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 Living Church

VOL. XXXV.

MILWAUKEE, WISCONSIN.—JUNE 30, 1906.

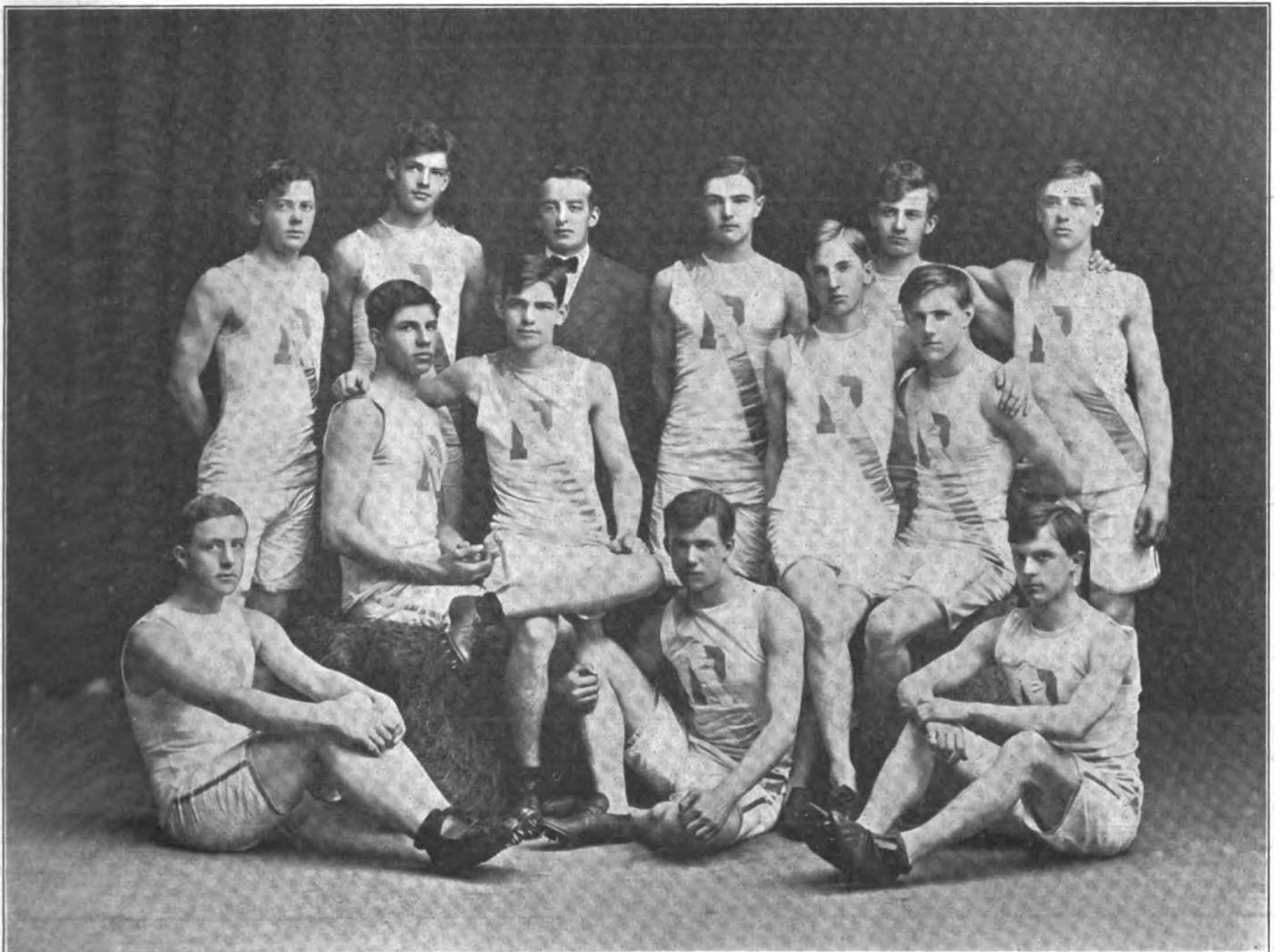
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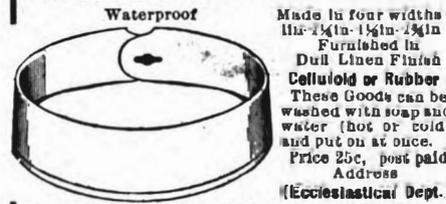
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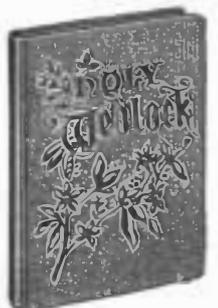
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The Living Church



VOL. XXXV.

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 30, 1906.

NO. 9

EDITORIALS AND COMMENTS

The Living Church

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

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THE DISPENSATION OF THE SPIRIT.

HERE would seem to be something more than "a happy arrangement" in the ordering which merges the rapidly succeeding changes of the Christian Year into the one long, abiding season of Trinity. Something singularly fitting, as well as impressively symbolic, in thus upholding so long to view that which may at once be called the crowning and the fundamental mystery of revealed religion, investing its recognition with lingering, and commanding emphasis.

But there are also practical bearings suggested by the relative place and duration of this influential season, well repaying contemplation. Following, as it does immediately upon the full commemoration of the Dispensation of the Father fulfilled in the manifestation and Life of the Son, as a natural sequence follows recognition of the fact that we now enter the promised Dispensation of Him who, as the Spirit of Truth, proceeding from the Father and the Son, should abide with man forever.

How reasonable, therefore that the season embodying this great promise, should be one perpetuated beyond all others. Moreover, as the season preëminently signifying the abiding reign and Presence of the Holy Ghost, it should be one embodying most fully the "fruits of the Spirit," the visible influences of the Life and teachings of the Son of God brought to remembrance, and thus to fruition, through the Spirit of Truth.

Thus through its very institution, as well as in its carefully ordered lessons, are we constantly reminded of the reality of the Dispensation foretold by the prophets, proclaimed by Christ as at hand, and fulfilled in the descent of the Holy Ghost; that in its peaceful, unbroken course, set in the heart of Nature's growing-time, reaching unto her glowing harvest, forcibly are we taught of the steadfast growth and development in which the Christian life finds its truest expression, hidden and rooted in Christ, its ripening fruits looking unto the glad day of harvest.

Surely never was time of greater need that the Christian world recall, and lay practical hold, on this great verity, that it is, indeed, the Dispensation of the Spirit in which we live, the Spirit of truth and guidance. With the enemies of "false doctrine, heresy, and schism" undermining the bulwarks of the Faith, without, and increasing worldliness, selfishness, and apathy, within, surely there is call for prayer more fervent for fuller perception of the "real Presence" of Him whose mission it is to guide, alike, the individual soul and the whole Body of Christ, into all truth and godliness.

Despite continual acknowledgement in Creed and Liturgy, declaring the absolute equality of the Three Persons of the Godhead, are we not prone to "grieve the Spirit" through our too negligent recognition of His ever present ministry, in our private devotions, our daily life, and converse? How constant a theme the "Fatherhood of God," the "Brotherhood of Christ"; how rare "the Fellowship of the Holy Ghost." How urgently advanced the great aim and end of Missions, to make known to the heathen "the love of the Father," "a Saviour's yearning sacrifice"; how little said of making known likewise, the abiding One, the ever present Teacher, Guide, and Comforter.

Truly should the richly suggestive season now passing bring these reflections to mind, and invest with new fulness the benediction so constantly invoked: "The grace of our Lord Jesus Christ, the love of God, AND THE FELLOWSHIP OF THE HOLY GHOST, be with us all, evermore." L. L. R.

THE SPIRIT of gracious and expressed affection. Ah, let no one shrink from expressing it! The heart has strange abysses of gloom, and often yearns for just one word of love to help. And it is just when the manner may be drier and less genial than usual that the need may be greatest.—Lucy C. Smith.

HE WHO imagines he can do without the world, deceives himself much; but he who fancies the world cannot do without him, is under a far greater deception.—Selected

"TAKE THOU AUTHORITY TO PREACH THE WORD OF GOD, AND TO MINISTER THE HOLY SACRAMENTS."

IT is not unnatural to regret that in our present rite the lesser ceremony in the ordination of a Priest is restricted to the delivery of the Bible, and does not include, as in the first English book, the eucharistic vessels. The rubric of the Ordinal of 1549 reads: "The Bishop shall deliver to every one of them [on whom, with the attendant priests, he has just laid hands] the Bible in the one hand, and the Chalice or Cup with the Bread, in the other hand," saying the same words as are now prescribed (with a slight variation in the designation of the congregation where the priest is to minister), "Take thou authority to preach the Word of God, and to minister the Holy Sacraments." The commission is twofold, referring to the ministry of both truth and grace. The twofold ceremony of delivering both Bible and vessels corresponded therewith.

Yet we may be well content with our present rite, remembering (1) that the book of the sacred Scriptures, which is solemnly delivered to the priest with these words, contains the authority for the Sacraments and our Lord's promises concerning them. (2) Though the Eucharist may be reckoned chief among sacraments, it is another matter to make it stand for all. It was the disproportionate stress laid upon the priest's power to celebrate the Eucharist in the older rites which provoked a reaction of thought and feeling, and doubtless led to the omission of the delivery of the vessels after the book of 1549, while words covering the administration of the Sacraments generally were retained then and ever since, in connection with the delivery of the Bible.

The special commission to consecrate the Holy Eucharist was apparently never given until the eleventh century, while the delivery of the vessels was modelled on the forms for conferring minor orders (as when the keys of the church were given to the doorkeeper). It was then directed (as in the Sarum ritual) that the Bishop should give to each priest the paten with the oblation and the chalice with the wine, saying: "Take authority to offer sacrifice to God and to celebrate Mass both for the living and for the departed."

Without doubt, in mediæval times, undue emphasis was laid on the more mechanical side of the priest's functions, specially represented by the saying of Mass. The pastoral and prophetic elements of his ministry were less regarded. These are brought into greater prominence in our rite, with the lesser ceremonies following the imposition of hands.

To re-introduce into our existing service the mediæval ceremony of the *porrectio instrumentorum* would appear exceedingly ill-advised. The restoration of such a ceremony that has been deliberately dropped, seems to be beyond the authority of an individual Bishop; while to not a few persons it would certainly imply that our rite, without such delivery, might be regarded as defective.

The delivery of the Bible to the priest was probably in part suggested by the old ceremony of laying the book of the Gospels upon the neck of a newly consecrated Bishop. This ceremony (which was of very early and wide observance) was in substance retained in the book of 1549, which directed the Archbishop to lay the Bible upon the neck of the Bishop, saying the first part of the charge prescribed in our present book, "Give heed unto reading, exhortation, and doctrine," etc. The second part of the charge—"Be to the flock of Christ a shepherd, not a wolf," etc.—accompanied the putting into his hand of the pastoral staff.

The Priest is the ordinary minister of both Word and Sacraments in his cure. The deacon is intended to be his assistant. The deacon is presented with the New Testament and is authorized to "Read the Gospel in the congregation"—and, if specially licensed, to preach the same. To the priest the Bible (the whole record of God's revelation) is delivered, as (1) the authority for all his ministrations, (2) the rule of his teaching (as he has already promised to make it), (3) the substance of his preaching. He is to "Preach the Word of God," to be "a faithful dispenser" thereof, as of His holy Sacraments.

The gradual revelation of God, and of His mind and will, as men were able to receive His word; the many agents employed, and the varied forms in which they received and handed on their message—such thoughts suggested by the volume of the sacred Scriptures, of both the Old and New Testaments, handed to the priest should tend to enlarge his sympathies, to give width of range to his preaching, and adaptation to the varied needs of the people committed to his charge.

A. C. A. HALL.

THE *Congregationalist* is entitled to the credit for the following bit of quiet humor:

"There must have been some genuine humorist in that group of railroad officials who decided, for economy's sake, to have the same special ticket good for transportation to either the Christian Science Convention in Boston or that of the American Medical Association in the same city. The holders of tickets, however, will doubtless be able to differentiate themselves into the groups to which they belong as soon as they arrive at their terminus. And by the way, isn't this a rather cute suggestion for a name for the magnificent temple of the Scientists, namely, the Eddy Stone Lighthouse?"

THE OLD CATHOLIC CHURCH IN GERMANY

Election of a Successor to the Late Bishop Weber

AACHEN, GERMANY, June 11, 1906.

THE German Old Catholic Synod met for the purpose of electing a new Bishop on Wednesday last, the 6th inst., in Bonn parish church. Besides the members of the Synod, there were also a goodly number of the faithful. The proceedings began with a Mass *De Spiritu Sancto*, the Vicar General, Pfarrer Demmel, being the celebrant, assisted by the Rev. Prof. Mühlaupt. Mass being ended, all but the members of the Synod were requested to leave the church, and the doors were closed behind them. The result of the election was as follows: Of a possible 118 votes the Vicar General Pfarrer Demmel secured 108, he thus being elected Bishop of the German Old Catholic Church with practical unanimity. Pfarrer Demmel accepted the dignity conferred on him. The people were then again admitted to the church, and the Rev. Pfarrer Moog of Krefeld ascended the pulpit to announce to the whole congregation who had been chosen their chief pastor. A beautiful prayer composed for the occasion was then said and the Benediction pronounced, after which all present rose to their feet to sing the *Te Deum*.

Bishop-elect Demmel is in his 60th year and has been a most successful and esteemed parish priest ever since the year of his ordination, which took place in 1875, by the then Bishop Reinkens. After having served several curacies, he was as early as 1879 chosen to be the Pfarrer of the important Old Catholic congregation at Bonn, a place where he has remained ever since. With his election to the episcopate, a new departure is made, in that a man of much practical experience in the cure of souls is to become Bishop, a man who is above all a much sought-after confessor and spiritual father of the every-day parishioner. As to his theological position, Bishop-elect Demmel must be ranged with the most orthodox and in plain English would have to be styled a ritualist, not in the usual sense of that very often abused word, but as a priest who assigns to things external their proper and right value in public worship. Here it may be mentioned that he never gave up the Latin Mass of his early days and it was thought a concession to the general feelings amongst Old Catholics of this country that he said it in German on the day of his election. He is of course a celibate.

The task of Bishop-elect Demmel is not an easy one, for he will have to follow those two great leaders of German Catholicism, Bishops Reinkens and Weber, to whose recognized abilities the German Old Catholic community owes so much. If he will walk in the steps of these saintly men, his episcopate is sure to become as successful as was theirs. The consecration of the newly-elect will probably take place in Holland, by the Archbishop of Utrecht, and we hope to give an account of this ceremony later on.

CARL BOLLMANN.

THE LOVING HEART which seeks to offer all, even disappointments and vexations which touch the tenderest places, to God, will be more likely to grow in generosity of spirit than one who bears grudgingly what cannot be averted.—H. L. Sidney Lear.

I THINK you will find that it is not by making resolutions in a difficulty that you will conquer a fault—tackling it, I mean,—but much more by opening a window to Almighty God, and letting Him speak to you. As long as we are young we set so much importance on our own efforts, whereas often, if we will just do nothing but listen quietly to what God has to say to us, we shall find that He sets us thinking and mending our faults by a quiet way which looks as though it had nothing to do with it; and then, when we come to about where our fault used to be, we find it gone, imperceptibly as it were, by our having been strengthened in another direction which lay, though we did not know it, at the real root of the matter.—Henrietta Kerr.

THE REV. S. BARING GOULD STILL LIVES

His Death was Reported in England

A REMARKABLE DEMONSTRATION

The Bishops of London and of Manchester, Lord Halifax and Others in Procession

The Living Church News Bureau
London, June 12, 1906

THE Rev. S. Baring-Gould, rector of Lew Trenchard, and the noted Devon man of letters, is now to be numbered among those very few enviable or unenviable people who have had the strange experience (or at least the opportunity) of reading their own obituaries; and thus finding out what the world thought about them after their supposed decease. Last Tuesday, almost every morning newspaper in the kingdom—including the *Times*!—announced, on the authority of Reuter's Agency, that this clergyman and literary man had departed this life at Port Elizabeth in South Africa. But as a matter of fact, it was not his decease that had occurred, but that of a cousin of his, Mr. E. S. Baring-Gould, whose home was in Surrey. The rector of Lew Trenchard, on learning of the announcement of his own "decease," at once telegraphed as follows to the Press Association: "The news of my death is false. I have not been in Africa." It is estimated that the obituaries of the Rev. S. Baring-Gould, if pasted together, would stretch over a quarter of a mile. He is reported to have said that he had not read any of them, and that he did not intend doing so.

Lancashire's Church demonstration in London against the Birrell Bill, took place on Friday last, and was both of a singularly imposing character and unique significance. From 5 o'clock in the morning till mid-forenoon train after train—33 special trains in all—brought to Euston, St. Pancras, and St. Marylebone railway stations in London, fully 10,000 demonstrators, men and women from various parts of that ancient County Palatine. The Lancastrians thence made their way to Regent's Park, where they were marshalled in procession. Conveyances were provided for carrying the womanfolk from the park to the Royal Albert Hall, a distance of about four miles, but the men walked. The procession was headed by the Bishops of London and Manchester, Lord Halifax, Lord Ludlow, and a great number of Church dignitaries and prominent laymen from Lancashire. A mounted marshal led the way, supported on either side by a marshal carrying a St. George's flag, while the line was kept by sixty marshals, each carrying the flag of St. George. Upwards of twenty large banners and some 250 smaller ones were carried in the procession, and mottoes were numerous. Among the mottoes were, "We Want Religion and not Rent," "Father's Faith for the Children's Children," "The Three R's and another R—Religion," "Keep Religion Out of the Polling Booths but in the Schools," "And shall our Church Schools Die, Then Lancashire's Ten Thousand Men will Know the Reason Why." Four bands of music accompanied the processionists, and as they turned out of the park, the Rev. S. Baring-Gould's stirring processional hymn, "Onward, Christian Soldiers," was struck up, followed by Faber's "Hark, hark, my soul," and other hymns, in which on-lookers joined as heartily as the processionists themselves. The whole length of the procession was not less than a mile and a half long, and nearly two hours were occupied in the march to Kensington Gore. The route taken was along Portland Place, Regent Street, Piccadilly, Hyde Park Corner, Knightsbridge, and Kensington Road. All along the route the multitude of on-lookers, on the foot pavements and from the balconies, cheered the demonstrators lustily. Many in the procession wore the county's favorite and famous flower—the red rose of the old Royal House of Lancaster—while as the processionists passed through Portland Place a number of ladies threw into their midst hundreds of red roses. At Hyde Park Corner, where there was the largest crowd of on-lookers, were heard cries of "Bravo, Lancashire!" and "Good old North!" Of course the bus driver (says the *Morning Post*) had something to say: "Are we downhearted?" he asked, and the response in the negative "was almost loud enough to be heard in Parliament Square." And it might have been interesting (adds the same journal) to the president of the Board of Education to have had a few words with one good old lady who stopped a policeman in Exhibition Road, and exclaimed, "We are looking for Mr. Birrell." The scene in the Royal Albert Hall was one of the most remarkable that had ever been witnessed there. The vast circular building was crowded in every part of the arena and galleries, and contained quite ten thousand people. As the Bishop of Manchester en-

tered to take the chair, upstanding the men cheered and the women waved their handkerchiefs, and then came from the great organ the strains of the national anthem. After the singing of the hymn, "O God, our help in ages past," Canon Cleworth announced that letters of apology for absence had been received from, among others, Lord Hugh Cecil, and also that the organizers of a mass meeting of Church people of the diocese of Llandaff, at Mountain Ash, had telegraphed: "Greetings to their Lancashire brethren and trust that under the guidance of our able leaders success may attend the efforts to defeat the iniquitous Education Bill." The Bishop of Manchester, in the course of his speech, said they were there to stand up for their Church schools as the bulwark of religious freedom; they were there to defend the right and liberties of the home. Why were they in London? A certain "Doctor" (Mr. Clifford, the Ana-Baptist preacher) had said it was for a picnic. "If we wanted a picnic," said the Bishop, "do you think we should come to London? No; we have come here for business. We have given up two nights' sleep, many of us have given up a day's hard work, and some of us a day's wages in order to show that we have a burning sense of indignation against the Bill, and that Lancashire Churchmen are not going to stand it. We are here to protest against the Bill because it outrages our sense of public honesty and public morality. We will reject it from the first line to the last." Mr. Cripps, K.C., proposed a resolution protesting against the Bill, and the resolution was carried with acclamation.

