of Woburn, and has been supplying at St. Michael's Church, Marblehead, for the past few months, coming North from New Orleans, where he had been officiating at two parishes; first, Christ Church, where he was ordained deacon; and later, St. Andrew's, where he was made rector.

THE THREE wards of the C. B. S. held a corporate service on the eve of Corpus Christi, at the Church of St. John the Evangelist, which was largely attended. Solemn vespers of the Blessed Sacrament were sung by the Rev. Fr. E. A. Tovey, with the Rev. Fr. Charles N. Field in charge of the processional. The sermon was preached by the Rev. Dr. William McGarvey of Philadelphia. There were a number of early celebrations at both this church and at the Church of the Advent.

THE REV. DR. VAN ALLEN of the Church of the Advent will continue preaching up to and including the first Sunday in July, after which he will be at the Conference at Northampton until the end of July. Then he will go to one of the shore resorts in Maine, where he will have charge of the local church through the month. The Rev. William B. Stoskopf, curate, is sailing for Europe the latter part of June, to be away until early in October. The Rev. George J. Walenta, another of the curates, is severing his connection with the parish on August 1st, to become chaplain of a private school. To take his place, the rector has selected the Rev. Mr. Boyer, a young theological student lately elevated to the priesthood.

MICHIGAN.

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

Southern Convocation.

THE Southern Convocation (Dean Chaner) met in St. James' Church, Dexter, on June 7th. In addition to the morning Celebration and the evening missionary service, the special topics considered in the afternoon were "The Evolution of Religion" (Rev. R. E. Macduff) and the "Men's Missionary Thank Offering" (Rev. Henry Tatlock).

MILWAUKEE.

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

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

Bishop Coadjutor at Lacrosse.

ON THE occasion of his first visitation to La Crosse, the Bishop Coadjutor of the diocese was most cordially welcomed, and the Bishop put in a couple of days of strenuous work. After his Sunday services, at which a class of 30 was confirmed, and a visit to North La Crosse and Onalaska made, he was given a reception by the ladies of the parish on Monday afternoon from 3 to 6 o'clock. On Monday night, the men gave a banquet, at which the Bishop was the guest of honor. He spoke on "What the Layman Can Do for the Church." La Crosse is nearly 200 miles west from the see city, and the Bishop cannot "drop in" on the parish just any day, and the three days' sojourn among them on this occasion was gratefully appreciated.

MISSISSIPPI.

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

Miss Sneed's Wedding—Convocation of Pass Christian.

THE RT. REV. THEO. D. BRATTON, D.D., visited Gulfport and officiated at the marriage of Miss Caroline Rankin Sneed, daughter of the Rev. and Mrs. H. H. Sneed, to Mr. Samuel Spaulding Henry, in St. Peter's Church, on Wednesday, June 6th, at 8:30 P. M. The Bishop was assisted by the father of the bride.

ON THURSDAY, June 7th, the Convocation of Pass Christian assembled in St. Peter's Church, Gulfport. Bishop Bratton, the Rev. Nowell Logan, D.D., Dean, Pass Christian, the Rev. Chas. B. Crawford, Boloxi, the Rev. Geo. Stanley Gibbs, Hattiesburg, the Rev. Edwin Dunning Weed, Scranton, and the Rev. H. H. Sneed of Gulfport were present.

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

The Rev. Mr. Crawford preached the convocation sermon, and the Holy Communion was celebrated by the Bishop, assisted by Dean Logan and the Rev. Mr. Gibbs. There was a business meeting at the rectory in the afternoon, and the best methods of pushing mission work in the outlying districts were discussed. The growth of the Church along the coast, and in the opening up of the lumber regions, and the increase of population along the railroads demanding a larger missionary force, were considered.

On Friday morning, the Rev. Mr. Weed preached a thoughtful sermon upon the Evolution of Christian Doctrine, and at night the Rev. Mr. Gibbs gave a stirring address upon Missions. Dr. Logan closed the meeting with a few well chosen words, thanking the missionary and people for their courteous attention and unfeigned hospitality.

The attendance upon the services of the Convocation was good, and the people seemed thoroughly to enjoy the presence of the Bishop and the visiting clergy.

MISSOURI.

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

An Address by Canon Anderson.

THE REV. A. W. H. ANDERSON, Canon of Christ Church Cathedral, read an able paper, which provoked much interesting discussion, before the Clericus on Monday last. "What Should be the Attitude of the Church Toward the Various Catholic Communions in the United States?" was the basis for the reader's remarks, which were thoughtful and suggestive. After dealing with the many divisions and diversities of the Catholic Faith, he summed up by some trenchant and practical words in which he advised that the Church will do best to work out her own plans, with a confidence in her own mission in America to American people, irrespective of the presence of other communions, although maintaining meanwhile perfect charity and courtesy to all concerned. The Poles in St. Louis formed the subject of part of the discussion.

MONTANA.

L. R. BREWER, D.D., Bishop.

Personals.

THE REV. W. LENNIE-SMITH of St. Andrew's Church, Livingston, preached the annual sermon to the "Knights Templar" Commanderies of Livingston and Bozeman on the Sunday after Ascension day, and also the baccalaureate sermon to the graduates of the Park County High School of Livingston on Sunday, June 10th.

THE REV. FLOYD J. MYNARD, rector of the Church of the Incarnation, Great Falls, Montana, delivered the baccalaureate address before the graduating class of the Montana State University at Missoula, June 3rd.

PENNSYLVANIA.

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

Notes from the Diocese.

THE BISHOP of the diocese dedicated Trinity chapel, connected with Trinity Church, Oxford (the Rev. Horace F. Fuller, rector), on the First Sunday after Trinity. This is a small chapel at Cheltenham, erected at a cost of \$3,000.

AN EFFORT will be made to raise a sufficient endowment for the Deaconess House in Philadelphia, to mark the 20th anniversary of the translation of the Bishop of the diocese to this see.

A FLAG was raised on the parish house of the Free Church of St. John, Kensington (the Rev. John P. Bagley, rector), on Thursday, June 14th, by the children of the vicinity.

THE SOUL of the Rev. Isaac Gibson, rector emeritus of St. John's Church, Norristown, entered into rest on Tuesday, June 12th. Mr. Gibson was made a deacon by Bishop Johns in 1866 and advanced to the priesthood in 1867. Before 1872 his ministry was spent in Virginia and Kentucky, when he became the rector of St. John's Church, Norristown, until 1898, when he was made rector emeritus. In debate, Mr. Gibson was a prominent speaker on the floor of the diocesan convention. The service for the dead was said in St. John's Church, Norristown, on Friday afternoon, June 15th.

ONE HUNDRED DOLLARS was recently handed to the rector of St. Matthias' Church, the Rev. C. Rowland Hill, which has been applied as a nucleus of an endowment fund. The vestibule of the church has been recovered with linoleum.

ON THE second anniversary of the rectorship of the Rev. J. Henning Nelms of St. Matthew's Church, Francisville, the new organ will be finished, new choir stalls in place, and the choir vested.

A BRASS RAIL is about to be placed about the font, in loving memory of the Rev. Lauren P. Wolfe, sometime curate of the Memorial Church of the Holy Comforter (the Rev. William H. Graff, vicar), also an altar step as a memorial to Mr. Wolfe. A retable has been given in loving memory of the wife of the vicar.

THE YEAR BOOK of the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector) has been issued. Splendid progress in spiritual and material affairs are in evidence.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Trained Nurses Graduated.

TEN TRAINED NURSES were recently graduated from the training school attached to St. Mark's Hospital, Salt Lake City. This is the largest class which has yet been turned out by this splendid Church institution.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Mission School in the Pines—Memorial Gifts.

THE MISSION SCHOOL at St. Stephen's-in-the-Pines, Berkeley County, closed a successful session of six and a half months. This mission is dependent on subscriptions from outside for its support. It ministers to an extremely poor class of people, who pass for white but are in reality a mixture of white and Indian blood. This is the second year of the school.

A LITANY DESK has been presented by the chancel guild of Holy Innocents' chapel, Pinopolis, bearing the following inscription:

"IN MEMORY OF
ALICE EDITH BALL,
Born February 27, 1883,
Died March 14, 1904.
'My faith looks up to Thee.'"

A CHAPTER of the Junior Auxiliary has been organized at St. John's Chapel. Both Holy Innocents' and St. John's are "chapels of ease" in St. John's parish, Berkeley County.

A CREDENCE BRACKET has been presented to Trinity Chapel (chapel of ease in parish of Trinity, Black Oak)—

"TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
ISABELLA S. PEYRE,
WIFE OF
DR. WM. FORCHER.
October 3, 1803—July 5, 1890."

A HANDSOME litany desk, in memory of Miss Emma C. Bolyston, a devoted member of the parish who has entered into the joys of Paradise, has just been placed in St. Luke's

Church, Charleston (Rev. L. G. Wood, rector).

WASHINGTON.

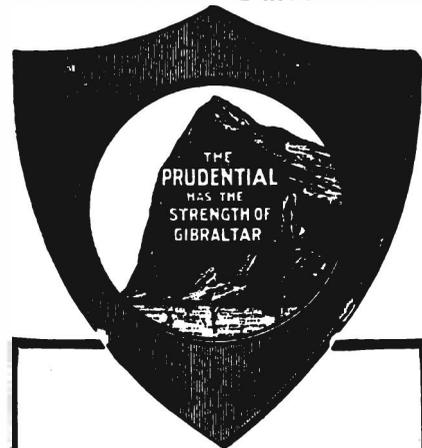
H. Y. SATTARLEN, D.D., LL.D., Bishop.

Guild of St. Barnabas—Meeting of the Clericus Sunday School Institute—Deaconess Set Apart.

THE ANNUAL service for the Guild of St. Barnabas for Nurses, and specially in celebration of the 20th anniversary of the foundation of the Guild in this country, was held in the pro-Cathedral Church of the Ascension, on the eve of St. Barnabas' day, being Trinity Sunday. An address was given by the Bishop of the diocese, in which he gave an account of the organization of the Guild and of the difficulties encountered in its early years.

THE MAY meeting of the Washington Clericus was entertained by its four country members: the Rev. Messrs. T. J. Packard, C. L. La Roche, T. H. Johnstone, and C. J.

A Strong Shield for the Widow and the Fatherless



It may be your

widow and your fatherless little ones who will some day need to be shielded from the cruel attacks of poverty, want and suffering. Join hands NOW with

The Prudential

and provide a shield for your family against their time of need—as impregnable as the Rock of Gibraltar.

State Age and Amount of Life Insurance Desired. Full Information will be Promptly Given. Prudential Premiums are Fixed—Not Subject to Increase. Prudential Policies have Paid-up Values and other Important Benefits. Learn by writing to the Home Office, Dept. 75, how small the cost of Life Insurance and how Easily Carried.

The Prudential Insurance Co. OF AMERICA

Incorporated as a Stock Company by the State of New Jersey
JOHN F. DRYDEN, President. Home Office: NEWARK, N. J.

S. Mayo. A paper on the question, "Is the World Growing Better?" was read by the Rev. Herbert Scott Smith, in which the evils prevailing in the present day were plainly set forth.

THE LAST meeting for the season of the diocesan Sunday School Institute heard an able paper from the Rev. F. E. McManus, on the characteristics of St. Timothy, the pupil of St. Paul. The chief points were the great importance of religious training of children in the home, and its influence on the future life, illustrated by a vivid picture of St. Timothy's home at Lystra; the great apostle's love for, and dependence upon his pupil; and St. Timothy's obedient carrying out of his teacher's instructions.