All over England and Wales public meetings are being held to protest against the Birrell Bill. Among the more notable was that held on Tuesday last at Mountain Ash in Wales, where there were assembled 12,000 Churchmen from various parts of the diocese of Llandaff. Among Church people generally there is but one feeling and conviction regarding the Bill—that of uncompromising opposition thereto. But among "Liberal Churchmen" there exists a cross-current of weak compromise over this question, as is seen by a letter that has just been sent to the Archbishops of Canterbury and York (the latter prelate being himself in favor of compromise). The signatories attached to this letter number several hundreds, a large proportion being magistrates, University Dons, and masters of the greater Public Schools. Among the signatories are Professor W. Osler (late of the United States), Sir Edward Russell (the Liverpool journalist), Mr. J. St. Loc Strachay (editor of the *Spectator*), and General Sir Charles Warren. The Archbishop of Canterbury, in reply, has addressed a letter to Mr. George Macmillan, who transmitted to the Archbishops the said memorial, in the course of which he expresses himself as follows: "The practical question before us in Parliament and in the country is beset with difficulties on every side, and, in view of the part which I may have to take in the ultimate decision, I do not desire to say more at the present moment than I appreciate highly the contribution which this document makes to the materials upon which that decision will have to be founded."

The fight over the Birrell Bill in the House of Commons was resumed yesterday.

The *English Hymnal*, a new hymn book for use in the Church in this country, and the work of a group of well-known Catholic priests and laymen, was issued on Saturday. I will defer further notice of it until next week. J. G. HALL.

TRINITY HYMN.

O God Trine, we praise and bless
Thy Name, for all Thy gloriousness;
We worship Thee, we Thee adore,
From this time forth forevermore.

O Father of the Blessed Son,
Beloved and Thine only One,
Accept the offering He paid,
The sacrifice for sins He made.

May all Thy people be but one,
One body in Thy glorious Son,
And saved in Him whom we adore,
From this time forth forevermore.

O Lamb of God and Priest Most High,
As Thine we thankfully draw nigh;
Through Thee we come, Thy merits plead,
For us, O Jesus, intercede.

O Holy Spirit, breathe within
Our hearts, and cleanse from stain of sin;
Thy light impart, Thy comfort give,
Thy guidance grant us while we live.

F. W. BARTLETT.

SUMMER PLANS IN NEW YORK

More Open Churches than Heretofore

ST. MARTHA'S MISSION CHAPEL

First of the Summer Services at St. Bartholomew's

The Living Church News Bureau
New York, June 25, 1906

PLANS announced for the summer by New York churches show that very few of them are to be closed, even for a few Sundays. The Church of the Heavenly Rest, which ordinarily closes for a few weeks, will remain open all summer, with services in charge of the assistant rector and the curate. The rector, the Rev. D. Parker Morgan, D.D., is now abroad, but will return to this country early in July. He will not, however, resume his duties in the parish until fall. St. Bartholomew's Church has during July the special Sunday morning services arranged at the suggestion of Bishop Greer. In August and early September the church is to be closed and a new mosaic floor laid. The Church of the Incarnation is to close after July 15th, and during the summer several changes will be made in the chancel. The rector of the Incarnation, the Rev. Dr. William M. Grosvenor, is abroad. Other local rectors summering in Europe include the Rev. Hugh Birkhead of St. George's, and the Rev. Dr. Henry Mottet of the Holy Communion.

Grace Church remains open throughout the summer as usual. The rector summers at North East Harbor, Maine, but members of the clergy staff will always be on duty. During the summer, work will be commenced on the new Neighborhood House for Grace parish, which is to adjoin the other parish buildings on Fourth Avenue at the rear of the church, and an additional story will be added to the Day Nursery, in the same group of buildings. A recent parish event was the confirmation, in Grace Chapel, of a class of thirty-three adult Italians.

A number of rectors have so planned their vacations that they can readily be called upon for parish emergencies. Among these may be mentioned the Rev. Dr. Loring W. Batten of St. Mark's, who summers at Mount Pocono, Pa., but a few hours from New York; the Rev. Dr. J. Lewis Parks of Calvary Church, who spends his vacation on the New Jersey Coast; and the Rev. Dr. Ernest M. Stires of St. Thomas' Church, who, although making his summer home at Lake George, can reach his church in half a day or so.

The vestry of the Church of the Holy Faith has elected to the rectorate the Rev. Clifford Stimson Gregg, who has been for the past two years one of the curates in St. Bartholomew's parish. Mr. Gregg began his new work last Sunday and succeeds the Rev. Gustavus Tuckerman, who recently resigned. The new rector is a native of Ohio but was educated at Harvard and the Cambridge Divinity School. After graduation he spent three years in travel, and was then for one year curate in the Church of the Ascension, Boston. Holy Faith Church has what is counted to be one of the finest locations in the Bronx. It is central, near the principal lines of travel, and promises to become one of the strongest parishes in the city. There is an excellent church building and a small parish house.



PROPOSED NEW CHAPEL FOR ST. MARTHA'S MISSION.

St. Martha's mission is another of the four Bronx missions that was referred to in this column last week as being about to build a chapel, and the drawing reproduced herewith shows the design of the architects, Messrs. Brown & Warren, which has been accepted for the new building. St. Martha's is six years

old and was started by Lay Helpers in a store-room near the Morris Park Race Track, which it still occupies. The neighborhood is a rapidly growing one, and the work has increased in proportion. There are now 125 children in the Sunday School, and confirmations at the mission number about forty. The work is now in charge of the Rev. F. S. Cookman, formerly a minister in the Methodist Church. The site of the new building is an excellent one, as it faces White Plains Avenue, a prominent thoroughfare. The plot is a corner one, about 60 by 100 feet. It was secured by purchase, using an anonymous gift of \$2,300. The chapel is to cost \$5,000, of which amount \$1,000 has been raised by the congregation. The balance comes from outside donors.

Work on the temporary parish house for St. Cyprian's Mission for colored people has been practically completed, and the building was used for services last Sunday. The work is under the charge of the City Mission Society, the Rev. Robert B. Kimber, superintendent, and the Rev. John Wesley Johnson is the missionary in charge. The Society owns five houses in a row which are ultimately to be torn down to make room for a permanent church and parish house for the work. One of the houses has been in use as a parish house and chapel, but it was too small and now the partitions have been removed between two of the houses, throwing them into one. On the ground floor is thus provided a chapel seating 250. Upstairs are rooms for parish work and quarters for the missionary in charge. This whole work was started but one year ago and there has already been gathered a regular congregation numbering about 200.

Great interest was manifested in the first summer meeting at St. Bartholomew's Church on the morning of St. John the Baptist day. Bishop Potter was the preacher. The congregation was even larger than is usual on Easter Day. The Rev. Dr. Parks, rector of the parish, and the Rev. George A. Strong of Christ Church, read the service.

Bishop Potter declared that conditions in John the Baptist's time were duplicated by those in New York City to-day. The prophetic office should not be abolished, but is much needed in this age. It is necessary, he declared, for ministers of the Gospel to have summer vacations, but at the same time great preachers should be provided for a great city, even during vacation time. In an interview after the service, Dr. Parks said that he was gratified by the experiment.

THE VIRGIN'S LULLABY.

Sleep, little Jesu, my Son,
And Son of my God above;
Rest in Thy mother's arms,
Rest in Thy Father's love.

Sleep, little Jesu, my Son,
Pressed close to Thy mother's heart,
Teaching her well to know
Thee truly as Thou art.

Sleep, little Jesu, my Son,
Thou Light of the World, sleep well,
Safe in Thy mother's arms,
Thou Vanquisher of Hell.

Sleep, little Jesu, my Son,
My Lord, my Saviour, my King:
Dream of Thy Heavenly Home,
Hear how the angels sing.

Sleep, little Jesu, my Son,
Thy mother sings here below,
Guarding Thee well, my God,
From every earthly woe.

Sleep, little Jesu, my Son,
Begotten of God, sleep well,
Thy mother, adoring, keeps
Her watch, Emmanuel.

H. G. A.

"I WILL lift up mine eyes unto the hills." The vision of God unseals the lips of man. Herein lies strength for conflict with the common enemy of the praying world known as wandering thoughts. If the eye is fixed on God, thought may roam where it will without irreverence, for every thought is then converted into a prayer. Some have found it a useful thing when their minds have wandered off from devotion and been snared by some good but irrelevant consideration, not to cast away the offending thought as the eyes are again lifted to the Divine Face, but to take it captive, carry it into the presence of God and weave it into a prayer before putting it aside and resuming the original topic. This is to lead captivity captive.—*Bishop Brent.*

NUGGETS OF COMMON SENSE AND WISDOM Culled From the Address of the Bishop of Colorado

[Continued from Last Week.]

THE PRIESTHOOD.

IN that devout classic of the English Mother, *The Country Parson*, George Herbert says: "That when the parson goes into the sanctuary, he first worships the invisible presence of Almighty God; and then blesseth the people." Here we have a beautiful picture of the intermediary position which the priest holds between the grace, and sanctities of heaven, and man's dull workings. Jeremy Taylor uses an admirable expression when he says: "We are ministers of Christ's priesthood." This is of an extreme accuracy, for we have no priesthood of our own independently of Christ's priesthood. We exercise no individual ministry, we do not take this honor upon ourselves. We do not aspire to say to our fellow men as of ourselves, "Be ye reconciled to God." Rather do we rely on our commission transmitted to us from our great High Priest as the source of authority and power. We go forth in the strength of the Lord God, and make mention of his righteousness only. We are instruments, we are like the sacraments themselves, nothing in themselves by nature, but when used according to the Lord's instructions what Hooker then calls them the "powerful instruments of God unto Eternal Life." We are Christ's hands and tongues, and through us He ministers, and utters His truth and wisdom. What we do and say, therefore, has in it not only what is in us by nature and grace, and persuasiveness, but also a supernatural cause given to us as we minister in the priesthood of the Lord Jesus. This gives us confidence, this helps us on in dark days, and when men fail to give us encouragement and aid. Of Christ was it foretold, "He shall not fail or be discouraged," and we feel that the same prophecy is meant for His ministers, and we say with St. Paul, "I can do all things through Christ." With this sense of a divine commission and engraving we enter on a sphere of labor in a parish. Our mission is focalized by our jurisdiction in a limited sphere, our sacerdotal home where we are to represent Christ, carry out His instructions, imitate Him in His pastoral solicitude, preach His Holy Word, minister His life by such means as He has ordained; be examples to the flock, and lead them to the pastures of truth, and peace. We take our place among them and bear to them the same relation that we bear to their Master and ours. We become their representatives, their mouthpieces. The organs of their corporate life: not to minister to God instead of them, but with them, and in them, and out of them. We are first priests, then parish priests. We become to the faithful in our boundaries, ambassadors from God for them and for the ministers and orators to God.

THE LAITY.

With all their faults, the laity of our Church have proved all through our national history to be the most conservative element among us. In legislature they have been less inclined to mutation than the clergy. In parish life they have followed often most reluctantly changes in the structure of buildings or in the conduct of the services desired by their rectors. Conservatism has its ridiculous side, and its obstructive side, but it is the great hope of the Church, against inconsiderate mutation. Our complexion to-day would be a very different one from what it is, had not our laity instinctively kept to safe and well-tried paths. This ought to be remembered, and repeated to their credit. We owe more to them than we can repay for their very conservatism shown all along our history as an independent American Church.

THE CLERICAL CHARACTER.

There are troubles in the parish enough for which the clergy are not responsible, but can we shut our eyes to the multitude of cases, where for lack of Christian graces and gentlemanly qualities on the part of the parish priest, irreparable injury is done to parishes and to souls that live within them? One remedy for our numerous parochial misfortunes may be found in strengthening the clerical character. Any machinery is bad in bad hands, any machinery is tolerable in good hands. Our vestry system is imperfect, so must any other system be of parochial administration. Christian graces, and sympathies, and knowledge of life and of men, devotion to the eternal interest of themselves and their flocks are in the clergy the great need of the time. The clergy are faithful enough and diligent enough as a rule, but who shall say for himself that he is always wise, always prudent, and that sometimes he loses a little out of view the interests absolutely spiritual, and does not think a little too much of his hardships and his poverty. I imagine that when laymen see a parish priest of a wise and saintly type, deeply religious, and heavenly-minded, with a heart set on the accomplishment of their conversion and salvation that they are seldom inclined to make his path difficult. Our one great need is a profounder and more constant sense of the spiritual character of our parochial work.

PRIESTLY MINISTRATIONS.

Our laity are our glory and our joy. To these we speak about God, and their own relations to Him we reprove, rebuke, and exhort with all long-suffering and doctrine. We teach them, we encourage them, we expect great things of them. We ask much of them, sometimes more than we should care to be asked were we in their place. We administer to them the Holy Communion of Christ's most Blessed Body and Blood. We enter the holiest of all with them, and sprinkle

on their heads the Blood of the Immaculate Lamb that was slain to take away the sin of the world. We receive from many of them touching acts of benevolence and kindness. They may forget us sometimes, and be slow to visit us, and may not think of saying encouraging words to us, but have we never forgotten them for days together, and rather frowned upon them than said words of encouragement to them?

We as priests and brethren feel deep sympathy with one another in our troubles and to be sure we have them often, and it is right we should have this bond among us of sympathy and brotherly care; but near as we are to one another, as the hands and tongues of Jesus Christ, dear as we are to one another as experiencing the same emotions and performing the same holy duties, we and our flocks are even nearer together in some ways than we priests are together. We live among our flocks and see them almost daily. We baptize them, solemnize their marriages, preach to them, comfort them, absolve them, bless them, pray with them, grieve over them, weep bitterly when they disappoint us and forget us, and all we have done for them.

OUR PARISHIONERS.

A man loves his neighbor over the way, but he loves his children more who live in his house, and I might almost say, we brethren love each other, but we fathers love our spiritual children even more. Our parishioners are really more to us, or ought to be than any other people. The relation of pastor and flock is one of the most intimate, most beautiful, most tender, most loving in all the world. Are we tempted to under-value this relation and so to lose sympathy with our own, and prepare the way for losing our hold on them? Let us look very deeply and very carefully into our hearts, if we are tempted to undervalue this relation. Is there anything wrong about our idea of what our people are to us? Have we been dwelling in our thoughts, more on what they owe to us than on what we owe to them? Have we brooded over their carelessness to us and their indifference to our opinions and their want of reverential manners toward us? Are we feeling that they are ready at any time to let us go, and that they will turn easily to another than ourselves and forget us soon, nor remember how ready we should be ourselves to leave them if an honorable call should come to us from another quarter? Have we laid up little slights, and little reproaches, and little apathies? Have we become irritable at certain memories? Have we permitted ourselves to neglect the unattractive and the troublesome and the obstinate? Have we been uncharitably disposed toward some without reason, so that they have discovered it and left off coming to the Holy Communion administered by us? Have we lost out of view the real purpose of our ministry in our present place and are we in a fever till we get another?

NEED OF CHRISTIAN GRACES.

Christian graces and virtues, humility, and long-suffering and forbearance, and pity and tender-heartedness and gentleness even as a nurse with her children, and sympathy and Godly simplicity, and fidelity and hopefulness and cheerfulness and charity. Oh, how much we need them! How much our people need them! How much they need to see them in us, and so be led to imitate them. If we make it easy for our people to be good in so far as we can by being Christ-like ourselves, they will make our paths smooth, not always, perhaps, for sometimes strict rectitude brings persecution, and then the persecution is blessed, and makes us saintly, but usually, and as a soft answer turneth away wrath, so will our holy conversation, with meekness and wisdom, bring us peace and consolation from those with whom we live. We are often surpassed in sanctity by men and women in our parishes. It ought to be true of us that we are unsurpassed by anyone in any grace of the Christian character. May it not be true that we fail a little here and there from not having a sufficiently high ideal of our parish priest life? "I John saw the Holy City, New Jerusalem, coming down from God out of heaven." Oh, for a vision of the heavenliness of the Church, and the divineness of our office of the sacredness and high religiousness of the true Christian life! Oh, for an ideal like this inspired Apostle, to lift us up, to purify our aims, to augment our toils, to inflame our zeal, to conquer selfishness! If my Church and congregation is a Holy City coming down from God, what manner or person ought I to be in all holy conversation and Godliness? How shall I sit in the chief seat and speak therein the word of authority, unless I be first anxious to be worthy, and whole and clean and good? This then should be the first ambition of the parish priest, to be better than he seems to be, to have behind all his words a deep fountain of meaning felt and rejoiced in, to be somewhat even more than to do. "It takes a great deal of history to make a little literature," says an American writer. It takes indeed a great deal of truth and righteousness to make truth and righteousness flourish about us. Are they not all liturgical spirits sent forth to minister to the baptized? Those angels that came to keep our feet, lest at any time we should dash them against a pebble stone, have behind them this service of ministry, a deeper, more ideal, more spiritual kind of service, even the worship of the Infinite Love. And Gabriel it was who said, "I am Gabriel that stand in the presence of God, and am sent to shew thee these good tidings." Let us worship God and stand in His presence till the glory of His Countenance shall flood our souls with waves and billows of joy and then let us go forth to minister to the heirs of salvation, and show these good tidings to the weary and heavy-laden, thinking not of ourselves but of them.

FACTS AFFIRMED BY THE CREED

The Bishop of Vermont's Convention Address

[The address is lengthy, with many footnotes, and we can therefore give only selections, greatly regretting that we cannot give space to the full text.—EDITOR L. C.]

IT has been urged that a clergyman is entitled to retain his position in the Church although his views on points of doctrine may have changed since his ordination, that he "is entirely within his rights in following his scholarship wherever it may lead him, so long as the Creed is to him the historic statement of the belief of the Church, full now as always of spiritual truth and significance." What is exactly meant by this enigmatical provision I do not profess to understand. But two remarks I desire to make about the contention: (1) First, that "scholarship" is not by any means (as is sometimes assumed) necessarily or generally on the side of negation. Wider research, deeper thought, as well as growing experience, will often give a further insight into truths which had at first been held with somewhat of a barren intelligence. They should lead to clearer views, sometimes to a restatement of the truth in more appropriate language; but on what ground is it assumed that scholarship is likely to contradict faith? Have all Christian people in past ages, including the great teachers of the Church, and those who laid down their lives for the faith, been so credulous or superstitious that they accepted without investigation the doctrines for which they made such sacrifices, in the exposition of which they shewed such skill? Scholarship, let it be understood, is not a monopoly of unbelief.

Concerning our Lord's miraculous birth, the evidence is all that can be expected. To say that it is recorded only by two out of the four Evangelists is misleading. It is told, in independent fashion, by both the Evangelists who give any history of the birth and early years of our Lord. St. John's Gospel is confessedly supplementary, not as a rule going over ground which had already been covered by the earlier Evangelists, whose writings, when the fourth Gospel was written, were already well known in the Church. St. Mark's Gospel (which probably most nearly represents the earliest narrative circulated, orally or in writing, among Christians) begins with the entrance of our Lord on His public work, giving the testimony of those who were His companions during His ministry. The circumstances of the Birth would naturally not be at first discussed. When the disciples had become convinced of the more than human dignity of their Master, they would with equal naturalness make enquiry as to His entrance into the world; and the story, told by those immediately concerned, would find its place in what may be called the second edition of the Life of Jesus Christ, represented by St. Matthew and St. Luke, as the fourth Gospel may be thought of as a last edition, or supplementary volume, of Apostolic testimony.