ON THE morning of Whitsunday, in St. Mark's Church, Miss Edith Hart, a member of the parish, was set apart as a deaconess by the Bishop of Washington. The sermon was by the rector, the Rev. Dr. Devries, and the service of the deepest interest to the people among whom Miss Hart has been known as an earnest worker in the parish and Sunday School. She has been appointed to the China mission, and will accompany the Rev. Harrington Littell on his return. The head of the Philadelphia Training School for Deaconesses, and several other members of the order were present at this service.

WESTERN NEW YORK.

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

Woman's Auxiliary.

THE WESTERN NEW YORK Branch of the Woman's Auxiliary to the Board of Missions met in St. Luke's Church, Brockport (Rev. John S. Littell, rector), June 6th and 7th. Over one hundred delegates answered to roll-call. In the evening of the 6th, Evening Prayer was said, the Bishop of the diocese and a number of the clergy being in the chancel, and missionary addresses were made by the Rev. S. Harrington Littell of Hankow and the Rev. Isaac Dodman of Nava, Japan. The business meeting on the second day was preceded by two celebrations of the Holy Eucharist, one at 7 A. M. and the second at 9 o'clock. Reports showed that the preparation and sending of missionary boxes, which had been divided among five districts under directresses the past year, had been well done and that the pledges and the United Offering were both larger than in the year previous.

The growth of the Auxiliary has been such that a subdivision of the diocese into six sections was made necessary, each in charge of a secretary appointed by the President. Mrs. P. N. Nicholas of Geneva. These districts are Bath, Buffalo, Genesee, Geneva, Olean, and Rochester. A missionary meeting will be held in each section at least once a year.

Large and interested missions study classes have been held during the year in Buffalo, Geneva, and in many individual parishes.

Miss Gertrude Sanders, who has just been appointed United Offering missionary under Bishop Spalding, told of her plans. She will go first to St. Mark's Hospital to give cooking lessons to the nurses of that institution.

Mr. Littell again spoke of the new order of things in China, where Christian teaching is now asked for instead of being forbidden and told of the special need of a training school for native women in his district.

Mr. Dodman told of the religious situation in Japan, where Buddhism has spent itself and where either Mohammedanism or Christianity will in all probability soon be the religion of 500,000,000 people. The annual meeting of the Auxiliary will be held in St. Peter's Church, Niagara Falls, in September.

CANADA.

News of the Dioceses.

Diocese of Selkirk.

VERY great sorrow was felt throughout the Canadian Church at the news of the death of the Bishop of Selkirk, the veteran missionary of Northwestern Canada, who only once in thirty years could be persuaded to leave his work, and then only to attend a special Synod in Winnipeg. The devotion with which he remained at his post, among hardships most cheerfully borne, have been an inspiration to younger men. He always made light of his privations, saying on one occasion, when questioned about his life, that he had never gone more than three days without food. His wife shared his work with whole-hearted devotion, and though never a robust woman, was able to be a real helpmate in the arduous life he had chosen.

Diocese of Toronto.

THE annual meeting of the Synod of the diocese, opened June 12th, by a service in St. James' Cathedral, Toronto. Bishop Sweatman, in his charge, said the diocese showed a gratifying advance in Church population, the number of communicants, baptisms, and contributions, which latter showed an increase of about \$18,000 in two years. The subject of church building will soon force itself upon the attention of the deanery of Toronto; new missions must be opened up and the Bishop hoped that the great mistake would not be made of erecting in a parsimonious spirit too small churches, which tended to the creation of a number of small and competing parishes.

Diocese of Ontario.

BISHOP MILLS in his charge to the diocesan Synod, June 12th, expressed a strong wish that the pulpit might more frequently be heard on behalf of civic and electoral purity. He paid a warm tribute to the strong stand taken by the Roman Catholic Archbishop of Montreal, Most Rev. Dr. Bruchesi, for his vigorous efforts on behalf of temperance and the better observance of the Lord's Day. —THE Rev. H. Bedford Jones, Brockville, has been appointed examining chaplain of the diocese of Ontario to replace a late resignation. Canon Starr has been appointed domestic chaplain to Bishop Mills. —ALL SAINTS' Church, about which there has been so much trouble, at least what remains of it, has been secured by purchase by the rector of St. Luke's, the Rev. T. S. Forneri. It is to be taken to pieces and the sacred materials conveyed to St. Luke's plot. The whole matter will come before the Synod when the trouble caused will be fully discussed.

Diocese of Quebec.

A MEETING of the corporation of Bishop's College, Lennoxville, was held June 9th, at which a committee was appointed to choose a principal of the university in succession to the late T. Brace Waitt. It is understood that the committee had no names before them. The chancellor of the University, Mr. John Hamilton, of Quebec, was present, as well as a large number of the members of the corporation from Montreal, Quebec, and Sherbrooke.

Diocese of Montreal.

THE Bishop Coadjutor, the Right Rev. Dr. Carmichael, held an ordination on Trinity Sunday in Christ Church Cathedral, Montreal. One priest was ordained and two deacons. The sermon was preached by the Rev. Dr. Abbott-Smith, of the Diocesan College.

Diocese of Toronto.

ON THE closing day of the diocesan Synod, June 15th, Bishop Sweatman announced that he would withdraw his request for a Coadjutor, saying that his health was now in a condition to do without one. This statement was received with applause, and all that

portion of the report referring to the appointment of a Suffragan and Coadjutor was withdrawn.

Diocese of Qu'Appelle.

AT THE meeting of the diocesan Synod, at Regina, June 13th, which Synod meets only every two years, the following resolution passed unanimously: "That in the opinion of this Synod, the present mode of election employed in the election of Metropolitan for the ecclesiastical province of Rupert's Land is eminently unsatisfactory, and that it is the duty of the Provincial Synod to bring about such a change as will allow the House of Bishops of the Provincial Synod freedom to elect its own president." This motion represents the protest of the Synod against the methods employed last year in the election of a Metropolitan to the diocese of Rupert's Land, who is *ex officio* Metropolitan of the ecclesiastical province. The deliberate opinion of the Synod is expressed in favor of a change of the present system whereby the Bishop of what is virtually the diocese of Manitoba becomes automatically Archbishop of the nine dioceses included within the metropolitan see of Rupert's Land, namely: Rupert's Land, Qu'Appelle, Mackenzie River, Saskatchewan, Calgary, Moosonee, Keewatin, Selkirk, and Athabasca. The Bishop of Qu'Appelle, referring to the recent election to the Archbishopric, stated that the reasons why he had withdrawn from taking part in that election were that he felt that the action being taken at that time was neither legal nor defensible. Bishop Grisdale said there were two alternatives for redress from the present system. Either the Metropolitan should be elected freely by the House, or that he should be chosen by the electorate of the whole ecclesiastical province as represented in the Provincial Synod, and he inclined to the latter course as broader, as more truly representative.

Diocese of Toronto.

THE SUDDEN death of the Rev. J. Pitt Lewis, rector of Grace Church, Toronto, June 13th, during the session of the diocesan Synod, which he was attending, was a great shock to all his friends.

Educational

THE HOWE SCHOOL commencement was held on Wednesday, June 6th. The forenoon hours were given up to military manœuvres, competitive drills, and military gymnastics, much to the pleasure of the guests. At noon the alumni luncheon, at which Mr. Walter Conkey was elected president for the ensuing year, there were interesting speeches by the "Old Boys." At 2 o'clock the commencement exercises were held in Blake Hall. After invocation by the Rev. Dr. Little of Evanston, Ill., the Bishop of Chicago, the Rt. Rev. Charles P. Anderson, D.D., delivered a most practical and valuable address upon education. Bishop White, the president of the board of trustees, delivered the diplomas, and the rector announced the honors for the year. The highest honor was awarded to Eugene Gladstone O'Brien of Grand Haven, Mich. The closing vespers at St. James' chapel were very impressive. At this service the rector, as is his custom, presented each graduate with a Bible and gave each his benediction. The exercises closed with prayers and benediction by the Bishop of the diocese. At 8 o'clock the rector received in honor the graduating class, and at 9 o'clock the juniors gave a dance to the graduates. Thursday the lower classes returned home for vacation, the seniors and juniors remaining for the college examinations. There is a larger number of candidates for

college this year than ever before in the history of the school.

THE exercises of the 39th commencement of St. AUGUSTINE'S SCHOOL, Raleigh, N. C., one of the Church schools for colored young men and women, began with the service in the chapel, on Sunday afternoon, May 29th, the baccalaureate sermon being preached by the Rev. W. G. Witsell of Columbia, S. C. On Monday evening the more advanced music pupils of the school gave a recital of vocal and instrumental music in Taylor Hall.

On Tuesday morning, previous to the meeting of the board of trustees, a large company assembled for the laying of the cornerstone of the new St. Agnes' Hospital on the school grounds. Bishop Cheshire read the service, and addresses were made by Archdeacon Pollard and the Rev. O. H. Bishop, secretary of the American Church Institute for Negroes.

Tuesday afternoon was given to the class day exercises of the graduates. Later in the day, at the usual chapel service of Evening Prayer, a special address was made by the Rev. A. B. Hunter, principal of the school, to the nurses who were being graduated from the training school of St. Agnes' Hospital.

On Tuesday evening, the two literary societies had their anniversary exercises, the closing address being made by Mr. Samuel B. Jones.

The commencement exercises were held on Wednesday morning in Taylor Hall. The essays of the graduates showed careful training, self-possession, and a practical knowledge of the subjects treated. Bishop Cheshire presented diplomas to fifteen graduates, five from the collegiate department, seven from the normal department, and three from the training school for nurses. The commencement address was made by the Rev. S. H. Bishop. The afternoon of Wednesday was given up to the meeting of the alumni. Action was taken looking to the erection of a clock tower for the chapel and the raising of a scholarship.

On Wednesday evening there was a meeting of the alumni and friends for a memorial service for the late Rev. J. E. C. Smedes, D.D., principal of the school from 1872 to 1874. Addresses were made by the Rev. Messrs. H. B. Delaney, J. W. Perry, P. P. Alston, and Mr. Geo. H. Williams, graduates, and former pupils of Dr. Smedes. All spoke of him with deep appreciation and affection. The exhibit of products of the trade schools was open to the public throughout the week, and was of a high order of excellence.

Bishops Cheshire, Strange, and Horner manifested their interest by their presence, as did also the parents and friends of the pupils and many former students.

THE closing exercises of St. KATHARINE'S, Davenport, Iowa, began with an entertainment given by the kindergarten children. This is the first year of the kindergarten at St. Katharine's, and its members number thirty.

Field Day was held on the school campus, June 2nd. It consisted mainly of a competition drill between the two companies which had been trained by the captain of the Davenport Militia. This was followed by a demonstration of the work done in the gymnasium during the year.

The Preparatory Department had its closing on Thursday of commencement week. In addition to a programme of music, recitations and a "Farewell to the Forms," the little operetta, "Florinda," was given, in which all the children of this department took part.

The Seniors, aided by a few of the girls from the Elocution department, gave as the commencement play, "Cranford." The play was well put on and carefully given, and was enjoyed by a large audience.

On Saturday the pupils of the vocal and piano departments gave a recital. Selections were given from Mendelssohn, Schubert, Brahms, Schuman, Haydn, Weber, and Grou.

Both of these departments are exceptionally strong at St. Katharine's.

On Sunday morning, the sermon to the graduating class was given at the Cathedral, by the Rev. Dr. J. E. Cathell of Des Moines. His subject was "The Responsibility of the Individual."

On Monday morning there was an address, "What and How to Read," by Prof. Richard G. Moulton, of the University of Chicago. After a short musical programme the girls went in procession to the chapel, where the diplomas and prizes were given to the twelve graduates, four of whom are to enter Eastern colleges on the school certificate.

At the business meeting of the Alumni Association, about forty members were present. Bishop Morrison addressed the meeting. It was decided to direct the efforts of the Association to placing a new pipe organ in the chapel.