It is clear both from the evidence of early Creeds and from the writings of the Fathers, that the doctrine in question was part of the original body of Christian teaching communicated by the Apostles to the Churches which they founded. On no other theory could we account for the agreement of all early summaries of Christian belief in declaring the birth of the Incarnate Son as of the Holy Ghost and the Virgin Mary. A single quotation may be given from Irenæus, who represents both Eastern and Western Christendom of his time (not later than A. D. 190). We believe, he says, "the birth from the Virgin, and the passion, and the resurrection from the dead, and the bodily ascension into heaven of the beloved Jesus Christ our Lord." Of this creed Irenæus says, "No otherwise have the Churches in Germany believed and delivered, nor those in Spain, nor the Celts, nor those in the East, nor in Egypt, nor in Libya, nor in Italy.

The Virgin Birth, it should be remembered, was never put forward like the Resurrection of our Lord as a ground for belief. The Resurrection was the sign He Himself had repeatedly promised as a divine sanction of His mission and teaching, a proof that He was what He claimed to be. The Virgin Birth rather follows from than leads to our belief in our Lord's divine person. To those who recognize in Him the eternal Son and Word of God manifested in human form, it is a perfectly congruous, one might almost say, a natural mode of entrance into this world. Without any sort of slur on marriage (God's own institution) we see emphasized in this exceptional mode of birth (1) the single personality of our Lord Jesus Christ, with two perfect and complete natures; (2) and likewise the entirely fresh start which mankind finds in Him, whose human nature, free from any taint of inherited disorder, is from the first fashioned and inspired by the Spirit of God in accordance with God's original design for man.

Accordingly it is noticeable that the denial of the Virgin Birth, or doubts concerning it, should go along with the denial of our Lord's true Godhead, or the treating of this as an open question and a matter of opinion. A real resurrection is denied or doubted. This was the sign which would authenticate Christ's claim. Consequently His divine nature and person is regarded as a matter comparatively unimportant. And then there is no need—no room—for a miraculous birth. The connection between one doctrine or denial and another is instructive. You will see that it is in reality no small point on which the Church insists when she requires that we should profess our belief in this and in all the articles of the Apostles' Creed.

Threats or warnings as to what may be the result of enforcing

a strict acceptance of the statements of the Creed cannot be considered as if there were danger only on one side. If "this Church" were to decide to leave as open questions such matters as the true Godhead of our Lord Jesus Christ, His actual resurrection from the dead. His birth of a Virgin Mother, hundreds of her clergy could no longer minister in her name, and thousands of lay people could no longer regard her as a representative of the Catholic Church.

CONCIO AD CLERUM.

THE *Concio ad Clerum* given by the Rt. Rev. George Franklin Seymour, D.D., LL.D., D.C.L., to the clergy of the diocese of Springfield, in Conference assembled, was, as all his addresses are, masterly and very valuable. The subject was the words of our Lord, *Ye have not chosen Me, but I have chosen you*, etc. (St. John xv. 16). Following is a brief *resumé*:

The threefold ministry of Christ is continued in that of His ministers—deacon, priest, Bishop—which is all one. He is ever with them: in the diaconate as the teaching or prophetic office, in the priesthood as the sacrificial, and the episcopate as the kingly. Therein are represented His three offices of Prophet, Priest, and King.

Ye have not chosen Me, are words full of comfort, encouragement, and rich reward. We are called, but so different from the worldly seeking of a profession. This truly is "a vocation," like that of Samuel, the prophet of Israel, whose response to the Divine Voice was—*Speak, Lord, for Thy servant heareth*.

The Voice of God speaks to us in many and diverse ways. We are often called in spite of infirmities, for His grace is sufficient; and in a seeming conflict of calls the Voice of God is unmistakable.

I have chosen you, is a great honor. There is a great contrast between the earthly calling of the world and this the heavenly calling. Not the one who has the largest parish, or even the Bishop, is accounted the most successful, but he who has given himself most unreservedly in response to the Divine Call, and is making the most of his abilities and opportunities, not for self, but so as to win men to Christ.

I have chosen you—called of Christ, moved by the Holy Ghost, to seek the sacred ministry of the Church. Worship seems to be a lost art; the pulpit is made prominent, and the Sacraments almost lost to sight. The first idea of worship is that of *giving*, giving to God, even Himself in the One Sacrifice of the Altar.

I have chosen you to represent ME; and no man truly represents Him who seeks his own through some novelty.

And ordained you—the commission, and the gifts of grace to represent Him, are all from Him. *All power is given Me*, and, *Ye shall receive power*. Go, teach, baptize, teach to observe. Go ye; teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. This is the revelation of the ever Blessed Trinity. Teaching them to observe *all* that I have commanded you—not what one thinks, but—*what I have commanded you*.

This commission is not individual, but corporate, to the Twelve the perfect number. He has built His Church upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone.

Eusebius says the apostles remained twelve years at Jerusalem, taking order for the organization of the Church. It was the Church at Jerusalem, in its corporate capacity, that sent Peter and John to Samaria—and certainly the less is sent by the greater—to administer "lay ordination," in Confirmation. St. Peter *was sent*, did not send. All honor to the Patriarchate of Rome! In the early ages her Bishops were right, loyal, faithful, in opposing the first four great heresies. But she erred as to the Monothelite heresy, and fell into great error, resulting in the claim to the primacy, even monarchy.

Being "called," then we are to "go." Called of God implies *detachment*—one cannot stay. There may be different views of detachment, but something may, *should*, be given up to mark the change from the earthly to the heavenly calling. It should not be termed a sacrifice, it is too small for that, but detachment.

That ye should go and bring forth fruit—not in great numbers, but in *character*; to win men for Christ, not self. "The cure of souls" is to find its fruit in the garner of the Lord.

In the early Church there was no support for the ministry, no "S. P. G.," or "Board of Missions," but there was the giving up of self even to martyrdom, and the result was the bringing forth much fruit.

And that your fruit should remain, herein is the reward. In the last century there were great examples of popular preachers apparently successful in bringing forth much fruit; but being dead, their fruit did not remain; and it always will be so. But he who preaches Christ and Him crucified, will bring forth much fruit which will remain, and will endure the last great shock of the universe, and so be entitled to the reward.

"Ye, brethren, know that I have tried to keep the Faith, and I trust you will bear witness to it.

"Pray for me, as I do for you, that we may bear fruit which shall remain, and so receive the reward."

Diocesan Conventions

DULUTH.

AT St. John's Church, Moorhead, the eleventh annual Convocation of the missionary district of Duluth convened on Tuesday, June 19th, at 8 P. M. Evening Prayer was said by the Rev. Dr. A. W. Ryan, assisted by the Rev. Dr. T. H. M. V. Appleby and the Rev. Messrs. R. J. Mooney and H. F. Parshall. The Right Rev. Cameron Mann, D.D., of the district of North Dakota was the preacher. Bishop Morrison was unable to be present on account of his own illness.

On Tuesday, 9:30 A. M., there was a choral celebration of the Holy Eucharist, the rector, the Rev. A. T. Young, was the celebrant, the Rev. F. M. Garland the epistoler, and the Rev. A. H. Würtele the gospeller. The Bishop was present but was physically unable to conduct the service. The commemorative portion of the Bishop's address was read by the rector. Immediately after this service, Convocation assembled in business session.

The various committees were appointed and their reports showed a healthy activity in the district.

The following were elected as delegates to the Conference of the Sixth Missionary Department: The Rev. Messrs. H. F. Parshall, T. H. M. V. Appleby, D.D., F. C. Coolbaugh, R. S. Hannah, J. R. Alten; and Messrs. F. B. Millard, G. H. Crosby, J. A. Beaty, M.D., A. Le Richeux, A. J. Sovereign.

The following alternates: The Rev. Messrs. A. T. Young, F. Durant, A. H. Würtele, R. J. Mooney, A. R. Mitchell, and Messrs. J. A. Brown, A. R. Davidson, Marshall Watson, and Dr. Catherall.

The following were appointed as trustees of the diocese: The Hon. Page M. Morris, Messrs. H. M. Peyton, F. L. Gilbert.

The examining chaplains: Rev. Messrs. A. Carswell, F. Coolbaugh, H. F. Parshall, F. M. Garland.

The Council of Advice: Rev. Messrs. F. C. Coolbaugh, R. S. Hannah, F. M. Garland, A. T. Young; Messrs. W. E. Magner, J. H. Beaty, M.D., A. R. Davidson, J. A. Brown.

The Rev. R. S. Hannah was elected Registrar.

The Convocation was very inspiring and all go forth to toil and labor for the Church of God, praying and hoping the next year will be as prosperous as the past year.

OREGON.

THE opening service of the Convention, the celebration of the Holy Communion, was held in Trinity Church, Portland, Thursday morning, June 14th, at 9:30. The celebrant was the Rev. Wm. S. Short of Astoria, assisted by Dr. A. A. Morrison and Dr. G. B. Van Waters. The Rev. Barr G. Lee of Salem was the preacher.

At the close of the service, the Convention was organized in the parish house, with the President of the Standing Committee, the Rev. Dr. G. B. Van Waters, as chairman. Twenty-five clergymen entitled to a vote were present, and sixteen parishes and missions entitled to the privilege.

At 3 o'clock the Convention took up the matter of the election of a Bishop, and the first name presented was that of the Rev. Charles Scadding of La Grange, Ill., the Rev. P. K. Hammond of Oregon City making the nominating speech.

The Rev. F. W. Clappett of San Francisco was placed before the Convention by the Rev. Dr. A. A. Morrison. The Rev. H. C. Collins, M.D., of The Dalles, placed in nomination the name of the Rev. Hudson Stuck of Alaska. These were the only nominations, and the balloting took place at 8 o'clock P. M. But one ballot was cast, as follows:

The Rev. Charles Scadding received 13 votes.

The Rev. F. W. Clappett received 11 votes.

The Rev. Hudson Stuck received 1 vote.

After the vote of the clergy, the laymen went into executive session and returned a unanimous vote confirming the election of the clergy.

Then Dr. Morrison moved that the election be made unanimous by the clergy and was carried by a rising vote, and the whole Convention sang the *Gloria in Excelsis*.

Saturday morning the chairman of the Convention read the following telegram:

"Warm thanks for kind telegram. Will reply at earliest moment to letter of committee. I ask your prayers.

"CHARLES SCADDING."

A MEMORIAL SERVICE TO BISHOP MORRIS.

Sunday evening, June 17th, all of the parishes and missions in the city of Portland were invited to take part in a memorial service to the memory of the late Bishop Benjamin Wistar Morris, D.D., in Trinity Church. Twenty clergy were in the chancel and 1,000 people in the congregation. Eulogies were made by the Rev. D. E. Loveridge of Eugene and the Rev. William Seymour Short, of Astoria.

"IN MEMORIAM.

"THE RT. REV. B. WISTAR MORRIS, D.D.

"The clergy and lay delegates assembled at the 18th annual Convention of the diocese of Oregon, hereby express their profound sense of the loss sustained by the diocese in the death of their late esteemed, venerable Bishop, the Rt. Rev. B. Wistar Morris, D.D. Bishop Morris' memory will remain green for many a year to come.

His name is a household word among the pioneer families of the state, in whose homes he oftentimes found rest and refreshment while engaged in apostolic missionary tours over his vast field. Bishop Morris was peculiarly fitted for the work of a pioneer Bishop who must be in journeyings often and labors most abundant, beside caring for those things which are without and which came upon him daily, the care of all the churches in his jurisdiction.

"This was true of Bishop Morris, and no fulsome eulogies are necessary to add lustre to his name. Neither would they be acceptable to him who when living, heeded not the praise of men, but in sturdy independence, stood or fell to his Master alone.

"From day to day, from year to year, throughout his long episcopate, he strove to do his duty as it came to him. He sowed, watered, or planted as occasion served, seeking only to be found faithful, knowing that in due season he would reap if he fainted not. It was in this spirit he continued his labors when weighed down with years and the infirmities of age, and with truth it can be said of him:

"Life's race well run,

Life's work well done,

Now cometh rest."

"We commend him to a faithful Creator and most merciful Saviour.

"The Lord bless him and keep him. The Lord make His Face to shine upon him and to be gracious unto him. The Lord lift up His Countenance upon him and give him peace forevermore. And we further pray the God of all comfort to console and uphold his widow and family in this their hour of bereavement.

"REV. J. E. H. SIMPSON,

"REV. UPTON H. GIBBS,

"Committee."

SALT LAKE.

THE annual Convocation of Salt Lake missionary district proved most successful in point of attendance and interest displayed.

Beginning with a celebration of the Holy Communion and sermon by the Rev. Hiram Bullis, in the Cathedral, on Wednesday, June 13th. The proceedings extended over three days. Roll call showed that the various parts of the district were well represented by clergy from Utah, eastern Nevada, southern Wyoming, and western Colorado. With the Bishop presiding and the Rev. Geo. C. Hunting as secretary, the meeting was organized for business and various committees appointed. The most important of these is the Bishop's Council of Advice, consisting of the Very Rev. Benjamin Brewster, Dean, Rev. C. E. Perkins, Hon. Morris L. Ritchie, Judge of the District Court, and Prof. Geo. M. Marshall of the University of Utah. The examining chaplains are Rev. Messrs. G. C. Hunting, C. E. Perkins, C. MacLean, H. Bullis, P. M. Wood, and W. M. Fleetwood. A telegram was sent to U. S. Senator Sutherland, expressing appreciation of his efforts in securing to the corporation of the Church in Utah twelve acres of land on which the school and chapel were built for work among the Indians several years ago, but which were included in the other lands on the Uintah reservation recently thrown open to settlement.

Fraternal greetings were also telegraphed to the Convocation which opened in Asheville, N. C., on the same day.

The afternoon session was devoted to the reading of papers and discussions on the following subjects: "The duty of Church people in towns where there is no Episcopal Church," "Ought the Episcopal Church to be Established in Towns where there are already many other Religious Bodies?" and "How to Secure Pledges for the Support of the Missionary and Make Collection."

On the morning of the second day the celebration of the Holy Communion was with special intention for the Woman's Auxiliary, and the local members were present and communicated in a body. The principal business consisted of the reading of reports and election of delegates to the next annual conference of the Seventh Missionary Department. In the afternoon, papers were read and discussed on "The Value of Church Services at Rarer Times than once a Sunday," "How Careful Should Confirmation Instruction be in Western Towns?" and "Church Music." In the evening a reception was given at the Bishop's house, in honor of Dean and Mrs. Brewster and the clerical and lay members of Convocation.

Friday morning the session was opened at St. Paul's Church (Rev. C. E. Perkins, rector). Delegates were elected to the General Convention to be held in Richmond in 1907, as follows: Clerical, Rev. C. E. Perkins, and Rev. H. Bullis, alternate; lay, Judge M. L. Ritchie, and Prof. G. M. Marshall, alternate. Interesting papers were read on the work of the Woman's Auxiliary, and the Girls' Friendly Society, and addresses were made by several of the clergy. In the evening the proceedings were of a missionary character, dealing with missionary work in Nevada and western Colorado, and work among the Indians. The Rev. Mr. Perkins gave an instructive talk on the last missionary conference of the Seventh Department.

Saturday was set apart for sight-seeing, including a trip to the lake. The same afternoon the grave of Bishop Leonard was visited by the clergy, and strewn with flowers. At all services on Sunday the sermons were preached by visiting clergymen.

VERMONT.

THE 116th annual Convention of the diocese of Vermont was held at the Church of the Good Shepherd, Barre, on Thursday, June 21st. This is the first instance in the history of the diocese when the Convention met in a mission. Barre, a flourishing town, boomed by the granite industry, has only recently had Church ministrations held. In 1892 Church services were begun here by the diocesan missionary and were for a time held in a third-story hall. In 1895 the corner-stone of the present church was laid. There are now 150 communicants, the priest in charge since February, 1905, being the Rev. C. E. Freeman.

Evensong was said on Wednesday, the eve of Convention, by the priest-in-charge. An earnest, inspiring sermon was preached by the Rev. W. S. Emery of Tilton, N. H., on the duty of the Christian worker, both lay and clerical to hear the call to work emphasized in two words of the divine Lord—"Come" and "Go." The preacher earnestly appealed to the clergy to study carefully the social conditions of our rural districts, and to enter into endeavors to raise in every way the moral and spiritual state of our country communities.

On Thursday morning, Matins were said at 6:15 A. M., followed by a celebration of Holy Communion. At 8:30 A. M., the Convention met for organization. Immediately after organization the Holy Communion was celebrated by Bishop Hall, the Rev. W. F. Weeks, president of the Standing Committee, as gospeller, the Rev. C. E. Freeman as epistoler and server. The singing of the vested choir at this service, as well as at Evensong on this and the previous evening, must be especially commended as praiseworthy in a mission church.

The Rev. M. L. Woodsey was elected Secretary of the Convention and the Rev. C. B. Carpenter as assistant.

The Bishop reported the clerical staff of the diocese to consist of forty priests and one deacon, of whom five are on the retired list and three are without definite cures. There are more vacancies in the diocese than ever before in the present episcopate, no less than eight clergy being required for various parishes and missions.

The endowment fund of Bishop Hopkins Hall, the diocesan school, now stands at \$82,812.00. Seventeen thousand dollars are still required to make up the required sum, without the income of which the school cannot be re-opened.

The following were elected members of the Standing Committee: Rev. Messrs. G. Y. Bliss, S. H. Watkins, and W. F. Weeks; Messrs. F. Smith, C. E. Parker, and E. J. Ormsbee. The amount of principal of the various pension funds stands at \$40,000 and four clergymen are now in receipt of annual pensions. The Convention recommended that the amount of \$950 raised by the diocese twenty years ago for the Missionary Enrollment Fund, which had never been paid, owing to conditions governing the raising of fund not being complied with, and which by accruing interest now amounted to \$2,033.00, be paid over to the trustees of the diocese for investment, the yearly interest to be paid towards general missions.

The report of the missionary committee was encouraging. The apportionments for diocesan missions had nearly all been paid in full. It was expected that by September 1st the diocesan apportionment of \$21,000 would be full paid, \$1,682.15 being subscribed up to date of Convention. The only discouraging feature of the work was the inability to do all the work or fill all the missions owing to the want of clergy. Many new fields of work present themselves. The duty to the unchurched and non-church-going people of our rural sections was impressed upon the Convention.

The following were elected as members of the Missionary Committee for the coming year: Rev. Messrs. D. L. Sanford, P. Schuyler, and W. T. Forsythe; Messrs. C. E. Parker, S. W. Hindes, and J. N. Woodfin. J. N. Woodfin was elected Treasurer of the diocese.

At the evening session, the Rev. H. R. Hulse presented the cause of the Men's Thank Offering for missions, which elicited an animated discussion. Addresses on Church work in the diocese were made by the Rev. E. P. Lee and the Rev. D. L. Sanford.

The Bishop appointed as members of the Sunday School Commission, the Rev. Messrs. S. H. Watkins, P. Schuyler, J. A. Thompson; Messrs. F. G. Howland, Thomas Dewey, and Stetson.

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

At the meeting of the executive committee of the diocesan Woman's Auxiliary it was voted that the annual meeting should be held at Bellows Falls, on Tuesday and Wednesday, October 2nd and 3rd, 1906.

LET OUR temper be under the rule of the love of Jesus: He can not alone curb it.—*He can* make us gentle and patient. Let the vow, that not an unkind word of others shall ever be heard from our lips, be laid trustingly at His feet. Let the gentleness that refuses to take offence, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By His grace, the most common-place life can be transfigured with the brightness of a heavenly beauty, as the infinite love of the divine nature shines out through our frail humanity.—*Andrew Murray.*

RACINE COLLEGE GRAMMAR SCHOOL

Fifty-Fourth Annual Commencement of "Racine"

AN eventful year in the history of the institution has closed, with events of much interest to its friends, far and near. Those who are familiar with the obstacles and discouragements with which "Racine" had to contend, after it lost Dr. De Koven, may well rejoice for the prestige that is now its possession, through the heroic and brilliant service of the present warden, the Rev. Dr. Henry D. Robinson. The latter well deserves the association of his name with the former head and the time has come to link together De Koven and Robinson. When it is recalled that a small remnant of thirteen boys was the "school" when Dr. Robinson assumed his responsibility and burden, in 1900, and that 158 is the goodly number enrolled this year, the warden and the Church may thankfully rejoice.