SUPERB Utah weather favored the commencement ceremonies at ROWLAND HALL. "Senior evening" was an interesting occasion and brought out a large attendance of friends of the school. The baccalaureate sermon was preached on Trinity Sunday, in the Cathedral, by the Very Rev. Benjamin Brewster, Dean. From the text, "For all things are yours," etc., the application was made that almost boundless opportunities await the young graduate. The preacher protested against the mistaken practice of bestowing exagger-

THEY LAUGHED

AT THE ARGUMENTS ON THE PACKAGES.

The husband of an Ohio woman brought home some packages of Grape-Nuts one evening and there was much discussion, but let her tell the story.

"Two years ago I was thin and sickly, and suffered so from indigestion, was very nervous, and could not sleep at night, I was not able, physically or mentally, to perform my duties, and was constantly under the care of our physician. I had tried plain living and all the different remedies recommended by friends, but got no better.

"One day my husband brought home two yellow boxes and said, 'The grocer wants us to try this food and report how we like it, he thinks it will help you.' I read all it said on the boxes about Grape-Nuts and I remember how I laughed at it, for I thought it foolish to think food could help me. But the next meal we all ate some with cream. We liked and enjoyed the deliciously crisp and new flavor, so we kept on using Grape-Nuts, not because we thought it would cure me, but because we liked it.

"At that time we had no idea what the results would be, but now I am anxious to have the world know that to-day I am a well and strong woman, physically and mentally. I gained over 30 pounds, do not suffer from any of the old ails and I know that it is to Grape-Nuts alone that I owe my restored health. They call me 'Grape-Nuts' here in the home, and all of my friends have asked me the cause of it all. I have persuaded several of them to use Grape-Nuts and every one of them who has done so has been benefited, and I wish it were in my power to induce everyone who is sick to give this wonderful food a trial. We still have Grape-Nuts three times a day and never tire of it." Name given by Postum Co., Battle Creek, Mich.

Ten days on this nourishing and completely digestible food will show anyone who is run down from improper feeding a great change, sometimes worth more than a gold mine because it may mean the joy and spring of perfect health in place of the old ails. Trial proves. "There's a reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

ALL THAT THE FONDEST Of Fond Mothers Desires for the Alleviation of her Skin-Tortured Baby is to be found in Warm Baths with Cuticura Soap

Assisted by Cuticura Ointment, the great Skin Cure. These pure, sweet, and gentle curatives afford instant relief, permit rest and sleep, for mother and child, and point to a speedy cure in the most distressing of torturing and disfiguring humors, eczemas, rashes, itchings, and chafings of infants and children, when the usual remedies and even the best physicians fail. Cures made in infancy and childhood are in most cases speedy, permanent, and economical.



Libby's Cooked Ox Tongue

Libby's Food Products

All are selected meats, prepared for your table in a kitchen as clean as your own.

Ready to serve any time—fit to serve anywhere.

All are economical—and all are good.

Whether your taste be for Boneless Chicken, Veal Loaf, Ox Tongue, Potted Ham, Dried Beef, there is no way you can gratify it so well as by asking for Libby's.

Try Libby's delicious cooked Ox Tongue for sandwiches or sliced cold.

Booklet free, "How to Make Good Things to Eat." Write

Libby, McNeill & Libby, Chicago.



CHICAGO & ALTON RAILROAD

"THE ONLY WAY"

CHICAGO - ST. LOUIS KANSAS CITY AND POINTS BEYOND

GEO. J. CHARLTON, GENERAL PASSENGER AGENT CHICAGO, ILLINOIS.

PENNOYER-SANTARIUM KENOSHA, WIS.

Established 1871. Model, modern Health Resort open entire year, with every facility for successful treatment of chronic diseases. Nervous diseases a specialty. Moderate charges—everything included. For prospectus, address DR. PENNOYER & ADAMS.

ated praise upon the so-called self-made men exploited by modern *Success* writers. There is no special merit in taking advantage of the opportunity knocking at one's door; it would be simply discreditable to allow it to escape. On Monday evening occurred the usual high-class piano recital, with the announcement of the gold and silver medalists. On Tuesday morning, after an early celebration, a breakfast was given by the principal to the alumnae of several years past. The Bishop, Dean, and other clergy, and several ladies were among the guests. The conferring of diplomas and distribution of prizes by the Bishop took place in the Cathedral the same forenoon. A brilliant reception was given in the evening by the faculty of the school.

Rowland Hall is to have still another new building, to replace an old one which for many years has been used for recitations, but which is now entirely inadequate. Work will be begun at once under the superintendence of an eminent Eastern architect. Everything will be of the most improved modern type, including fine, well-furnished class rooms and a thoroughly equipped gymnasium and swimming pool. The estimated cost will be about \$40,000.

St. MARY'S and St. Alban's Schools, Knoxville, Ill., closed the school year with interesting exercises, on June 6th. Bishop Fawcett presided at the graduation at St. Alban's, and Bishop Seymour at that of St. Mary's, when sixteen young ladies received diplomas. The exhibition of work in Domestic Science was greatly admired by the throng of visitors. During July Dr. Leffingwell visits his son in Whittier, California, and his daughter in Lakeside, Washington; during August his address will be, Old Mission, Michigan.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
121 West 91st St., New York.]

From various parts of the country we receive letters on the subject of congregational singing, showing that the movement toward a more hearty rendering of the people's part in public worship is constantly growing. At St. Paul's chapel, Trinity parish, New York, the hymn-singing at the daily noontide services is attracting much attention, and we hope to give a special account of this particular work in the near future. At St. Agnes' chapel, a series of rehearsals have been held during the past season, and the singing of the people has been greatly improved thereby. At the Wednesday evening services throughout Lent all the music was rendered by the people, without any choir, and considerable progress made in chanting the Psalter—perhaps the most difficult part of congregational singing.

At many churches there seems to be a special effort toward popularizing Evensong by making it a "congregational" musical service. In such cases no mention is made of the Communion service, but we take it for granted that the plan is to teach the people gradually, beginning with Evensong, and leading on to choral Eucharist.