On Sunday, June 17th, at the mid-day celebration of the Holy Communion in St. John's collegiate chapel, the "baccalaureate" was delivered by the Rt. Rev. Dr. Webb, Bishop Coadjutor of Milwaukee, from the text: "Endure hardness, as a good soldier of Jesus Christ." The speaker, skilfully adapting himself to his youthful auditors, dwelt upon various "notes" of a good soldier—courage, loyalty, comradeship, etc.—and applied these to the soldier of Christ. The Bishop received the interested attention of the boys.

The choir very commendably rendered the service (Cruikshank, in E flat); and the anthem was "I am Alpha" (Stainer). The *Agnus Dei* was sung with rare expression and beauty by Mr. Thomas Stubbs, director of the choir.

After the service, the recessional hymn ("O Paradise") was repeated by choir and congregation, all marching outside, around the chapel. In the exterior wall of the chapel a beautiful class-stone was placed by "1906," the members of the class grouped around it, while Bishop Webb conducted brief devotions.

The usual afternoon service was heartily rendered by the school, uniting with choir. The service was Tours in F. and the anthem, "Saviour, when night involves the skies" (Shelley).

At the conclusion of the usual 5:30 evensong, the school and the congregation of visitors proceeded to the tomb of Dr. De Koven, just outside the East end of the chapel, the recessional ("O Paradise!") being sung. At the tomb, collects from the Burial Office were said by the Warden, Dr. Robinson. The brief service of commemoration was in observance of an annual custom, on Commencement Sunday.

At the nearby tomb of Dr. Parke, first head of "Racine," devotions were also offered.

On Tuesday afternoon, June 19th, the annual trustee meeting was held, Bishop Edsall of Minnesota presiding, the attendance being large. The warden's report showed gratifying progress during the year and the largest number of students ever enrolled. The college revenue greatly exceeded that of any year since De Koven's days. Measures were adopted towards the attainment of greater efficiency, and some special financial safeguards were provided. Bishop Webb was elected a trustee.

On the evening of June 19th a reunion occurred of widely-scattered "old boys" of 1870 and 1871, and a banquet was "discussed." Several of those attending made special efforts to meet old-time classmates, Mr. Sorenson coming from Omaha, Mr. Hudson from Texas, and Mr. Slemmons all the way from Los Angeles, Cal., whither he returned the next day. Responding to the summons for the foregathering, were the following: Hon. William R. Merriam, Washington, D. C. (ex-Gov. of Minnesota); John Slemmons, Los Angeles, Cal.; Alfred Sorenson, Omaha, Neb.; Wm. Lee, Chicago; Samuel Hudson, Fort Worth, Texas; Rev. Luther Pardee, Glencoe, Ill.; and Rev. John Coleman, New York City. The next day arrived Edward Wheeler of Elkhorn, Wis. These all were members of the class of 1870. Attending the banquet, also, were these members of 1871: Judge John B. Winslow, Madison, Wis., of the Wisconsin Supreme Court; Frank O. Osborne, St. Paul, Minn.; and Rev. Thos. W. McLean, LL.D., Joliet, Ill.

The comrades of school days (De Koven's boys) will not soon forget the "assembling (of themselves) together." The professors (all except one, now departed this life) were brought to memory by multitudes of reminiscences, related by the members of 1870 and '71; fellow-students, also passed beyond (Champlin, Rowley, Selby, Ford, and Dan Wheeler), were remembered. For hours, memories of happenings—serious and light—were recalled, and many a prank also came up again. The "doctor" (De Koven) was in all hearts and his name on all tongues.

On the following day, the "reunionists" kept closely together and continued the threshing out of old times.

On Tuesday evening, the school concert was given, with much *eclat*. Songs, part songs, piano and violin solos were comprised in the twelve numbers.

On Wednesday, at 11 A. M., a dress parade took place on the campus, when the visitors were enthusiastic over the "smart" appearance of the boys and their evolutions. In fact, it was a subject of comment of visitors that a superior set of boys has been in attendance this year.

One of the most enjoyable and notable of the events of commencement time was the presentation of prizes for athletic successes. The warden was accompanied by Bishops Edsall and Webb; and

on the platform also were trustees, alumni, and clergy, and the members of '70 and '71, the latter grouped together. Religious teaching and physical exercise have always been emphasized (the physical not unduly accentuated) at Racine. The Bishop of Minnesota, in a peculiarly happy speech, interested the boys and visitors in a marked degree. It was a model speech for the occasion. Bishop Edsall, an old Racine boy, paid a feeling tribute to the warden who, he said, "is giving his life for Racine"; and expressed appreciation of the coöperation of the trustees, some of whom have given also generously of their means.

The "Badger Cup," for football, was presented in an able speech by Hon. William R. Merriam, ex-Gov. of Minnesota, of the class of 1870. With eloquence and emotion he dwelt upon Dr. De Koven; and, addressing Dr. Robinson—likewise turning towards the members of '70 and '71, on the platform—Mr. Merriam expressed the high appreciation of those attending the reunion (above alluded to) for the services of the present warden, in his fine administration. This fitting address, in its reminiscences and general spirit, of one much esteemed in his student days, was a leading feature of commencement week.

The "Clarkson Cup," for both cricket and baseball, was presented by the Rev. Thomas W. McLean, LL.D., of Joliet, Ill., of the class of 1871, in a felicitous speech. The speaker replied to the friendly thrusts of his one-time "Badger" opponent, Mr. Merriam. Charles H. Poole of Evanston, Ill., and E. G. Neise of Chicago were, respectively, the "Clarkson" and "Badger" captains.

In the Wisconsin "Inter-Scholastic Athletic Association" high honors have come to Racine. Ribbons awarded were presented by Dr. Robinson to Harvey of Chicago; E. Paris of Sandy Hill, N. Y., and Eames of Chicago. The latter received two.

The initial "R" (for "Racine") was won in the complete track team by twelve pupils; in the basket ball team, five won; in the baseball team, nine received the "R."

In the "Inter-Scholastic Athletic Association," Racine College Grammar School is practically primus, the school having won all games played. Two games were cancelled. Two winners in the hurdle race were announced, who received medals. Trophies were presented for winners in numerous "dashes" and in the high jump.

A collation having been served in the refectory, and the exciting athletic awards having been given, the term was closed by the commencement, which took place in St. John's collegiate chapel at 2:30 P. M. Prizes were bestowed upon the heads and seconds of the forms. Jerome Seckel of Chicago received the choir medal. The military medal was given to Garratt W. Smith of Omaha and Frank H. Eustis of Chicago. The Herbert E. Schoen science medal was awarded to Sanger Steel of Chicago. Reginald Heber Weller (son of Bishop Weller) received the Bishop Francis Latin medal. The Grammar School medal was conferred upon Joseph C. Gilman of Racine.

The commencement address was given by Bishop Edsall. It fitted in remarkably with his address at the presentation of the athletic awards—each speech singularly appropriate and timely. Most feelingly he referred to Dr. De Koven and the able faculty with which he surrounded himself—men who, for love of the Church and Dr. De Koven, had unselfishly served "Racine," rather than obtain large emolument elsewhere. Thirty years ago, the Bishop said, he had been taught in this school. Since he had left it had been a strength to him to remember one of the beautiful college prayers used by Dr. De Koven, in the chapel service. Bishop Edsall quoted the passage in that prayer: "Succor and shelter all those who have gone out from us, whether they labor in the world, or wait at Thine altar." "Unselfish Service" was the theme of this most admirable address.

To the members of the graduating class (numbering ten), as they knelt before the altar, the warden, robed in Dr. De Koven's gown, delivered diplomas, the recipients being: Eugene H. Bathrick, Chicago; Alvan N. Fisher, Chicago; Howard T. Foulkes, Milwaukee; Frederick Gettelman, Milwaukee; Alex. F. Gilman, Racine; Edward S. Kastler, Racine; Edwin G. Neise, Chicago; Roy H. O'Neil, Milwaukee; Charles H. Pooke, Evanston, Ill.; and William F. Williams, Omaha. The commencement service was concluded and the term was ended by Bishop Webb of Milwaukee, who offered at the altar the two prayers so often used there by Dr. De Koven for his beloved pupils: "We beseech Thee, O Lord, pour Thy grace into our hearts"; and, "Visit, we beseech Thee, O Lord, this college and drive far from it all snares of the enemy."

On the evening of the same day (June 20th) the reception of the warden and Mrs. Robinson was held. The wife of the warden has been an active promoter of the welfare and home-life of the boys at the school. Clever and attractive in her personality, she has been actively interested in the school's efficiency; and in wifely, womanly and winsome ways she has supported her husband in his arduous labors.

Racine College Grammar School has always received recognition of its three aims: Religious training, scholarship, and physical training. In the chapel services a high standard of music has always been maintained. The present warden, himself musical, values highly the skilful and consecrated services of the choir director, Mr. Thomas Stubbs. A serious handicap in the need of a new organ for the chapel has been for some time endured, as *patiently* as possible, by warden and choir director. About \$1,100 being in hand for a new organ, it is earnestly hoped it will ere long be secured.

It will be within the mark to say that trustees, the two attending Bishops, visitors, pupils, the warden, the "old boys" (especially the "reunionists" of '70 and '71) will long remember the commencement days of '06.

The personality and leadership of Dr. Robinson are telling, more and more, at "Racine." Mingling for some days among very many of the boys, of all ages, one found their esteem for the Warden apparent and expressed. Said one lad of 17: "Dr. Robinson is the *finest* friend I have here. If I should be in any trouble, I should go to him first."
C.

THE BISHOP OF CALGARY'S ADDRESS TO HIS SYNOD

Interesting Excerpts

WE meet in a year of extraordinary growth and development. Immigration from the United States, from Eastern Canada, from the British Isles, and from other countries is rolling in upon us like a flood. Growth can be seen everywhere. Along our railways, whose mileage is being rapidly added to every year, towns spring up like mushrooms, and in an incredibly short time the more important of them become cities, where most, if not all, the advantages of modern civilization can be found; and our stretches of unoccupied land are being rapidly settled. This year our population has been increased by many thousands, and the days of a sparsely scattered population, so far as we in Alberta are concerned, are for the most part no more.

SUPPLY AND EDUCATION OF CANDIDATES FOR HOLY ORDERS.

Without doubt, our greatest need is a constant supply of really suitable men, for the work of the ministry. As I have said, in an article published in the January number of the *New Era*: "We do not want old or even middle-aged clergymen, nor yet laymen who are seeking Holy Orders, and think that the standard in the West is lower than in the East, we want the very best type of young men, trained in our own universities and colleges, young men fully equipped, mentally, physically, and spiritually, for their work, in touch with the people to whom they will minister, and prepared to begin, continue, and end their ministry in the West unless special circumstances arise and they are unmistakably called to another sphere of labor elsewhere." We have been glad to welcome clergymen who are likely to prove able and successful workers wherever they come from; but the number of those who come to us in this way has always been inadequate, and most of them go back again. The time has come to seek suitable young men in our parishes and missions, as well as from all over Canada, and to get them specially trained for their work in Canadian institutions. There is, just now, a very urgent call for more ordained workers for the West than have ever before been needed; and the call grows more urgent day by day. When a new empire is being built up here, shall the Church call in vain for the right sort of men to preach the Gospel, "to spread light; to strengthen and build up goodness; and to carry on the never-ending war against wrong and evil and degeneracy"? We cannot offer ease and comfort, the call is for a maximum of energy, zeal, and whole-hearted devotion. The remuneration, from an earthly point of view, is for a time at least a mere subsistence; but the work is fascinating, and the results, for the man who engages in it, as well as for those for whom he is to labor, most glorious and imperishable. If we believe that the kingdoms of this world are to become the kingdoms of our Lord, and of His Christ, we do not suppose for a moment that our divine Master looks with indifference upon the fields that are white already for the harvest, or that He will fail to hear us when we pray, in obedience to His own command, that "the Lord of the Harvest will send more laborers into His Harvest."

RELIGIOUS EDUCATION.

It is with great satisfaction that I can speak of a very considerable increase in the number of our Sunday Schools, as well as of the greatly increased attendance at them. This is to be expected in view of the growth of population in our cities, towns, and villages throughout the diocese. There is, however, a large number of Church children scattered over immense rural districts, for whose religious instruction nothing that we know of is being done. My brethren, it is our solemn and inalienable duty to care for the souls of the children of the Church who when baptized are as much members of the Church as their parents. It is our duty to surround them with such a religious atmosphere as we can create and maintain, and to instill into their youthful minds those principles which, with God's blessing, will mould their character, and fully fit them for their life here and hereafter.

We know the duties which the Church lays upon godparents, yet how few are likely to make any real effort to perform them, without systematic help and backing from the Church herself!

To me, this is one of the plainest and most important duties of the hour. I believe that every member of this Synod is desirous that by all the means in our power Christ's sheep that are dispersed abroad and in some cases widely scattered, in this diocese, should be sought after and cared for. And shall we feel less concern for the lambs of the fold, His little ones whom, when He was on earth, He took in His arms, put His hands upon them and blessed them?

ANNUAL MEETING OF C. B. S.

WHAT was without doubt the largest and most successful annual meeting of the American branch of the Confraternity of the Blessed Sacrament, was held on Tuesday, June 19th, being within the octave of Corpus Christi, at the Church of the Holy Innocents, Hoboken, N. J.

The Solemn High Mass was sung by the Rev. Fr. E. P. Hooper, curate of the parish, with the Rev. Fr. C. P. A. Burnett, deacon, and the Rev. Fr. A. M. Judd, sub-deacon. Bishop Weller, Coadjutor of Fond du Lac, vested in cope and mitre, pontificated, his chaplains being the Rev. F. M. Clendenin, D.D., and the Rev. Fr. John Miller. The Rev. Fr. H. W. Blackman was master of ceremonies, and the Rev. Fr. A. Elmendorf, thurifer. The cantors were the Rev. Frs. S. M. Dorwart, Robert Mackeller, and W. M. Mitcham. The organist of the parish was assisted by the Rev. Fr. S. H. Dennison.

The solemn procession, in which some fifty priests-associate assisted, was formed, and proceeding from the chancel, circumambu-

with choice flowers and many lights, which with the gorgeous vestments, fragrant incense, and sweet singing helped most inspiringly to deepen the inner worship of the soul.

After the Mass, Bishop Weller, in the absence of the Superior General, presided at the Council meeting. Routine business was disposed of and several important matters passed upon for the consideration of the Conference later in the day. A vacancy in the membership of the Council was filled by the election of the Rev. Fr. C. P. A. Burnett. The Rev. Fr. H. H. Bogert offered a resolution which was carried, to the effect that this Council recognize with gratitude the monumental and scholarly work of the authors of the *Ceremonies of the Mass*, the Rev. Wm. McGarvey, D.D., and the Rev. C. P. A. Burnett: and recommend its use at all C. B. S. conference services.

At the conclusion of the Mass and Council meeting, the clerical and lay associates repaired to "The Castle"—the beautiful residence of Col. E. A. Stevens, where they were delightfully entertained at luncheon.



CLERGY ATTENDING C. B. S. MEETING.

TAKEN AT THE RESIDENCE OF COL. E. A. STEVENS, CASTLE POINT, HOBOKEN, N. J.

Col. Stevens is seen near centre of the group. On Bishop Weller's right are the Rev. H. Parrish, Rev. G. E. Magill, Rev. G. Lincoln. On his left are Rev. H. R. Sargent, Rev. J. S. Miller, Rev. E. B. Taylor.

lated the church. The parish choir and cantors sang the ancient processional "*Salve, Festa Dies!*"—"Hail, Festal Day!" In every age divine wherein God hallows to Himself a shrine." Upon returning to the altar, the function proceeded, the choir rendering beautifully Adlam's mass in E flat, the cantors singing the Introit, Gradual, *Communio, O, Salutaris*, and *Tantum Ergo*, all to the ancient plain-song melodies.

The sermon was preached by the Rev. Fr. Parrish, O.S.B., and was a most accurate utterance historically speaking, and an exceedingly strong appeal for the dissemination of the Catholic truth of our Blessed Lord present in the Most Adorable Sacrament of the Altar and the expansion of the work for which the C. B. S. stands. His text was "By the waters of Babylon we sat down and wept when we remembered thee, O Sion" (Psalm cxxxvii. 1).

There were no communions made at this service, ample opportunity having been provided at the many Low Masses said at the different altars at earlier hours.

A very large congregation was present: all the seats being early filled and many worshippers forced to stand throughout.

The altar of this most beautiful church was tastefully decorated

After the luncheon, Bishop Weller presided at the annual conference. The nominations for officers made at the Council meeting were ratified at the conference, as follows:

Superior General, Rt. Rev. C. C. Grafton, D.D., Bishop of Fond du Lac; Secretary General, Rev. Fr. E. B. Taylor, Bayonne, N. J.; Treasurer General, Mr. Dayton, Chicago, Ill.

The Secretary General appointed the Rev. Fr. Mitcham to read the charge of the Superior General.

BISHOP GRAFTON'S CHARGE.

"Reverend and dear Fathers of the Confraternity of the Blessed Sacrament.

"The blessing of our Lord Jesus Christ be with you in your deliberations, and may the Holy Spirit enfold you in His love and peace.

"There is much cause for joy in the late condemnation of error by the authority of our Church, and much encouragement to be found in the steady and quiet growth of our Confraternity. The report which your Secretary General will lay before you will give you the details of its growth. But the spiritual results which have flowed

from our joint intercessions, lie beyond the enumeration of our earthly statistics."

After speaking of the great increase in the number of the daily offerings of the Blessed Sacrament, he said:

"We believe that the marvellous transformation which has taken place in the Anglican Communion, may be attributed to that living faith within her by which mountains of obstacles are removed; and



REV. G. E. MAGILL,
RECTOR OF THE CHURCH OF THE HOLY INNOCENTS,
HOBOKEN, N. J.

by the revived Offering of the Holy Eucharist as the Church's chief act of worship.

"While our hearts should therefore be full of encouragement and of gratitude to God, we must yet the more vividly realize the work yet to be done, and our position towards it. Our position as American Churchmen is a unique one. We form a portion of the great Anglican Communion which consists of a federation of autocephalous Churches, and whose Episcopate numbers two hundred and fifty, or more, Bishops. They meet at Lambeth for conference, every ten years, to take counsel and common action together. While the American Church has but an eighth of the whole number of clergy, she is represented at Lambeth by one-third of the whole number of Bishops. This gives her a very prominent position and influence. And as the American Episcopate is an elective one, it throws upon the American Catholic clergy a responsibility commensurate with their special opportunity and power."

"There is another matter which doubtless has at some time been before all your minds. It is the duty of instructing the laity more fully, in the Catholic Faith, and building up their spiritual life. We have, it has been said, in many places, an instructed clergy, but an uninstructed and undeveloped laity. There are many causes for this. All clergy have not the same gifts in the art of instruction, but in whatever way any fault lies at our own door, there seek to amend it. We must lead our people to love Jesus and surrender themselves to Him, in order that they may understand Him. We cannot get unbelievers to receive the Faith on the authority of the Church, until converted by the Holy Ghost and made members of the Mystical Body of Christ, they realize what the Church is.

"We must appeal more to the hearts and the spiritual needs of men, and strive to awaken a desire for the good things Christ brings. We must pray at the Blessed Sacrament that God would give us a zeal for souls. There are many, we learn from devout writers, who labor zealously for the building up of their parishes, but whose motives are secondary ones. Our hearts must be warmed through, with divine love, seeking to draw others into union with it. And how can we better do this, than by setting forth the love of Christ, manifest in the Eucharist? In it He extends His hidden, public, crucified, risen, and ascended life to us. It is in this connection that I want to commend to your consideration, the advisability of establishing on Saturday mornings or at other times, a Children's Mass—the

very best way, I believe, of gathering the little ones and making them realize the Saviour's love.

"There is a further duty I would most lovingly urge upon your attention. It is the duty of presenting candidates for the holy ministry. It is a serious question that every clergyman should ask himself—whom have I raised up to take my place at God's Altar? Vocations for the ministry must be prayed for, sought out, cultivated, encouraged, and the way opened for them. While a certain class of worldly and intellectual persons may be turned away from the ministry, which offers much of hardness and self-denial, there are hundreds of brainy, intellectual men, full of a heroic and devotional spirit, who are ready to consecrate their lives to Christ."

"The last thought we would bring before you, is the needed development of the Religious Life. The Religious Life is a special fruit of the Blessed Sacrament. Where the Blessed Sacrament is not, as in Protestant bodies, there the full Religious life does not exist. As especially devoted to our Lord's most gracious Presence, it is our duty to forward and cultivate the fruits of it. We should acquaint ourselves with its principles, preach about it, encourage Vocations. We sincerely believe that the preservation of the Catholic Faith in the Anglican Communion, has been due largely to its revival. In our own American Church there are three Religious Orders for priests, which should commend themselves to our sympathy and coöperation. At last an effort has been made to revive under the Benedictine Rule, an order for laymen. In England it has received canonical recognition and re-establishment by the Archbishop of Canterbury himself, and acting under the authorization of the present Archbishop of York, I installed the present Abbot of the Painthorpe Benedictine Monastery. The Rev. Fr. Parrish, a member of our Confraternity and well known to most of you, has begun, under my sanction, a tentative effort at Fond du Lac.

"The Benedictine Order has lasted some thirteen hundred years and has the seal, in its stability, of God's sanction upon it. Founded before the rise of modern Papacy, it is free from any distinctively Roman features. Its spirit of piety has been illustrated by great saints and great spiritual writers. It possesses, as you know, the old theology of the spiritual life. It is democratic in its form of government, and in its practical character suited to our own age. There must be some hundreds of young men in our Church, not suited to the priesthood, who might do in such an order great things for Christ.

"Then, too, there are religious societies of women. If there were only a few hundred more consecrated religious women, the mark of Catholicity would be indelibly engraved upon our American Church. The religious life teaches far more effectively than any books or sermons can do, of our continuity with the past, and of Christ's presence with us. While all are deserving of your aid, we will



INTERIOR, CHURCH OF THE HOLY INNOCENTS,
HOBOKEN, N. J.

specially ask your prayers for our Community of the Holy Nativity, which has a special devotion to the Blessed Sacrament, and was founded to help parish priests in the propagation of the Catholic Faith.

"Finally, dear brethren, take heart of grace. Be of good courage. Be united in the Lord. Renew your own dedication at the Holy

Altar. Go forward in the strength of a triumphant Faith. Press on the Kingdom. And may He who has led us these many years, be with us and prosper the work of His hands upon us, and uniting us in the Sacrament of His love, here, unite us in the joy of His unveiled Glory hereafter.

With all Blessing,
 "Your Superior General and Father in Christ,
 "C. C. FOND DU LAC."

The Secretary General and Treasurer General read their reports, which showed the Confraternity to be growing most satisfactorily and the treasury to be in gratifying condition.

After the adjournment of the Conference, the associates were most enjoyably entertained by Col. and Mrs. Stevens.

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'S PRAYER AND SENNACHERIB'S INVASION.

FOR THE FOURTH SUNDAY AFTER TRINITY.

Catechism: VI., Summary. Text: Psalm xxxiv. 15, 16.
 Scripture: Isaiah xxxvii. 9-23, 36-38.

AFTER the first invasion of the Assyrians, Hezekiah had the remarkable experience described in Isaiah xxxviii. and II. Kings xx. It has been pointed out that while the divine will as to the length of Hezekiah's life was changed because of his earnest prayer, yet the outcome bore witness to the fact that God's will and first purpose would after all have been the best for the country. Those added fifteen years saw the birth of his son Manasseh, whose sins were enough to have broken the heart of any father, and Manasseh's son Ammon was also a very wicked king. Hezekiah on his death-bed prayed for lengthened life that he might continue to hold the kingdom true to God. He was able to do so during the years that were given him, but when his death did come, the son born during those borrowed years hurried the kingdom back to apostasy. We cannot know how often God denies some cherished wish, in which we can see nothing but good, in order to save us from a far greater evil.

But the answer to his prayer for lengthened life taught Hezekiah the power of prayer, and to-day's lesson shows how he used it to good purpose. We have already seen that when the first Assyrian invasion came upon him, he trusted more in the power of an alliance with Egypt than in the power of Jehovah. The result was submission and the heavy tribute. But the course of events inspired Hezekiah to throw off the yoke he had brought upon the land. Ten years had passed since the former invasion. Babylon under Merodach-Beladan had succeeded in throwing off Assyrian control. Hezekiah had won victories over the Philistines and had made improvements in the water-supply of Jerusalem, looking to the withstanding of a siege (II. Kings xviii. 8; xx. 20). Egypt offered to back up the rebellion (Isaiah xxxi. 1). The time seemed favorable and Hezekiah refused to send the accustomed tribute. Sennacherib's answer was a vast army which came down upon the country. He took 46 of the "mighty cities" of Judah according to his inscriptions, which would indicate that the country outside of Jerusalem was pretty well overrun. The armies of Egypt came out against them but met defeat at Eltekeh. With such a record of continuous success it is not to be wondered at that Sennacherib should boast or that Hezekiah should be afraid.

But there are three facts that here enter into the problem and help determine the result. First, Assyria, without knowing it, was God's instrument and was but carrying out His purposes in coming thus against Judah. This will be so clear from a perusal of Isaiah x. 5, 6, 7, 15 as to need no further comment. Second, Sennacherib included the God of his Israel in his insolent defiance (vv. 10, 12, 17-20). And thirdly, Hezekiah trusted in God for help.

In 1830 there was discovered at Nineveh a cylinder with inscriptions which give Sennacherib's own version of this expedition. He naturally enlarges upon his successes, but it is significant that he does not claim to have taken Jerusalem. He says instead that he had Hezekiah shut up in his city "like a bird in a cage." He does not explain why he did not take the bird. It is a singular coincidence that Isaiah in bringing to

Judah the promises of God's help at this time, should make the promise that He would deliver them "as birds flying" (xxxix. 5). Our lesson fills up the significant gap in Sennacherib's record and explains how the bird escaped out of the cage.

In teaching the lesson, try to bring out the apparent hopelessness of any deliverance judging from a human viewpoint alone. The boast of Sennacherib was well justified. There was no place where Hezekiah could turn for aid except to God, and in turning to Him he could have no glimpse of the means that even God could take to answer his prayer. It was like praying for rain in the midst of a drought when it seems that it cannot rain and when the wind is not in the east and there is no cloud in the sky. Not only was his condition desperate, but the Assyrian officers, who came at the head of the army, while Sennacherib stayed at Lachish, tried to inspire Hezekiah's soldiers with dismay and distrust (Isaiah xxxvi. 11-22). That the people obeyed the king and did not answer, and were content to abide by the decision of the king, had a part, doubtless, in determining the result, for it shows a certain amount of faith on their part.

The king finally did the only thing that could be done. He took the whole matter and laid it before the Lord God. He went into the Temple and made his prayer there. No answer came to him there. Usually God makes use of ordinary means and messengers to carry His answer to men's prayers. It does not make it any the less His work and His answer to the prayer that He uses, for example, the special knowledge and skill of the surgeon to answer the prayer for healing. So here the prophet Isaiah brings God's answer. The outcome itself would have been a sufficient answer and it would have been just as truly God's answer had it not been thus foretold. But in condescension to human weakness and to inspire further faith, God sent to Hezekiah and through him to Sennacherib, the wonderful answer recorded in verses 21-35. And the outcome justified the promise in every particular. The angelic visitation upon the camp of the Assyrians probably took the form of a plague which destroyed so many of them. The survivors were filled with terror and hastened to get away from the country whose God had thus come to the assistance of His people.

There is an echo of the calamity even in secular history. Josephus quotes from Berosus to the effect that a pestilence destroyed a large part of the army.

The final fate of Sennacherib is described in verse 38. But it did not follow as immediately as we would suppose from its close connection with the preceding narrative. It was about twenty years later that he so died. There is, in his humiliating death while "worshipping in the house of Nisroch his god," thus following the story of Hezekiah's deliverance, a striking contrast between the powerlessness of his god and the real power of God to save those who call upon Him.

While the lesson brings before us this wonderful instance of God's power and willingness to help, it will all be far away and of little value unless we bring home the lesson to our own day and our own individual lives. Have a lively discussion as to the value of prayer, and as to the means God takes to answer prayer. A short time ago the newspapers said a good deal about the prayers of the people of Philadelphia on behalf of their mayor. But there was not much said about the answer to those prayers when the Mayor became the leader of the reform forces and succeeded in accomplishing so much for the city. It is only about thirty years ago that the Governor of the State of Minnesota called upon the people of the State to spend a day in humiliation and prayer for deliverance from the plague of grasshoppers which had destroyed all the grain and there seemed no hope of any relief from the destructive insects. "And when they arose early in the morning" (as here v. 36), the ground was covered with a white frost, although it was midsummer, and the grasshoppers disappeared and did not return.

BE NOT DISCOURAGED because of your soul's enemies. Are ye troubled with thoughts, fears, doubts, imaginations, reasonings? yea, do ye see, yet, much in you unsubdued to the power of life? Oh! do not fear it; do not look at it, so as to be discouraged by it; but look to Him! look up to the power which is over all their strength; wait for the descendings of the power upon you; abide in faith of the Lord's help, and wait in patience till the Lord arise; and see if His arm do not scatter what yours could not. So, be still before Him, and, in stillness, believe in His name; yea, enter not into the hurrying of the enemy, though they fill the soul; for, there is yet somewhat to which they cannot enter, from whence patience, faith, and hope, will spring up in you, even in the midst of all they can do.—Isaac Penington.

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.

HERESY OR SCHISM.

To the Editor of *The Living Church*:

THE discussion of the Crapsey case suggests the query, Which is the greater sin, heresy or schism? It is also, in a way, suggested by C. E. Roberts, in his communication in *THE LIVING CHURCH*, June 9th. He says:

"If this nation thought fit to engage in civil war when its unity was imperilled, how much more should we strive to maintain the unity of the Kingdom of our Lord."

This nation endured the heresy of slavery for a hundred years. It was only when the South attempted to make it a slavery schism, that the call to arms was sounded.

May it not be a supposed choice of evils that make some loyal Churchmen prefer a Crapsey heresy within the Church to a Crapsey schism without? LOUIS D. WALLACE.

4100 Lake Avenue, Chicago, Ill.

ENDLESS PRAYER CHAIN.

To the Editor of *The Living Church*:

THE Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, has no connection with the endless prayer chain letter which is being circulated through the mails, purporting to come from Bishop Lawrence. This letter is evidently the work of some irresponsible person, and persons receiving it are urged to destroy it. Yours sincerely,

SAMUEL G. BABCOCK,
Archdeacon of Massachusetts.

[We are in receipt of many complaints regarding this "Prayer Chain." If recipients of the letters will at once destroy them, it is the quickest way to stop the nuisance.—EDITOR L. C.]

ST. PETER.

Now unto Thee, O Jesu,
Sweet hymns of praise we bring,
Who art our strong Salvation,
Our glorious Priest and King,
The Prince of Thine Apostles,
The Guardian of Thine own,
Thy Church's sure Foundation,
Her Head and Corner-stone.

Among the blest Apostles
Sent forth by Thee, dear Lord,
We now recall Saint Peter
Whose glories we record;
Thou madest him a pillar
Who here Thy Name confessed,
One of the twelve foundations
On which Thy Church doth rest.

What he had lost in weakness
Thou didst again restore,
Appointing him a shepherd
To feed Thy flock once more;
Right valiantly he served Thee
Until his latest breath,
Like Thee, his Lord and Master,
He bore the cross and death.

Within the heavenly country
His soul doth now repose,
Where from the Rock of Ages
The living water flows;
Amid the blest Apostles
And all the white-robed throng
He bears the palm of triumph
And joins the victors' song.

O Jesu, our Good Shepherd,
Still o'er Thy flock preside
And from the paths of error
Our wandering footsteps guide;
Grant us with Thine Apostles
To spread Thy love abroad,
With them to share the triumphs
Of Thee, our Lord and God.

WILLIAM EDGAR ENMAN.

CLERICAL ERRORS.—VII.

CONTRARY to the usual belief that Sunday Schools are the most important aids to mission work, we have found the parish register and the local lay reader both more important than the Sunday School. This, however, is not to be taken as any denial of the actual, but only of the relative importance of Sunday Schools. Their actual importance is all that is claimed for it. Missions, where the parish register is ill-kept or ignored, and where there is no lay reader, have been developed into prosperous parishes through the Sunday School alone. The local lay reader is often a Sunday school superintendent whose office has developed, after the first strangeness of the position has worn off, until he is willing to read service for the grown-ups after Sunday School is over. When there is no man to take up the work, but a good and faithful woman can be secured, the missionary can, of his own authority, direct her to get together the children, and teach them. There is no law to forbid his directing her to follow the children's work with the reading of family prayer and a portion of Scripture, and the singing of hymns, as an act of worship for the adults, thus providing a makeshift and temporary—but in some ways most efficient—lay reader and lay service. In an unconsecrated building this seems absolutely unobjectionable, and within the letter of the law. If the building is consecrated, the Bishop will, of course, rule as to whether it be permitted. This picture is not imaginary. Such devout women have brought whole neighborhoods to worship God according to the liturgy and custom of the Church. Get the church building open for worship every Sunday: if not personally, then by lay reader. Failing the lay reader, extend the functions of the Sunday School superintendent; failing a male superintendent, use a woman.

Helps to a missionary's work are many, but they all cost money; and money is hard to get on the mission field. The mission is usually in arrears for the missionary's salary, for which reason neither he nor they have money for anything but the grimmest essentials of life. Twenty-five cents for a prayer book, or fifty for a calendar, are grave expenses, too great, often, to be risked. For this reason, a little paper edited by himself—which is by far the greatest external aid any man can have in mission work—is out of the question for most missionaries. So, also, is its cheaper substitute: a package of postal cards and a copying outfit.

Even a full supply of prayer books is far beyond the means of most missions, at least in the West and South. Also, even if every seat had a prayer book, the bulk of the people would not know how to find the places. About the only important help inexpensive enough for practical use is the service leaflet of Evening Prayer for the day, thirty copies of which can be had weekly for fifteen cents a week. They give the whole service printed consecutively. These every missionary should have. Thirty will usually be enough. The cost should be paid out of Communion alms (when there are any), or assessed as a first charge on the offerings at the services.

To recapitulate: The means of effective work in mission fields are: private prayer; parish registers, with their necessary calling; lay readers, with their attendant Sunday Schools; and a full supply of prayer books and hymnals, or the Evening Prayer Leaflet, which is a partial substitute for both. This covers all the points known to the writer (that is, all the points on which he has made marked and lamentable mistakes), except preaching and missionary finance.

Nothing helpful can be said about preaching which is not already taught in the seminaries and in books, except, possibly, the remark that the people come to church to hear about our Lord Jesus Christ. From their point of view, therefore, every sermon that tells about Him, however poor, is a good sermon. Every sermon that tells about anything else, no matter how good it may be, is a poor sermon.

Nothing concrete can be said in regard to mission finance that is likely to prove at all helpful, for every mission differs from every other, and what works well in one will prove an utter failure in its neighbor. Yet the writer once had in charge a village of fishermen, a winter resort for rich Northerners, a village of small farmers, a summer resort for rich Southerners, a railroad repair-shop town, a lumber town, and a sanitarium for consumptives, and found (by the simple process of breaking them), that there were certain general principles common to the finances of all.

The first of these is that, the less the missionary knows about the finances, the better. Above all, he should avoid the knowledge of who contribute and who do not. The second is,

that when several are responsible, nothing is done. When one man is made treasurer and finance committee, things begin to happen. The best man for the place is the richest store-keeper in the village, not because of his money, but because the necessities of a prosperous store give him some glimmering idea of business methods. Lastly, when money changes hands, receipts must be given. It is astonishing how often this elementary rule is violated: with, of course, the usual troubles following its violation. T.

LITERARY

RELIGIOUS.

The Anglican Church in Corea. By C. J. Corfe, Bishop. London: Rivingtons.

In these days, when even devout Churchmen seem to be as keen as worldlings in their idolatry of that brazen image, which men worship under the specious name of *Success*, it is edifying to read the story how a self-effacing Bishop together with his equally self-effacing clergy and lay helpers refused to bow down in the House of Remmon, choosing rather to follow in the steps of that Great Exemplar, who was content to devote His entire ministry to the preparatory work of laying deep the foundations of a future, Pentecostal Church, knowing well that its walls and bulwarks could never rise in their fair proportions until after His own departure. The Bishop of New York in America and the Bishop of Liverpool in England never grudge those thousands of precious dollars that they are literally burying in the earth; because these shrewd, far-seeing men know that there is no other way in which they can rest the foundations of their respective Cathedrals on bed-rock. And what they are doing with respect to the material fabric, it has been Bishop Corfe's wisdom to do—oh, at what a cost of that hope deferred which maketh the heart sick—in reference to that outlying chapel, so to speak, of Christ's great world-wide Cathedral which is now being erected in Corea. In some parts of the mission field, there has been grievous harm done by indiscriminate, hasty Baptisms and by touting, we are almost tempted to style it, "drumming" for converts. It is, therefore, a pleasing contrast to note Bishop Corfe's anxious and painful care for his catechumens. This good Bishop has compiled a Catechism of no less than two hundred and one questions—a sound and thorough manual of Catholic, Apostolic, and Scriptural Truth, set forth so plainly that the wayfaring man, though a fool, shall not err therein. Instead of expecting his enquirers and adherents and postulants for Holy Baptism to learn this by heart after the "poll-parrot" method so dear to the Oriental mind, our good Bishop has given instructions that the catechist should read each question aloud in open church and that the congregation, having the Catechism in all the pews, should give the answer, all reading together, just as they would make a response to its appropriate versicle. And the result has been most healthy and decidedly helpful. Might not this goodly custom be copied with advantage to all concerned in the home lands? Linguistic work, translational work, organizing work, liturgical work, arrangements for Church discipline, but above all, the work of prayer—these are the sure foundations on which the living stones of a living Corean Church are being laid. We are unable to notice any of the above, except liturgical work, in connection with which American Churchmen may well feel thankful that Bishop Corfe has enriched the bald and just barely sufficient English Prayer of Consecration, by adding thereto their own beautiful satisfying American form, thus bringing the Church of Corea into line with the Church of Japan and with the American missions in China. But while this enrichment is beyond praise, we cannot help doubting the wisdom of what is known as the *Corean Diocesan Use*—a Procrustes' bed on which all sorts and conditions of Churchmen are forced to recline. Will it be believed? The minutest act of the celebrant at Holy Communion, even down to when he shall clasp his hands, etc., is prescribed. All this may be a solution of the sad divisions and inconsistencies of our comprehensive Anglican Communion; but it is open to serious question whether Bishop Corfe's cure is not worse than the disease. Finally, in an earnest charge, addressed to European and American residents, our worthy Bishop insists on the fact that by the involuntary force of example, all Occidental Christians at the treaty ports must be missionaries either for Christ or else for Anti-Christ. His weighty words remind one of that rugged Sikh on the Punjab, India, who asserted that there would be no need for any missionaries if all European Christians did but live up to their religion as did Sir Robert Montgomery and other noble Christian administrators of the celebrated "Lawrence School."