Here is a letter from a large church in Indiana, which is of interest in showing how some rectors encourage their people in singing:

"Perhaps you would like to hear of my experiment in congregational singing. During Lent we had Holy Communion at late service on alternate Sundays, and I used the setting by Simper, in E flat, giving a copy to every member of the congregation. With a choir of thirty-five, and a congregation of two hundred and fifty, we fairly raised the roof. There was not very much expression, but all followed the organ, and the singing

was hearty. People will sing if you give them the notes, whether they can read music or not."

This rector has hit upon the most important way of teaching his congregation. *He gives each person a copy of the words and music.* And his testimony is that, even those who do not read music readily are tempted to sing.

In another part of his letter, he says:

"We are also very fond of the Children's Eucharist. I enclose you a copy of the hymns and tunes. Children are very devout, and sing well. We generally march into church with banners. We have this as a substitute for Sunday School on festivals, and also on Sundays during Lent. On the first Sunday in July we shall have Children's day in church, the children carrying flowers at the procession, followed by the Children's Eucharist."

The great lesson to be learnt from this rector is that the basis of congregational singing lies in the *spiritual* activity of the parish. An organist and choirmaster can do nothing without the assistance of his chief, and with that he can do very little unless his rector is a man of the right stamp, and one who has his parish thoroughly in hand. It is not a simple question of holding rehearsals and giving musical instruction. Congregational singing is a barometer of the spiritual life of the people, and where that

THE OLD PLEA

HE "DIDN'T KNOW IT WAS LOADED."

The coffee drinker seldom realizes that coffee contains the drug Caffein, a serious poison to the heart and nerves causing many other forms of disease, noticeably dyspepsia.

"I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use.

"At first I was troubled with indigestion, but did not attribute the trouble to the use of coffee but thought it arose from other causes. With these attacks I had sick headache, nausea, and vomiting. Finally my stomach was in such a condition I could scarcely retain any food.

"I consulted a physician; was told all my troubles came from indigestion, but was not informed what caused the indigestion, so I kept on with the coffee and kept on with the troubles, too, and my case continued to grow worse from year to year until it developed into chronic diarrhea, nausea, and severe attacks of vomiting, so I could keep nothing on my stomach and became a mere shadow reduced from 150 to 128 pounds.

"A specialist informed me I had a very severe case of catarrh of the stomach which had got so bad he could do nothing for me and I became convinced my days were numbered.

"Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people, so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came on at long intervals, and I was soon a changed man, feeling much better.

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it, I did this three times before I had sense enough to quit coffee for good and keep on with the Postum; the result is I am now a well man, with no more headaches, sick stomach, or vomiting, and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

Look in pkgs. for the famous little book, "The Road to Wellville."

OUR MARRIAGE VOW



THE CHURCH
Service from the Prayer Book; and a handsomely engraved Certificate. Printed in pica type, 16mo (4½ x 6½), rubricated. Each copy in a white cardboard box.

Sent **POSTPAID** on receipt of price.

No.		Net Price.
1.	White leatherette, gilt edges.....	\$0.75
2.	Red Russia, round corners, gilt edges.	1.25
3.	White calf, elephant grain.....	2.50
4.	White French seal, tuck.....	2.50
5.	White morocco, tuck.....	3.50
6.	White calf, tuck.....	3.50
8.	White ooze calf, divinity circuit, silk lined, ribbon tied.....	4.50
9.	White satin, cushioned.....	2.00
20.	White parchment boards, gold lines, gilt top, uncut edges.....	2.00

*** The names of the bride and groom, and date of marriage, will be stamped in gold on any style FREE, if not more than two lines.

THOMAS WHITTAKER,
PUBLISHER

2 and 3 Bible House, - NEW YORK

WE issue our debenture bonds running from one to five years—interest payable semi-annually in Chicago—secured by real estate mortgages. Also handle farm mortgages, collecting and remitting the interest and principal when due at par.

Write us for further information.

WISCONSIN SAVINGS, LOAN AND TRUST COMPANY

HUDSON, WIS.

CAPITAL STOCK \$100,000.00

"Reassurance"

A Series of papers dealing with "The Virgin Birth of Our Lord," by the Rt. Rev. Wm. Crosswell Doane, D.D., LL.D., D.C.L., Bishop of Albany.

Price, 25 cents net

The Church Record Press
299 Madison Ave., ALBANY, N. Y.

Masters of Old Age

By COLONEL NICHOLAS SMITH. Cloth bound, \$1.25. Postage 10 cents.

No book we have ever published, has been so universally commended. The *New York Times* says of it:

"As a record of the victories over old age and bodily infirmity won by men and women of many sorts, this book has a tonic quality both of physical and moral efficacy."

PUBLISHED BY

THE YOUNG CHURCHMAN CO.
Milwaukee, Wis.

life is sluggish there will be no "people's song."

Given a live clergyman, with the determination that his congregation shall be provided with every musical facility and trained to their duty, and the problem is solved almost before it is begun.

The music which our correspondent uses for his "Children's Eucharist" is all neatly bound in a little book of eight pages with a cover of parchment. The melodies of the tunes are all clearly printed, and the Sanctus, Benedictus, and Agnus Dei are in full vocal score. Even if the person singing from the book cannot easily read the notes, after a few attempts the difficulty grows less and less, and the probability is that everyone having the book joins in as well as he or she can. Without the books the thing would be impossible.

We have also received a publication, entitled, *Manual for Plain-song Eucharist and Congregational Singing*, edited and published by the Rev. J. M. Rich, New York City.

It contains plain-song melodies for the Communion service, and a collection of about thirty hymns with tunes, and music for what the editor calls "Plain-song Vespers," consisting of the versicles and responses, and canticles for Evening Prayer. The book is evidently intended for unison singing only, as the melodies are printed without harmony.

We are somewhat puzzled at the appearance of the Ely Confession and the soprano part of the Tallis Festival Response in a plain-song manual! The former was practically a revolt against unison singing and an impoverished form of cathedral service. The latter was never intended for the people who were supposed to keep to the original plain-song found in the tenor part of the harmonized Tallis version.