A. R. MACDUFF.

The Problem of the Pentateuch. An Examination of the Results of the Higher Criticism. By Randolph H. McKim, D.D., LL.D. With a Foreword by the Dean of Canterbury. New York: Longmans, Green & Co.

This little volume contains three lectures on the Reinecker

Foundation, delivered at the Virginia Theological Seminary in December, 1905. The views expressed, conservative, have been expounded in the Church papers previously, and are not unknown to Dr. McKim's many friends. They will welcome them, however, in this permanent form.

Dr. McKim is an exceedingly clear writer, knows what he has to say, and says it vigorously without bitterness. He does no profess to be a linguistic expert: but bears in mind the undoubted fact that the speculations of experts, based though they be on investigations which can only be undertaken by experts, must stand the test of scrutiny by plain men of general intelligence. For other considerations and facts have to be taken into account besides those of linguistic nature, and even the linguistic arguments when once formulated can be, and ought to be, weighed by others before they can be rightly regarded as valid. The expert is apt to exaggerate the value of the minute—to fail to see the wood for the trees.

Dr. McKim does not undertake an exhaustive treatment. His space is all too brief. But he gives satisfactory reasons for doubting the value of the hypothesis now dominating the world of linguistic scholarship—that of Wellhausen and Driver. In particular he emphasizes the fact, usually overlooked, that an overwhelming burden of proof has to be shouldered by those who would reject the traditional view of the origin of the Pentateuch.

He does not maintain that Moses wrote the Pentateuch in the shape we now have it, or that he used no previously existing documents. It was inevitable that the literature left by Moses should undergo the usual changes which time brings to all literature, and that editing should involve accretions as well as deletions. In substance, however, the Pentateuch is Mosaic in origin, and trustworthy on the whole as history.

We welcome his lectures as a needed plea for sanity, and for the taking into due account the supernatural factors, and the evidence to be derived from archaeology and from other than purely linguistic sources.

FRANCIS J. HALL.

Leaders of the Church—1800-1900. Bishop Westcott. By Joseph Clayton. London: A. R. Mowbray & Co.

This is a popular sketch of Bishop Westcott's life, by a layman. It is one of a series of lives of great leaders of the Church in the last century, written in an untechnical way by a layman.

There is very little in the life of Dr. Westcott of stress or turmoil. He was born near Birmingham in 1825 of middle-class people. He seems always to have desired to be a priest, and his studies were always directed towards that end. He studied at King Edward VI's School, Birmingham, under the distinguished James Prince Lee, afterwards first Bishop of Manchester, where he laid a firm foundation of scholarship, especially in Greek, which he built upon through his whole life. He graduated from Trinity College, Cambridge, was made deacon in 1851, and six months later was ordained priest.

He was at Harrow for eighteen years, where he did a good deal of his writing on the subject of the Holy Scriptures. In 1856 he was made Canon of Peterborough and examining chaplain to Bishop Magee. He was suddenly dismissed from both these positions by Bishop Magee in 1883, greatly to his surprise. This action ended the long friendship which had existed between these great men for many years.

In 1870 he had been made Regius Professor of Divinity at Cambridge, which chair he filled for twenty years. As soon as he was requested to resign from the canonry of Peterborough, he was made Canon of Westminster, which position he retained until his consecration as Bishop of Durham in 1890.

It was thought by many to be a dangerous experiment to make a man, whose whole life had been one of scholastic seclusion, Bishop of such a diocese of Durham. But he proved to be an excellent choice. He was very active in the matter of disputes between the mine owners and their employees, and he arbitrated the great coal strike of 1892.

He is said by the author to have been very careful about answering his letters. He says: "The Bishop would never yield to the modern spirit that relegates letter-writing to the typewriter and shorthand clerk, but must needs write his own letters by hand, and generally by return of post." Many a clergyman will appreciate this excellent trait in the Bishop.

The author, speaking of his relations to his clergy, says: "He believed the best of his clergy, as he did of other men; he never charged them with disloyalty, if their ritual practices and their sacramental teaching were not what he approved, . . . the Bishop could not believe that it was any conscious disloyalty. He recognized fully that the Church's formularies allowed considerable latitude of discipline and expression, and made no attempt to coerce High Churchmen or Low to rigid conformity. There was nothing of the Evangelical at any time about Westcott."

He died in 1901, after an episcopate of over ten years.

Bishop Westcott's writings were mostly on biblical and social subjects. His commentaries on Hebrews and St. John are standards. There is a great difference of opinion among scholars as to the value of the Greek text of the New Testament which he edited with Dr. Hort.

This small volume is a most useful one for the average Church-

man, who has not time or inclination to read Canon Westcott's longer life and letters of his distinguished father.

FRANK A. SANBORN.

Pastoral Medicine. A Handbook for the Catholic Clergy. By Alexander E. Sanford, M.D. New York: John F. Wagner. Price, \$1.50.

This is a handbook for the clergy, not with a design that they should interfere in the medical care of their people; but to give them information which may be helpful to them in their pastoral work. The book contains much useful instruction which may be of service to other than the Roman Catholic clergy.

The Empty Tomb. By B. W. Randolph, D.D. New York: Longmans, Green & Co.

This little book consists of a paper read at a meeting of the clergy in Cambridge, in 1905, and repeated in Worcester Cathedral in 1906, and a sermon preached in Lincoln Cathedral in 1903. Canon Randolph's object in both papers is to show that our Lord really rose from the dead in His human Body, leaving the tomb empty. It is a reply to the Broad Church position, which asserts the Resurrection in a non-natural sense.

The Increase of the Episcopate. By C. E. A. Bedwell, with an Introduction by Edgar Jacob, D.D., Bishop of St. Albans. New York: Longmans, Green & Co.

This is a book bearing on English Church matters, advocating the division of dioceses rather than the consecration of Suffragan and Coadjutor Bishops. There are some few incidental passages which bear more or less on the conditions in the American Church. One thing in particular is the undesirability of having Suffragan Bishops who are really only curates in episcopal orders.

Christian Thought on Present-Day Questions. Sermons on Special Occasions by William Allen Whitworth, vicar of All Saints', Margaret Street, London. New York: The Macmillan Co. Price, \$1.75.

This is a volume of selected sermons by the late vicar of All Saints. He was a well-known priest to Americans visiting London, and his sermons will be a welcome addition to American libraries. Most of the sermons bear on the relations of science and religion, and show secular as well as theological learning.

FICTION.

The Invisible Bond. By Eleanor Talbot Klnkead. New York: Moffit, Yard & Co. Price, \$1.50.

A novel, having as its central figure a Kentucky gentleman of fine principles and high ideals, which sustain him through all the discouragements of an uncongenial home. Married without love to a designing woman, she soon leaves him to follow the fortunes of another man; but he feels the force of the invisible bond, and will not lower himself to have the marriage annulled by law, even though it would release him from a wearisome burden.

A report of the death of his wife, with apparently verified particulars, seems to give him the opportunity to win the love of a pure-minded girl; but the wife unexpectedly returns, broken in health, and begs to be taken back. True to his lofty principles and high ideals, he gives her a place in his home, and treats her with unflinching kindness and courtesy, though she is to him a wife in name only.

The death of his wife releases him, and he marries the girl of his choice, who is in reality his early love. Two fine illustrations in color introduce the story.

Jack Derringer. A Tale of Deep Water. By Basil Lubbock. New York: E. P. Dutton & Co. Price, \$1.50.

Bucking Broncho is awakened one morning to find himself on board a ship, having been drugged in a San Francisco boarding house and shanghaied to help fill the forecabin of the *Silas K. Higgins*, "the hottest hell-ship under the stars and stripes." The book tells of his fortunes, and of a rough life on board, ending abruptly and startlingly, and followed by adventures which end happily for all concerned. Some vivid portraits are given, and the interest is well sustained.

Maitland Major and Minor. By Charles Furley. With six Illustrations by Gordon Browne. New York: E. P. Dutton & Co.

A rather monotonous and insipid school-boy story, of fights, fagging, and meanness of spirit which, we trust, will never become general in boarding schools.

MISCELLANEOUS.

Grove's Dictionary of Music and Musicians. Edited by J. A. Fuller Maitland, M.A., F.S.A. In five volumes. Vol. II. New York: The Macmillan Co.

This is not a mere republication of the great work of Sir George Grove, begun in 1878, and completed about ten years later. While the three great articles of Sir George Grove, viz., *Bethoven*, *Mendelssohn*, and *Schubert*, have been left in the present edition as he wrote them, there has been much recasting of old material, and the addition of a large quantity of material gathered by the original editor for incorporation in a later edition.

The scope of the work has been greatly enlarged, on critical as well as biographical lines, and is extended to the study of ancient music and plainsong. Volume II. (about 800 pages) covers the ground from F of the musical scale, through the letter L. The thoroughness with which the work is done is shown in the notes on Martin Luther, whose relation to music is not generally understood to have been very important. He is credited with being the establisher, if not the actual founder, of congregational singing. He re-arranged the German Mass, and wrote the music as well as the words of many hymns, using his flute in the process of composition. His enemies declared that he had destroyed more souls by his hymns than by his writings and speeches. Nearly two pages are given to this subject. Musical instruments, musical science, musical matters of all sorts and description, are treated by experts. Even noted piano makers, like William Knabe, have their tribute. To libraries and collections of music, thirty pages are devoted, giving the names, description of contents, and names of custodians of collections of music, all over the world. The sketch of Jenny Lind, "the Swedish Nightingale," is an admirable example of personal and professional appreciation. Other notable studies, critical and biographical, are those of Handel, Haydn, and Liszt. An admirable sketch of George Grove, the editor of the original work, finds appropriate place in this revision. There are twenty-four full-page portraits in this volume, and many illustrations of musical themes.

Herbert Spencer. By J. A. Thomson. English Men of Science Series. New York: E. P. Dutton & Co. Price, \$1.00.

This is the most satisfactory sketch of Spencer and his work that we have seen. The author is a scientist of well-known ability, and one recognizes at once that he is neither a fulsome lauder of a great man nor a carping critic of one whom he cannot understand. Fair and dispassionate throughout is the presentation of Spencer's work. Of course the book is not full enough, the scope of the English Science Series does not admit that, but in the 234 pages one gets a remarkably clear-cut idea of the man and his extraordinary efforts to accomplish an impossible task. Spencer was grandly great both in the conception of the work which he set himself to accomplish, and in the results which he left behind him. This is clearly seen in Professor Thomson's study. Beginning with his ancestry and an examination of his heredity, our author follows his subject through the various stages by which the great synthetic philosopher was evolved; while almost all realms of knowledge were explored and the unity of Science was demonstrated.

A full list of Spencer's books is added, and some "References to Literature," which give by years the best works and articles which have been written about various phases of the synthetic philosophy. A good index closes the book.

Such a work is not only creditable to its author, but is the very book for anyone who is desirous to find the most satisfactory monograph upon Spencer and the synthetic philosophy.

The Mind and Its Education. By George Herbert Belts. D. Appleton & Co.

The standpoint, for both subject matter and treatment, in Professor Belts's admirable *Introduction to Psychology* may be best ascertained from his own account of the origin of the book. It had its inception in a suggestion made in class, by a former instructor, Professor John Dewey: "The teacher is equally under the necessity of knowing each of the two factors in the educational process—*culture* and the *child*; that is, *subject-matter* and *psychology*—not the technicalities and controversial points of psychology, but its broad and fundamental truths, upon which practically all are agreed, and which, fortunately, are simple and easily understood." The book is of practical worth to more than one class of readers and students, being directly intended for the use of teachers, classes, and the general reader. The questions at the end of each chapter are stimulating, and the reading references round out an excellent outline of work that should commend its use to all in need of such a clear, strong, simple, and practical work.

E. P. HOWARD.

The Joy of Life. By Lillie Hamilton French. New York: Frederick A. Stokes Co.

There are few people who have not noticed how little of the brightness and sweetness of life is expressed in the faces of a passing crowd. Even though the motive cause of the multitude may be a pleasure excursion, the general aspect is one of intense anxiety, if not positive ill-humor or misery. The little book above mentioned is devoted to the discussion of the *Why* of all this, and is most pleasantly and ably written. The writer has permitted enough personality to creep into the book to insure a genuine interest, even though the reader suspects that he is being preached at. A quiet humor pervades the volume, as befits the subject. A chapter which will appeal to most persons, is called "A Dumping-ground of Troubles"; and another, which in appearance at least, is a Confessional, is most potent in suggestiveness.

The chief reasons for missing the Joy of Life is summed up in one strong sentence by the writer: "It was wanting my own way in all things—not my neighbor's, or another's."

FROM BOYHOOD TO THE PRIMACY.*

MEMOIRS OF ARCHBISHOP TEMPLE.

THE *magnum opus* of the *Vicar of Leeds*, that wonderful series of the lives of the Archbishops of Canterbury which Hook gave to the Church, is not only of the greatest interest to Churchmen, but it is an essential part of common historical education. The Primate of England was once a pillar of the State no less than of the Church, and the successor of St. Augustine shared and sometimes controlled the administration of the realm. The power of the Primacy has diminished, but its influence has widened and the life of the ninety-fourth Archbishop will be as eagerly read as that of any of his great predecessors.

It is to be observed that this "life" is rather a collection of materials for a biography than a life in the ordinary sense, the editor, Archdeacon Sandford of Exeter, having summoned six friends of Dr. Temple severally to prepare memoirs of divisions of his career which overlap each other more or less; while the editor has contented himself with one division and with the preparation of a supplement which is intended to portray the personality of the Archbishop under the aspects of Development, Discipline, Power, Responsibility, and the Completed Life. This method has the advantage of variety, breadth, and promptness of execution. The many-sided character receives a many-sided appreciation, while contemporary interest is still fresh and active, but it ought not to be forgotten that this method is a dangerous departure from the ideal of biographical art if the temptation be unresisted to consider it as a final appreciation of its subject, a substitute for the digested and assimilated labor of some adequate single hand, in due time. The Memoir of Earlier Years, 1821-1848, is written by Canon Wilson of Worcester; The Education Office Period, by Dr. H. J. Roby; the Rugby Memoir, by Mr. F. E. Kitchener, formerly assistant master at Rugby; the Exeter Memoir, by Archdeacon Sandford of Exeter; the London Memoir, by Archdeacon Bevan of Middlesex; the Canterbury Memoir, by Archdeacon Spooner of Maidstone; the Primacy, by the Bishop of Bristol.

Of the thirteen hundred and odd pages of these two magnificent volumes it is impossible to make a fitting review in these columns. Let it be rather attempted to epitomize briefly the very remarkable man who is delineated in the frontispiece in that characteristically domestic picture in which he smiles down on his venerable mother and at the colophon, in the effigy in Canterbury Cathedral where the same face seems a bit incongruous, connected with the kneeling figure clothed in cope, with its mediæval background.

Frederick Temple was a man of indomitable will; a citizen British to the backbone, which was stiff as a ramrod; an Anglican Churchman through and through. The boy when he was under twelve was the hero of the "bag of nails" story, often told with various details. His mother had given him money and a bag and sent him to a town five miles from their home to buy nails. She had no idea of the price, and he supposed that he was to bring back as many nails as the money would pay for. A long time had passed, and his mother grew very anxious, and at last started out to find him. At length he was met, almost spent with fatigue, having his bag of nails so heavy that he couldn't carry it, but could only give it a little swing along the road.

At college he began his work at five in the morning, and continued it with only the interruption of a brief breakfast, until three o'clock. Then came a walk, dinner at four and chapel, and work again from half-past six or seven until midnight. He was so poor that he lived on insufficient food and had no fire in his rooms. His diligence was tremendous, reading as he did in both the classical and mathematical schools and, although unable to afford the usual assistance of private tutors, he took double first class in both.

Temple's unbending will was shown chiefly, perhaps, in his refusal to make public expression of regret for his share in *Essays and Reviews* as headmaster of Rugby, though he wrote privately, "I feel deeply sorry on account of the boys, for the mistake I made," in fulfilling the promise he had given Jowett, long before, to contribute a paper to the publication. Again, when the scandal was revived in a more intense form on his nomination to Exeter in consequence of his part in the publication, Dr. Temple refused to make that public disavowal of the difference of his views from the other writers in the volume, which he frankly made to his friends. Dr. Pusey, Archdeacon Denison, the whole High Church party, Burgon, Mansell, the Earl of Shaftesbury, violently protested against his installation. The Bishop of Lincoln, his close friend Dr. Benson, even the Prime Minister, entreated him to speak, but the indomitable will swerved not, and, quoting St. Paul, "he gave place by subjection, no, not for an hour." In many public meetings where he had to confront the threat of personal violence, among his scholars, with his fellow-students, to his clergy, in the very pulpit where his bidding prayer was a challenge, he was always the same doughty warrior, called, in the famous sonnet in the *Spectator*, "the hammer of the Lord." His firm will, which apparently never yielded except to his mother (and which seemed like a part of her own), kept him apart from the great movement which went on about him in his Oxford days. "Freddy," she had told him, "don't argue, do your work." Thus his development was genuinely British. Imagination was to

be killed, whatever was practical to be apprehended and encouraged. So while Pusey, and Keble, Froude, and Ward, and Newman inspired their followers with a passionate ardor and men's lives were being shaped in a very flux of superheated discussion, Temple kept right on with his quaternions, his geometrical conic sections, and his humanities. Had there not been this definitely and wilfully pursued conquest of the emotional and the objective, it is made plain enough here and there that there were depths in this strong soul which might have been drawn upon for the refreshment of his own nature and of mankind, as in the letters about the Holy Week, his missionary papers, and in some pulpit utterances, and especially in that beautiful Good Friday sermon at Rugby, quoted in an appendix.

It is in no spirit of depreciation that Archbishop Temple is classed ecclesiastically as an Anglican. The dignity and authority of the Establishment are tremendous forces with which every student of the English Church must reckon. Wide as the human sympathies of the Archbishop were, he could not work comfortably with nonconformists, because they required the abdication of the official claims to which he was entitled. On the other hand, he looked to the Privy Council for the settlement of questions of ritual and doctrine and, instead of endeavoring to keep such questions out of the hands of a lay tribunal, he encouraged prosecutions which might bring disputed points before it for adjudication. It cannot be forgotten that he was active in the movement to raise funds to enable Colenso to appeal from the judgment of his Metropolitan to the Privy Council.

Dr. Temple's views upon incense and processional lights are given in the decision of the two Archbishops, delivered July 31, 1899, known to have been the composition of the Archbishop of Canterbury, and in which both incense and lights were decided to be unlawful in public worship. He brought himself to consider the Reformation as the "greatest blessing of the English Church." He discouraged invocation of the saints, prayers for the dead, and the mixed chalice. Reservation he would prohibit in any form, and he discouraged urgency of confession and fasting Communion, though he bowed to the decision of the Privy Council which refused to condemn Mr. Bennett of Frome in his contention that it was not unlawful to hold and teach consubstantiation. Such was the natural development of the views of an Anglican who denied his emotional nature and subjected the Catholic faith and practice to the standards of post-Reformation experience. To live the life, to obey the powers that be, not to be too careful or minute about doctrine, such was the perfectly comprehensible attitude of his school. The tremendous work done within his diocese by men of the "Catholic" party demanded tolerance when he was Bishop of London, even as it did with Tait when he stopped the prosecution of Father Lowder. In fact when the test, "He that doeth the Will shall know of the Doctrine" is applied, the Erastian has to submit to the inevitable logic. What a wonderful proof of the energy and capacity of the man it was that he should have taken up the Primacy at seventy-five and have given afterwards six years of hard service, preaching, travelling, building the palace at Canterbury after the sale of Addington, conducting the Lambeth Conference, fulfilling his public duties in the House of Lords! In all the great social questions of the day: temperance, divorce, labor, education, mission work, Dr. Temple left his mark. The record is writ large at Rugby, Exeter, London, Canterbury! He was a great citizen—in his narrow, deep way, a man of God. The pity of it that the veil of invincible ignorance is drawn between such men and the Catholic religion! One feels inclined to echo the words of a great lover of souls: "When will these dear good people be enlightened? *O, sapientia fortitor suavitorque disponens omnia, e Adonai, O, Clavis David et Expectatio gentium veni ad salvandum nos Domine Deus noster.*"

ERVING WINSLOW.