Any book that places words and music before congregations is a step in the right direction, and we wish this little "manual" all success.

On the evening of the 14th of June, the choir boys of St. Branabas' Church, Irvington-on-Hudson, gave a concert for their summer camping fund. It is remarkable what

Schools for Boys

INDIANA.

HOWE SCHOOL

A thorough preparatory School for a limited number of well-bred boys. For illustrated circulars address Rev. J. E. McKENZIE, Rector, Lima, Ind.

ILLINOIS.

St. Alban's Knoxville, Illinois.

A CHURCH SCHOOL FOR BOYS.

Home comforts and school discipline; moderate athletics; gymnastic training; arts and crafts; modern equipments; much personal care and attention by experienced masters.

Rev. C. W. LEFFINGWELL, D.D., Rector LUCIEN F. SENNETT, M.A., Head Master

NEW HAMPSHIRE.

HOLDBERNESS SCHOOL FOR BOYS

We do not attempt to advertise all of the particular advantages of this school. If you wish to learn of them send for catalogue. Address Rev. Lorin Webster, M.A., Rector, Plymouth, N. H.

NEW YORK

ST. PAUL'S SCHOOL

BOYS; College Preparatory; 16 miles from N. Y., efficient masters; well equipped laboratories; Gymnasium. APPLY FOR CATALOGUE TO Fred'k L. Gamage, D. O. L., Head Master, Garden City L. I., New York

Schools for Boys

PENNSYLVANIA.



Chestnut Hill Academy

Chestnut Hill, Philadelphia Co., Pa. A Church school for boys situated among the hills bordering the Upper Wissabickon Valley in a region noted for healthfulness and natural beauty. Catalogue on application. JAMES L. PATTERSON, Head-master. Rev. JOHN SKILTON, House-master.

WISCONSIN.

Racine Collogo Grammar School.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, Rev. H. D. ROBINSON, Warden, Racine, Wis.

Schools for Girls.

CANADA

Bishop Bothune Collogo Oshawa, Ont.

In care of the Sisters of S. John the Divine.

For terms and particulars apply to THE SISTER-IN-CHARGE

ILLINOIS

WATERMAN HALL

The Chicago Diocesan School for Girls SYCAMORE, ILLINOIS

The Eighteenth year will begin September, 1906. Preparatory, Academic, College Preparatory and Special Course. The Rt. Rev. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLEETWOOD, D.D., Rector.

ST. MARY'S KNOXVILLE, ILLINOIS

Beautiful surroundings, refined associations, sympathetic guidance. Music under the direction of Wm. H. Sherwood, Chicago. Domestic Science. Resident Director of Physical Culture. Gymnasium, Natatorium, Recreation Hall, Bowling Alleys, Outdoor Games. 100 students from 20 states. REV. C. W. LEFFINGWELL, D.D., Rector and Founder 1868

Schools for Women

MISSOURI

LINDENWOOD COLLEGE FOR WOMEN 13 College Address ST. CHARLES, MO. 1831-1906

Diamond Jubilee College of the West. Academic, and College Courses. Music, Elocution, Art and Domestic Economy. Physical and Strategic Location. Accessibility to a great city. Select patronage. Limited number of boarders. Every room taken during last school year. Beautiful location. Electric Cars to St. Louis Catalogue on Application REV. GEORGE FREDERIC AYRES, Ph.D., Pres.

PENNSYLVANIA

WILSON COLLEGE FOR WOMEN, Chambersburg, Pa., Classical course and unusual advantages in music department.

Faculty of thirty experienced teachers. 14 buildings. Full equipment. Good accommodation. Terms moderate. Apply for catalogue. M. H. REASER, Ph.D., President, 41 College Ave.

TENNESSEE

Belmont College For Young Women Nashville, Tenn.

"Unrivalled in the South for Location and Environment."

Prepares for colleges and universities. Courses leading to degrees. Ten schools, comprising the college, presided over by trained specialists whose methods are the latest and best. Music, Expression, Art and Languages. The college stands in a beautiful park of fifteen acres, only fifteen minutes by trolley from the city. Golf, tennis, hockey, horseback riding, etc. The beauties of Belmont, its educational advantages and opportunities will be partly appreciated through the handsomely illustrated catalogue which is sent upon request. Rev. ISA LANDETH, LL.D., Regent. Miss HOOD and Miss HERON, Principals.

Schools for Girls

NEW HAMPSHIRE.

S. Mary's Diocesan School FOR GIRLS Concord, N. H. A home school in pleasant surroundings. College preparatory and general courses. Small classes with careful attention to individual needs. A new and attractive gymnasium. Ample grounds for outdoor sports. Opens September 18th. Miss ISABEL M. PARKS, Principal.

NEW YORK.

St. Margaret's School for Girls A High-class residential and day school. New, fireproof building specially designed for school; perfect sanitation. Only teachers of highest academic and professional standing employed. Complete Academic Department. Music, Voice Culture, Art, Physical Culture and Domestic Science. Will open October, 1906. Address Mrs. ARTHUR M. HUNTER, Secretary, No. 14 Fifth Ave., New York GEORGE DICKSON, M. A., Director. 48 & 50 West Fifty-fourth St. (between 5th & 6th Aves.)

Saint Gabriel's School

PEEKSKILL-ON-HUDSON, N. Y.

BOARDING SCHOOL FOR GIRLS.

Under the charge of the Sisters of St. Mary. College, Preparatory and General Courses. Extensive recreation grounds. Special attention given to young children. For catalogue address THE SISTER SUPERIOR.

Miss C. E. Mason's Suburban School FOR GIRLS

THE CASTLE, Tarrytown-on-Hudson, N. Y. All departments. College preparatory, graduating and special courses. For circular 6, address Miss C. E. MASON, LL.M. Lock Box 715.