THE BISHOP OF CALGARY'S ADDRESS TO HIS SYNOD.

[Continued from Page 307.]

INDIAN WORK AND EDUCATION.

This work is going forward. Progress is specially to be noted among the Blackfeet and Peigans. At the first named mission there are now four Catechists at work under the Rev. Canon Stocken, missionary in charge, and one of the four is a lay delegate to the Synod. One of the lay delegates from the Peigan mission is also an Indian.

A few years ago some of our missionaries, including the Rev. Canon Hinchliffe, who had then left the Indian work, adapted the system of syllabics in use among the Cree Indians to the use of the Blackfoot language, and a few Indians were taught to make use of it. Towards the close of last year the syllabic alphabet, as it may be called, was printed and fully distributed among the Indians; and now a large number can read and write by its aid. Then, the services of Morning and Evening Prayer, the Litany and a collection of 40 hymns were printed at the diocesan press by Archdeacon Tims and Mr. Hogbin, and they are all in use. The whole of the collects and portions of St. John's Gospel are now ready for the printers, and portions of the latter are on the press.

The Indians value this very highly, and it is most interesting to see their letters written in syllabics, or again, to note their Prayer Books among the little collection of necessary articles they carry about tied in a handkerchief.

* *Memoirs of Archbishop Temple by Seven Friends.* Edited by E. G. Sandford. London: Macmillan & Co.

Church Calendar.



July 1—Third Sunday after Trinity.
 " 8—Fourth Sunday after Trinity.
 " 15—Fifth Sunday after Trinity.
 " 22—Sixth Sunday after Trinity.
 " 25—Wednesday. St. James, Apostle.
 " 29—Seventh Sunday after Trinity.

Personal Mention.

THE Rev. Dr. WILLIAM K. BERRY of New Castle, Me., formerly pastor of Grace Church, Muncie, Ind., will sail for England August 1st. He will return in October.

THE Rev. FRANCIS R. BOYER, B.D., curate at St. Mark's Church, New York, has resigned and accepted a curacy at the Church of the Advent, Boston. His address after August 1st will be 21 Chestnut Street, Boston, Mass.

THE Rev. S. T. GRAHAM of New York City delivered the address at the commencement exercises of the Grand Conservatory of Music, New York City.

THE Rev. WILLIAM H. HEIGHAM of Bainbridge, Ga., has accepted the rectorship of St. James' parish, Bedford, Pa., from July 1st, where he is to be addressed after that date.

THE Rev. ROMILLY F. HUMPHRIES, rector of Trinity Church, South Norwalk, Conn., has accepted a call to the rectorship of St. Peter's Church, Baltimore, and will take charge of his new parish in September.

THE Rev. CHARLES J. KETCHUM will officiate as *locum tenens* for the rector of St. Andrew's, New Brunswick, during July and August. His address will be, "The Rectory, St. Andrew's, N. B."

THE Rev. A. L. LONGLEY of Trinity Church, Bayonne, N. J., will spend the months of July and August at Allenhurst, N. J.

THE Rev. DANIEL G. MACKINNON, rector of St. Mark's Church, Kansas City, Mo., and Mrs. MacKinnon left Kansas City on the 26th inst. for a ten weeks' tour through Europe. Mr. MacKinnon will spend part of this time in England, preaching for the S. P. G. His address will be, 19 Delcay Street, Westminster, London, S. W., care S. P. G.

UNTIL further notice, the address of the Rt. Rev. JOHN N. MCCORMICK, Bishop Coadjutor of Western Michigan, will be Wequetonsing, Mich.

THE Rev. JOHN M. E. MCKEE of Washington, D. C., sailed for Liverpool on June 23d. Mr. McKee expects to return to Washington the latter part of July.

THE Rev. R. H. MIZE, who at present is travelling in Europe, has accepted a call to St. Andrew's Church, Emporia, Kan. Mr. Mize expects to assume charge of the church the middle of September.

THE Rev. EDMUND A. NEVILLE, rector of Calvary Church, Sedalia, Mo., is spending his vacation in the mountains of old Mexico. While in Mexico, Mr. Neville will have charge of St. Paul's Church, Aguas Calientes, and adjacent points. His address, until August 30th, will be Hotel Bellina, Aguas Calientes, Mexico.

THE address of the Rev. A. G. PINKHAM, rector of the Church of the Ascension, St. Paul, Minn., is 359 E. Winifred Street, St. Paul.

THE Rev. CHARLES G. READE, rector of St. Andrew's Church, Dayton, Ohio, has accepted a call to the Cathedral at Cincinnati.

THE Rev. GEORGE W. SMITH, rector of St. Paul's Church, Pipestone, Minn., has accepted an appointment to become a member of the clerical staff of the Cathedral, Chicago.

THE address of the Rev. A. C. STEWARD is St. Alban's Rectory, 352 13th Avenue, Newark.

THE address of the Rev. WALTER C. STEWART is Hartland, Wis.

THE Rev. W. A. STIMSON, rector of Trinity Church, Caro, Mich., has received a call to Grace Church, Bay City, Mich.

THE Rev. WALTER S. TROWBRIDGE will begin his duties as rector of St. Bartholomew's Church,

Chicago, on July 1st, after which date his address will be 7021 Normal Avenue, Chicago.

THE Rev. CHARLES N. TYNDELL, rector of St. John's Church, Cape Vincent, N. Y., has been elected to the rectorship of St. John's Church, Gloucester, Mass.

DURING July and August, the address of the Rt. Rev. G. MOTT WILLIAMS, Bishop of Marquette, will be care of American Express Company, Antwerp, Belgium.

THE address of the Rev. W. C. WINSLOW, D.D., of Boston, will be Barnstable, Mass., from the latter part of June until October.

ORDINATIONS.

DEACONS.

CALIFORNIA.—On Wednesday, June 6th, at the parish house of St. Matthew, San Mateo (the church having been demolished by the earthquake), the Bishop of the diocese, the Rt. Rev. William Ford Nichols, ordained to the diaconate the following graduates of the Church Divinity School of the Pacific: Messrs. J. K. BODEL, GEORGE H. B. WRIGHT, and LEE A. WOOD. Mr. Bodel goes to Montrose, Colo., to take charge of St. Paul's Church; Mr. Wright remains as curate of Trinity Church, San Jose, with special charge as vicar of Christ Church; and Mr. Wood becomes curate of the Church of St. Matthew, San Mateo. The Epistle was read by the Rev. M. D. Wilson; the Gospel, by the Rev. J. K. Bodel, one of the newly ordained deacons; the Rev. Prof. Lincoln assisted in the Distribution of the Elements; and Rev. H. H. Powell, Ph.D., acted as master of ceremonies.

DALLAS.—On Sunday, July 1st, at St. Matthew's Cathedral, the Bishop of the diocese, the Rt. Rev. Alexander C. Garrett, will ordain to the diaconate, Mr. RICHARD MORGAN, JR. The Bishop will be assisted by the Rev. Messrs. G. E. Walk, Dean of the Cathedral, and Edwin Wickens.

MARYLAND.—On Saturday, June 23d, at St. Paul's Church, Baltimore, the Bishop of the diocese, the Rt. Rev. William Paret, D.D., ordained to the diaconate, the Messrs. GEORGE GRIFFITHS and CHARLES L. ATWATER, both of Baltimore. Mr. Atwater has been a student at the Virginia Theological Seminary and has been assigned to the church at Alberton. Mr. Griffiths, who has been a student in the General Theological Seminary, is to be transferred to the district of Asheville, where he will work under Archdeacon Hughson.

MINNESOTA.—On the Second Sunday after Trinity, in St. Paul's Church, St. Paul, the Bishop of the diocese ordained to the diaconate, EDWARD CLARENCE MOYSES TOWER, a graduate of the General Theological Seminary. The rector of St. Paul's, the Rev. John Wright, D.D., presented the candidate and also preached the sermon. Mr. Tower will enter the missionary field on the first Sunday in July, having charge at Hutchinson.

PITTSBURGH.—On Sunday, June 17th, at the Church of the Nativity, Crafton, the Bishop of the diocese, the Rt. Rev. Cortlandt Whitehead, ordained to the diaconate, Mr. FRED INGLEY. The candidate was presented by the Rev. W. L. H. Benton. Mr. Ingley is a graduate of the class of 1906 of the Philadelphia Divinity School, and from July 1st will have charge of St. Mary's Church, Braddock.

VIRGINIA.—At the Theological Seminary Chapel, Bishops Gibson, Randolph, Peterkin, and Gravatt were in the sanctuary. The sermon was delivered by the Rev. J. H. W. Blake, of Christ Church, Georgetown, D. C. Bishop Coadjutor Gravatt of West Virginia ordained to the diaconate, E. P. DANDRIDGE, 2nd, and R. W. TRAPNELL. Messrs. H. J. GEIGER, J. M. B. GILL, and F. R. LEE, of Southern Virginia, were made deacons by Bishop Randolph. HENRY G. LANE was ordained deacon by Bishop Gibson of Virginia.

WASHINGTON.—On Trinity Sunday, in the pro-Cathedral Church of the Ascension, Washington, the Bishop of the diocese, the Rt. Rev. Henry Y. Satterlee, D.D., ordained to the diaconate, Mr. E. H. OXLEY, a graduate of King Hall. The Rev. Clement Brown presented the candidate, and the sermon was preached by the Rev. Wm. V. Tunnell, warden of King Hall.

WEST TEXAS.—On Wednesday, June 13th, at Trinity Church, Victoria, the Bishop of the diocese, the Rt. Rev. James S. Johnston, D.D., ordained to the diaconate, Mr. PERCY DIX of

Port Lavaca. Rev. John M. Hamilton of Cuero preached the sermon. Mr. Dix has been acting as lay reader at Port Lavaca, and will continue there.

PRIESTS.

MARYLAND.—On Saturday, June 23d, at old St. Paul's Church, Baltimore, the Bishop of the diocese, the Rt. Rev. William Paret, D.D., advanced to the priesthood, the Rev. Messrs. HUGH W. POWERS of Lonaconing, and THOMAS G. HILL of Cumberland.

OREGON.—On Saturday, June 16th, at the Seaman's Institute chapel, Portland, the Bishop of the diocese of Olympia, the Rt. Rev. F. W. Keator, D.D., advanced to the priesthood the Rev. ARTHUR EDWIN BERNAYS, who has charge of the Seaman's Institute in Portland. The sermon was preached by the Rev. F. T. Webb, D.D., of Tacoma.

VIRGINIA.—At the chapel of the Theological Seminary, the Rev. Messrs. R. S. BARBER, JNO. F. COLEMAN, W. L. KINSOLVING, and LUKE M. WHITE of the diocese of Virginia were advanced to the priesthood by Bishop Gibson; as was the Rev. GEORGE PEYTON CRAIGHILL, of Southern Virginia, by Bishop Randolph.

WEST VIRGINIA.—On Trinity Sunday, in Zion Church, Charles Town, the Bishop of the diocese, the Rt. Rev. George W. Peterkin, D.D., advanced to the priesthood, the Rev. PERCY N. MACDONALD. Mr. MacDonald is chaplain of the Sheltering Arms Hospital and a number of missions in the Paint Creek region.

DEGREES CONFERRED.

ST. STEPHEN'S COLLEGE.—D.D. upon the Rev. GEORGE S. BENNETT, B.D., rector of Grace Church, Jersey City, N. J., and the Rev. FRANK B. REAZOR, M.A., rector of St. Mark's Church, West Orange, N. J.

MARRIED.

GRAINGER-HOLBROOKE.—In St. Mark's Church, Dorchester, Mass., at a quarter before twelve on June 14th, the feast of Corpus Christi, by the rector, the Rev. Henry Martyn Saville, with full choir and celebration of the Holy Communion, ANNA HENSHAW HOLBROOK, daughter of Edw. H. Holbrook, Esq., of Minneapolis, Minn., to the Rev. WILLIAM GRAINGER, of Susquehanna, Pa.

DIED.

HOPE.—The Rev. ROBERT HOPE, D.D., died on the 20th inst., at the Good Samaritan Hospital, Portland, Ore.

SMITH.—Entered into the rest of Paradise, on June 15, 1906, at his home, 31 Vandam Street, New York City, ALBERT COE SMITH, beloved husband of Margaret F. Smith, in the 52nd year of his age.

"Grant him, O Lord, eternal rest, and let perpetual light shine upon him! Amen."

YOUNGLOVE.—Entered into rest at his home in Johnstown, New York, June 13th, 1906, JAMES I. YOUNGLOVE, aged 55 years.

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.—TEN ACTIVE MISSIONARY Priests, five white men and five negroes; reasonable support. BISHOP NELSON, Atlanta.

A WOMAN to look after boy and girl (four and five years old). Will give in exchange home in clergyman's family. Write E., LIVING CHURCH, New York Office.

POSITIONS WANTED.

PRIEST, Curate in large city parish, desires rectorship. Testimonials as to ability and character may be had from rector and vestry. Address: "CURATE," LIVING CHURCH, Milwaukee.

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.

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.

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.

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.

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

FOR RENT—ROOMS.

ROOMS at reduced rates during July and August. Mrs. E. W. Frost, 309 Huntington Ave., Boston, Mass. Ref., Y. W. C. A.

PLAIN-SONG EUCHARIST AND CONGREGATIONAL SINGING,

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

H. Cumberland Wilson, Mus.D. (member of Guild of Organists, London, Eng., and of Plain-song Soc. of Great Britain), Organist and Master of Choir, Fond du Lac Cathedral, writes: "I like the 'make up' of your MANUAL very much. I am sure any Priest introducing the Book in his church, will be gratified by the results. It is to come, but it will take time. At our Diocesan Council we had a PLAIN-SONG Eucharist sung by choir of 40 men. It was a great success."

A Priest of an Atlantic coast resort writes: "Express my admiration, making everything so clear to organist and people. I think it especially adapted for country parishes."

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

Let everything that hath breath: praise the Lord.

Price 25 cents, postage paid. An introductory discount of 50 per cent. on all orders of two or more copies, received before the summer holidays. Order TO-DAY. Address: REV. JOHN M. RICH, P. O. Box 2016, New York City.

SUMMER RESORTS.

RICHFIELD SPRINGS, N. Y.—Berkeley-Walton 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.

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, Milwaukee	\$ 5.00
Church of the Redeemer, Addison, N. Y.	1.70
Helping Hand Society of St. Peter's Church, Springfield, Mass.	20.00
Holy Innocents' Church, Dunellen, N. J.	5.00
Mrs. W. C. Kent, Minneapolis, Minn.	5.00
Cash, Germantown, Pa.	5.00
Cash	1.00

Total \$ 42.70
Previously acknowledged 909.12

Grand Total \$951.82

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.

NOTICES.

AMERICAN CHURCH MISSIONARY SOCIETY.

This Society being obligated by the funds intrusted to its care to continue operations, desires to enlist the cooperation of all who sympathize with its object.

As an auxiliary to the Board of Missions, we are to collect all we possibly can for the work of Domestic Missions, for the Missions in Cuba and Brazil.

We, therefore, solicit contributions and desire particularly to enlarge our legal membership. Please, therefore, join us by becoming Annual Members by the payment of (\$3): Life Members (\$100) and Patron (\$500). Remittances to be made to GEO. C. THOMAS, Treasurer, or Rev. A. S. LLOYD, D.D., Secretary, 281 Fourth Avenue, New York City.

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.

INFORMATION AND PURCHASING BUREAU.

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

BOOKS RECEIVED.

THE JOHN C. WINSTON CO. Philadelphia.
The Bishop of Cottonow. A Story of the Southern Cotton Mills. By John Trotwood Moore, Author of *A Summer Hymnal*, *Ole Mistie*, *Songs and Stories from Tennessee*, etc. Illustrated by the Kinneys. Price \$1.50.

THE PILGRIM PRESS. Boston.
Talks with the Training Class. By Margaret Slattery. Introduction by Patterson DuBois. Price, paper 40 cts., boards 60 cts. net.

J. B. LIPPINCOTT CO. Philadelphia.
The Colonel of the Red Huzzars. By John Reed Scott. With Illustrations in Color by Clarence F. Underwood.

THE MACMILLAN CO. New York.
Coniston. By Winston Churchill, author of *Richard Carvel*, *The Crisis*, etc. With Illustrations by Florence Scovel Shinn. Price, \$1.50.

The Wrong Envelope, and Other Stories. By Mrs. Molesworth, Author of *Carrots*, *Cuckoo Clock*, *Tell Me a Story*, etc. Price, \$1.50.

Christus Redemptor. An Outline Study of the Island World of the Pacific. By Helen Barrett Montgomery. Price, 50 cts. net.

THE UNIVERSITY OF CHICAGO PRESS. Chicago.
Hebrew Life and Thought. Being Interpretative Studies in the Literature of Israel. By Louise Seymour Houghton, Author of *Telling Bible Stories*, *Life of the Lord Jesus*, etc., etc. Price, \$1.50 net, postpaid \$1.65.

RICHARD G. BADGER. Boston.
The Passion Stroke. A Tale of Ancient Masonry. By Mary Fairweather.

Our Common Wild Flowers of Springtime and Autumn. By Alice M. Dowd, author of *Vacation Verse*.

Actaon's Defense and Other Poems by Alice Wilson.

VIR PUBLISHING CO.
What a Young Girl Ought to Know. By Mrs. Mary Wood-Allen, M.D. Price, \$1.00 net.

LONGMANS, GREEN & CO. New York.
Wayside Sketches in Ecclesiastical History. Nine Lectures with Notes and Preface. By Charles Bigg, D.D., Canon of Christ Church and Regius Professor of Ecclesiastical History in the University of Oxford. Price, 7/6 net.

F. A. DAVIS CO. Philadelphia.
Christianity and Sea Problems. By Hugh Northcote, M.A.

PAMPHLETS.

Sermon. Delivered by the Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass., at the Opening Service of the new St. Andrew's Protestant Episcopal Church, Pittsburgh, April 22, 1906.

Faith and Opinions. A Sermon Preached by Leighton Parks in St. Bartholomew's Church, New York, on the morning of May 20, 1906.

A Reassurance. Wm. Croswell Doane. The Church Record Press, Albany, N. Y.

Diocese of Indianapolis. The Bishop's Address to the Sixty-Ninth Annual Council. Grace Pro-Cathedral, Indianapolis, May 16, 1906.

Baccalaureate Sermon. St. Mary's College. A. D. 1906. By the Rt. Rev. A. C. Garrett, LL.D., Bishop of Dallas and President of St. Mary's College.

Second Annual Report of the Henry Phipps Institute. For the Study, Treatment, and Prevention of Tuberculosis. Published by the Henry Phipps Institute, Philadelphia.

Memorial Volume and Year Book, Trinity Church, Trenton, N. J., 1906. True American Publishing Co., Printers.

THE CHURCH AT WORK

NEW CHURCH AND RECTORY.