De Lancey School FOR GIRLS

Twenty-seventh year opens Sept. 25th. College preparatory, General and Musical Courses. An attractive building within spacious grounds on Hamilton Heights. Golf, Tennis and Basket Ball. For Catalogue address Miss M. S. SMART, Geneva, N. Y.

OHIO.

OHIO, Columbus, 151 E. B. Broad St.

Miss Phelps' Collegiate School Certified with leading colleges. Healthful home life with city advantages. Music, Art and European travel. Social recreation. Gymnasium. Outdoor sports. Illustrated Year Book.

SISTERS OF ST. MARY

KEMPER HALL, Kenosha, Wis.

A School for girls under the care of the Sisters of St. Mary. The Thirty-fifth year began September 27, 1905. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE MOTHER SUPERIOR

SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year began September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa. Address THE SISTER SUPERIOR.

a small choir can do when a "camp" is at stake! The programme on this occasion was a decidedly ambitious one, consisting of part songs, instrumental and vocal solos, and the whole of Gounod's "Gallia."

Irvington is not a large place, and one would hardly look for a programme of this kind outside a city. Yet the chorus of fourteen boys and six men sang the music excellently, and we have heard far less creditable work in places where there was no lack of material.

The solos were taken by Master Grant Austin and Master Everett MacLachlan.

Mr. Harry Woodstock, organist and choir-master, is to be congratulated upon having the most efficient suburban choir it has been our pleasure to hear. It was not long ago that we received a letter from the rector of a prominent church in a city of over one hundred thousand inhabitants, asking if it were a safe plan to organize a male choir in so small a place!

We wish he could have been present at this Irvington concert.

HOLY WEDLOCK

A NEW BOOK WITH THE

MARRIAGE SERVICE AND CERTIFICATE

It contains:

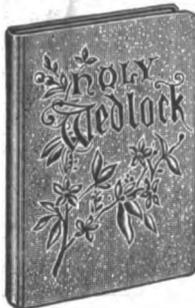
1st. The Marriage Service from the Prayer Book rubricated, and letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

2nd. A Marriage Certificate, printed in Gold, Red, and Black.

3rd. A blank page, handsomely decorated, entitled "Bridal Party."

This page is intended for all the signatures of the Bridal Party.

4th. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.



5th. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5 1/2 x 7 inches, gold lines around the pages. Bound in three styles of covers.

No. 1.—"Holy Wedlock," heavy parchment cover, in envelope, net 50 cents.

No. 2.—"Holy Wedlock," bound in white leatherette, title of book in gold, boxed, net 75 cents.

No. 3.—"Holy Wedlock," soft white kid, in box net \$2.00.

The Rev. Bert Foster, D.D., writes: "It is by far the most satisfactory book of the kind that has ever come to my notice; and in binding, print, paper, and general appearance in every way acceptable to Parson and Bride, and a marvel of cheapness, which to many is of importance."

Rev. Edwin S. Hoffman writes: "I want to congratulate you on your very handsome production. It by far excels anything on the market known to me."

The Pacific Churchman says: "This is very markedly the most Church-like of these reproductions of the Marriage Office. The clear black type is a very good imitation of the old Books of Devotion, and it is rubricated. The Certificate is blazoned in crimson and gold, but without the least suggestion of gaudiness. Any bride may be thankful to have such a memorial of her marriage."

THE YOUNG CHURCHMAN Co.
Milwaukee, Wis.

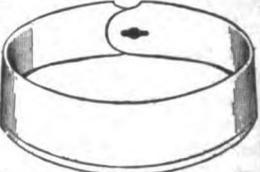
"CAST THY burden upon the Lord, and He will sustain thee"—burden and all. "Thee" is the greatest burden that thou hast! All other burdens are but slight, but this is a crushing burden. But when we come to the Lord with our burden, He just lifts up His child, burden and all, and bears him all the way home.—Charles A. Fox.

A Wonderful Tonic HORSFORD'S ACID PHOSPHATE

Cooling refreshing and invigorating. Dispels that dragged out feeling during spring and summer.

CLERICAL COLLARS

Waterproof



Made in four widths
11in-14in-14 1/2in-18in
Furnished in
Dull Linen Finish
Celluloid or Rubber
These Goods can be
washed with soap and
water (hot or cold)
and put on at once.
Price 25c, post paid
Address
(Ecclesiastical Dept.)
CENTRAL SUPPLY COMPANY
NOT INCORPORATED
ASSOCIATION BUILDING - CHICAGO

BUFFALO

LITHIA WATER

A Powerful Nerve Tonic and Restorative.
Does it Contain Hypophosphites
of Lime and Soda?

Hunter McGuire, M.D., LL.D., *Ex-President American Medical Association, and of the Medical Society of Virginia; late President and Professor of Clinical Surgery, University College of Medicine, Richmond, Va.*: "It has never failed me as a powerful NERVE TONIC when I have prescribed it as such. I sometimes think it must contain Hypophosphites of Lime and Soda. It acts as that compound does—as a tonic and alterative. I know from its constant use, personally and in practice, that the results obtained are far beyond those which the analysis given would warrant."

Charles G. Hill, M.D., *Professor of Nervous and Mental Diseases, Baltimore Medical College, etc.*: "In many forms of Nervous Exhaustion, accompanying an excess of urates and phosphates, it is invaluable."
Voluminous medical testimony mailed. For sale by the general drug and mineral water trade.

Hotel at Springs Opens June 15th.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VIRGINIA.



GLORIOUS PANORAMA

In whatever direction the Colorado tourist may choose by rail, if he go to the mountains his journey is a succession of glorious scenery, varying in the characteristics of placid beauty, grotesque ruggedness, and awe-inspiring grandeur, a panorama of wonders such as belong only to the Rocky Mountains.

The popular route to
COLORADO
is via
UNION PACIFIC
FAST TRAINS. LOW RATES.
Be sure your tickets read over this line.

Inquire of
E. L. LOMAX, C. P. A.,
Omaha, Neb.

It was Before the Day of . . . **SAPOLIO** They used to say "Woman's work is never done."