ON SATURDAY, June 23d, the corner-stone of the new church in West Haven (Rev. Arthur J. Gammack, rector) was laid by the Bishop of the diocese. Nearly 170 years have passed since the building of the old Christ Church, in which the people are now worshipping, and it is with much regret that the old West Haveners realize that the oldest place of worship in the whole of Connecticut must be superseded. But the venerable edifice is to be worthily replaced by a beautiful building of the native trap rock, designed by Cram, Goodhue & Ferguson of New York and Boston. Until about a year ago, the people of West Haven viewed with considerable apprehension the gradual decay of the old church, as there is no wealth in the place, and the people's resources had been taxed to pay off a large debt on the parish and to restore and repaint the buildings to make them as presentable as possible. At this

able, roomy, and attractive house, built only some ten years ago by the late Miss Catharine Sherwood, daughter of the late Rev. Dr. Sherwood of Hyde Park, N. Y. It occurred to a faithful and devoted member of the parish, Mrs. Martha P. Prudden, that, if this property could be secured for a rectory that the church would control the whole side of the block facing the beautiful village green, except for one lot, which is owned by one of the vestrymen, and that it would make it possible for the church always to control the use of the whole property and have the place for a magnificent plant for all time. Being unable to make the gift outright, Mrs. Prudden most generously bought the house and gave it to the church with the stipulation that a small percentage should be paid her by the church during her life-time. This the parish is easily able to do out of the larger rent now secured from the old rectory. This somewhat unusual way of making a gift

celebrant, at which some twenty of the clergy were present. The opening address by Bishop Seymour, a *Concio ad Clerum*, was an intensely interesting and valuable meditation upon the sixteenth verse of the fifteenth chapter of St. John's Gospel.

The several conferences, on "Business Habits Among the Clergy," "The Preaching Needed in the Mid-West," "Expository Preaching," and "The Intellectual and Devotional Life of the Clergy," were well fitted to prepare for the "Quiet Day" on Thursday. The Rev. C. H. Young, Chicago, was to have been the conductor, but was absent owing to serious illness in his family. The meditations were therefore given by Bishop Osborne, and in every way complemented the opening *Concio*, and the several conferences. Being Trinity-week, the week of God, the subject was God revealed as Father, Son, and Holy Ghost, and the life of the individual priest as related to each Person of the Blessed Trinity on the one hand, and on the other to his people as redeemed souls. Let a few sentences suffice: "What is more beautiful than for a soul to know, love, and serve God. The human body is beautiful because it is the cover of the more beautiful soul. It is a revealing of the beauty of God. See in each regenerate soul the beauty of God Himself, and guard them as members of the beautiful flock committed by God to our priestly care."

"The priest's lips should therefore keep knowledge; they should be clean that bear the vessels of the Lord; they have been redeemed that they might be priests, and should labor for their people as redeemed souls."

"As Christ by the one Spirit offered Himself to God, so we offer ourselves, and with us, our people as a living sacrifice to God. And that they may be acceptable we are to teach them the way of holiness, and make ready a people prepared for the Lord. All success depends on our abiding in the Holy Ghost, in the power of the Blessed Trinity."

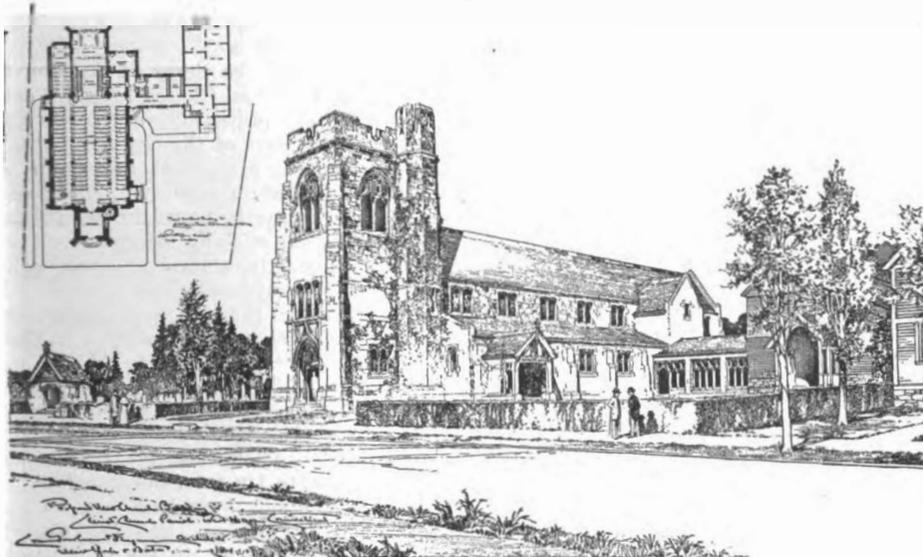
The conference closed with the Holy Eucharist on Friday morning, and those privileged to be present hope that this is but the beginning of a valuable custom.

A FLOATING LABORATORY.

IT IS STATED that there will soon be inaugurated from Trinity College through the efforts of Professor Charles L. Edwards, Ph.D., of the chair of National History, "an enterprise unique in the history of University methods." This will be none other than a floating laboratory of marine biology.

As the laboratory will be a combined laboratory, biological station, and collecting expedition, there will be three objects put forward as pertinent to its success. One of these objects is to provide a working laboratory containing as many as is feasible of the advantages of similar institutions situated on the coast, but which can move constantly into new waters, anchoring in protected harbors for a month at a time if desired, to make extended investigations, or to investigate fauna or flora whose characteristics change as the schooner sails southward or northward.

The advantages of this plan, covering as it does, a coast line of a thousand miles, from Connecticut to the coral islands of the Bahamas, of ever-varying life, cannot be over-estimated. The climax of possibilities is reached in the marvellous tropic luxuriance of life in the Bahaman waters. Here the Gulf Stream debouches from the Gulf of Mexico on the west, the Atlantic currents swoop down from the east, both bearing



PROPOSED NEW CHURCH AT WEST HAVEN, CONN.

junction, Mrs. Lucy H. Boardman, the great benefactress of New Haven, who has recently gone to her eternal reward, made the parish the generous offer of \$25,000, conditional upon the people's raising an equal sum. This they at once set out to do, many of them making great sacrifices to set forward the work. About \$20,000 has now been given or pledged by the people and by their kind friends of the daughter churches in New Haven, the work has been begun, the corner-stone is laid, and there is every expectation that the new church will be ready for use on Easter day, 1907. The church will be built of local seam-faced trap, and will cost (heating and seating included) \$38,307.

Mrs. Boardman's gift has not been the only one this parish has received within the past few months. On the corner of the street upon which the church stands is a comfort-

is surely noteworthy, and the donor's action may suggest to other generous persons a way in which they can give in their lifetime, as otherwise they could not afford to do. The new rectory has been placed in the hands of the Society of Donations and Bequests of the diocese, to be held forever for a rectory, or for aggressive work of some kind in the parish. It was given as a memorial to the Rev. Samuel Johnson, the first rector of the parish, and is called The Johnson Memorial Rectory.

Thus West Haven will soon have a most complete church plant, with a beautiful new church and rectory and an adequate parish house. The understanding is that no debt is to be incurred, so that when the work is done the parish will start forward into a new era of its existence, free from debt, and with everything necessary to carry on the work of the church in the community.

CLERICAL CONFERENCE.

A PLEASANT and profitable conference of the Bishops and clergy of the diocese of Springfield was held at Emmanuel Church, Champaign, Ill., on Tuesday, Wednesday, and Thursday, June 12-15. It gave the clergy the opportunity of visiting the State University, and being present at the commencement in a body, the two Bishops occupying places of honor on the platform.

The conference opened Tuesday morning with the Holy Eucharist, the Coadjutor being



JOHNSON MEMORIAL RECTORY.

with them the multitudes of tropical and neo-tropical creatures picked up in the broad sweep of these great rivers of the sea.

Another object of the schooner's laboratory is to afford time, place, and living material for researches into comparative anatomy, zoological and botanical, and the variation of animals and plants. This means that specimens of any particular kind of animal may be collected at proper intervals of latitude, from the northern limit of that animal all the way to the tropics, furnishing series of living or at least fresh specimens, to be compared and studied on the spot.

The vessel on which the floating marine laboratory will first sail will be a large, two-masted schooner, and she will be more steady than speedy, for steadiness is more important in a ship carrying delicate apparatus and glass-ware galore.

The conditions under which the Trinity College Marine Biological Laboratory will sail are as follows: a captain and crew will manage the schooner and thus leave to those on board the necessary time for work. Professor Charles L. Edwards, to whose years of study and thought the conception of the enterprise is due, will go as director. Investigators and students, not only from Trinity College, but from any other university, college, or institution of learning, will be invited, so far as the carrying capacity of the schooner will permit. Each member of the party will pay a share of the mess and the incidentals and will then be entitled to the freedom of the ship.

The outfit of the schooner will be complete. There will be separate rooms between decks fitted up for different purposes, as, for laboratories, dissecting room, dark room, dark room for photography, chemical room, cabins, dining-room and so forth. Several large tanks of metal, wood, or glass will be used for keeping alive creatures taken in net and dredge. The various occupations aboard will consist of dredging, towing, taking water temperatures, fishing, sounding, etc., besides the regular pursuits incidental to study. For all these purposes special apparatus will be taken.

MANY GIFTS TO ST. MARK'S, DES MOINES.

ST. MARK'S CHURCH, Des Moines, Iowa, has been rebuilt and refurnished. The chancel has been furnished as a memorial to the late Mrs. Sarah J. Griffiths, by her daughter, Mrs. Simon Casady of Des Moines, assisted by other relatives and friends of Mrs. Griffiths. The altar, reredos, and credence shelf are of quarter-sawed oak, beautifully hand-carved, the altar having a marble top and bearing the inscription: "To the Glory of God, and in loving memory of Mrs. Sarah Jane Griffiths. 1824-1904. With Thanksgiving. 'Because I live, ye shall live also.'" The altar rail and choir stalls, rood screen and prayer desks were also placed by Mrs. Casady, assisted by the Hon. John A. Kasson of Washington, D. C.

Two beautiful eucharistic lights were given by Mrs. Nannie Dunlap Conarroe of Philadelphia, in memory of her husband, the late Mr. George Conarroe, for many years a vestryman of St. Mark's, Philadelphia. Mrs. Conarroe also gave brass vases in memory of Mrs. Griffiths, and a number of prayer books and hymnals.

A pair of five-branched candelabra was given by Mrs. Charles Harold Vinton of Wernersville, Pa., and a brass altar desk by the grandchildren of Mrs. Griffiths, the sons and daughters of Mrs. Choate of Chicago, the late Mrs. L. C. Swift of Pittsfield, Mass., and Mrs. Casady. Gifts of altar linen were received from St. Mary's Guild of St. Paul's parish and from the mother superior of St. Mary's Convent at Kenosha, Wis.

Five memorial windows have been placed in the church: in memory of Mr. and Mrs.

Edward Kestener, Mrs. Mary Butcher, Mrs. Annie B. Tracey, Mr. and Mrs. Ralph Schultz, and Charles Wilson.

GOOD SAMARITAN HOSPITAL, PORTLAND, OREGON.

EIGHTEEN nurses received their diplomas on Friday evening, June 15th. George T. Wilson, M.D., delivered the charge to the graduates. This institution is in a most flourishing condition. The north section of the west wing of the new building has been completed, and the splendid surgery has been equipped as a memorial to John H. and Caroline Couch. A gift of \$5,000 for the endowment of a bed for sailors, by Mrs. B. H. Buckingham in memory of the late Lieutenant-Commander B. H. Buckingham, U. S. N., has been paid the treasurer. A new brick laundry has been built and equipped with modern appliances. Another bequest of \$500 was received from Mrs. B. F. Goodwin of West Lynn, Mass. Three thousand two hundred and forty-six patients were admitted during the year, and of that number, 1,741 were full pay patients, 844 part pay, and 661 free patients. These patients represent nearly every nation of the earth, and religious belief.

TWO MEMORIAL WINDOWS UNVEILED.

TRINITY CHURCH, Northport, Long Island, last week celebrated the 20th anniversary of its establishment, the anniversary being noted by the unveiling of two memorial windows. One representing the Angel of the Annunciation, was given by Mrs. William M. McKinney, in memory of a deceased infant daughter. The second window pictures the Resurrection and is a memorial of Mrs. William Cheeseborough, given by her daughter. At the morning service the preacher was the Rev. Edgar L. Sanford, first rector of Trinity Church and now rector of St. John's Church, Ogdensburg. Archdeacon Holden of Suffolk, another former rector of Trinity Church preached in the evening. There was special music. The anniversary was further celebrated by a gathering in a local hall on the Monday evening following, speakers being the two former rectors and the present rector, the Rev. Charles E. Cragg. Under his ministrations the church is progressing, and many improvements are constantly being made. A debt has been paid and a parish house erected. The renovation of the church building, the beautifying the plot, and the establishment of a vested choir are other lines along which the parish has progressed.

REV. DR. ALSOP TO JOURNEY AROUND THE WORLD.

THE REV. DR. REESE F. ALSOP, rector of St. Ann's Church, the Heights, Brooklyn, has been asked by the Board of Missions to take a trip around the world in company with the Rev. Dr. A. S. Lloyd, the general secretary of the Board, to inspect the Church's missions abroad. The vestry of St. Ann's has granted a leave of absence of fourteen months to the rector. Dr. Alsop will be accompanied by Mrs. Alsop. The Hawaiian Islands, Japan, China, the Philippines, India, and Egypt will be visited in turn. The party will leave New York on July 17th. Dr. Alsop recently celebrated the twentieth anniversary of his rectorate.

CONVOCATION AT SAN FRANCISCO.

THE CLERGY of the Convocation, at the call of the Bishop and Dean, gathered in St. Mark's Church, Berkeley, on Monday, May 28th, at 11 A. M., for a devotional service and a conference.

The Bishop celebrated the Holy Communion, being assisted by Dean Sanford and

the Rev. E. L. Parsons, rector of the parish.

The Bishop took for the text of his address, "Redeeming the time, because the days are evil" (Eph. v. 16). He particularly urged the spiritual opportunity of the present; that through acquaintance at first hand with poverty of pocket, the clergy might develop that poverty of spirit of which the Master said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

There were nearly 30 clergy present, of whom 25 sat down to lunch at the rectory.

It was decided to make a thorough tent-to-tent visitation of all the refugee camps in San Francisco and vicinity. This work was systematically assigned to the various clergy, with the Bishop as chairman and the Rev. Mr. Bours as secretary. Fifteen different camps were listed, and the work is now well under way under the written authority of the Red Cross and the military. Of this a fuller account will appear in our next issue.

On motion of the Rev. M. D. Wilson, the following resolutions were fully discussed and finally adopted with great unanimity:

"WHEREAS, During the past month the city of San Francisco has been remarkably free from gross crime; and

"WHEREAS, It appears evident that this absence of crime is in large measure due to the fact that the liquor saloons have been closed; therefore be it

Resolved, That the clergy of the Convocation of the Episcopal Church in San Francisco and vicinity respectfully urge upon the Board of Supervisors of the city and county of San Francisco, first, That no saloon be allowed to open before January 1, 1907; second, That no license be issued to any person or corporation to sell any spirituous or intoxicating liquors in a store or room occupied by or connected with any other retail business, except in a drug store on the written prescription of a physician; third, That the liquor license be raised to \$1,000 per annum; fourth, That no license be issued to any person or corporation to sell any spirituous or intoxicating liquors between the hours of 12 midnight and 6 A. M., or between the hours of 9 A. M. to 1 P. M. of Sundays."

These resolutions have been sent to the mayor of San Francisco, who has sent a most courteous response, to the supervisors of San Francisco, and to the daily papers of San Francisco.

Arrangements were made by which preliminary plans and work were undertaken for the holding of a pre-Lenten mission both in Oakland and San Francisco, the intention being to have certain leading men of the Church as speakers. Of this details will be published as developments warrant.

The Bishop, in his address, had spoken of securing real estate in the "down town" district of San Francisco as a Cathedral foundation, and the conference of clergy expressed hearty approval of the idea, with the hope that it be carried out.

The following most suggestive resolution was heartily adopted on due motion by the Rev. David Evans:

"WHEREAS, In the recent visitation of earthquake and fire, by which the greater part of the city of San Francisco has been obliterated, the Protestant Episcopal Church has suffered the loss of over one-half of its churches; be it

Resolved, That we have, notwithstanding, gained far more than we have lost. Material things have been annihilated, and not one stone left upon another of churches and institutions that were our pride. But on the other hand there has been evoked, to our great and endless comfort, such an epiphany of Christian charity from the world at large, so great a demonstration of the essential unity of the whole Church, together with so wonderful an optimism among our stricken people in the presence of an unparalleled calamity, that we declare ourselves mightily cheered rather than disheartened, and hereby

solemnly dedicate ourselves to work with greater zeal and devotion than ever, in our vocation and ministry, for the salvation of all men."

The matter of rebuilding the churches of San Francisco was brought up, and, after discussion, it was

"Resolved, That in response to the thought of the Bishop as expressed in his address, we request him to appoint a committee of three to study the method of rebuilding the churches of San Francisco along true ecclesiastical lines."

FORTIETH ANNIVERSARY OF ST. JAMES' SHARON, PA.

THE FORTIETH anniversary of St. John's Church, Sharon (diocese of Pittsburgh), was appropriately observed June 17th to 20th. There was a celebration of the Holy Communion at an early hour on Sunday, the 17th, by the rector, the Rev. F. J. Mallett. At eleven a historical sermon was delivered by the Rev. W. S. Hayward, who, forty years ago, started permanent services, and formally organized the parish. At night the rector preached on "Past and Present." On Monday afternoon a service was held for Churchwomen, and on Wednesday a large number of the clergy were present to take part in the final service. Evening Prayer was read

50 years ago, Deacon Snow, who has been dead several years, erected a chapel adjacent to his residence, in which services were for a time held by the Congregational Church, which were finally given up. In the year 1854, former Governor Dyer, father of ex-Governor, now Mayor Dyer, of Providence, consulted Deacon Snow relative to the use of the property by the Episcopal Church.

The first rector was the Rev. Benj. B. Babbitt, whose efforts resulted in the erection of a church on the present site, at a cost of \$3,000, which has since been razed and replaced by the present handsome structure, the memorial gift of Mrs. Gammell. The Rev. Benj. B. Babbitt has been succeeded by the following clergymen: Rev. Wm. H. Mills, Rev. Dr. James Mulcahey, Rev. Francis J. Warner, Rev. Mr. Denham, Rev. Dr. B. W. Atwell, Rev. Delancy G. Rice, now rector *emeritus*, Rev. Thomas H. Cocroft, Rev. Alfred H. Brown, and Rev. Frederick I. Collins, the present rector.

GIFT TO BISHOP SESSUMS.

A VERY handsome bookcase, consisting of shelves which may be added to as circumstances may require, was presented to Bishop Sessums by the clergy of the diocese as a token of their love and esteem on the anniversary of his consecration to the episcopate.

Bishop Leonard Memorial Home for Nurses, and that the erection of the building would be commenced as soon as the plans were completed. Rowland Hall was reported to have had a most successful year, and the erection of a new school building for the accommodation of the increasing number of students was strongly recommended by Bishop Spalding.

Before closing, Bishop Spalding called attention to the resolution adopted recently at the meeting of the Bishops of the Seventh Missionary District, praying the House of Bishops to consider most carefully the division of Western territory and appointing more Bishops to administer it. The district of Salt Lake, he said, is the largest in the Church to-day, too large for a Bishop to care for, and the Bishops of Boise and Spokane find it quite impossible to cover their large fields as they desire. Bishop Spalding strongly favors a field which will make it possible for the Bishop to visit often every part of it, for, he said, "If a house-going priest makes a church-going people, I am inclined to think that a mission-travelling Bishop makes a church-growing district."

THE NORTHAMPTON CONFERENCE.

REGISTRATIONS for the Northampton Conference, a fortnight in advance of its beginning, are away ahead of registrations for previous conferences. In point of attendance the success of the Conference of 1906 is already assured. No fewer than five college halls are already booked full, but ample accommodations remain, at reasonable rates.

Slight changes only have been made thus far in the published programme. Mr. John Mitchell, president of the United Mine Workers of America, is unable to come, but for the labor meeting on July 14th, the principal speaker will be Mr. Frank K. Foster, chairman of the Massachusetts branch of the American Federation of Labor. The other speakers will be the Rev. W. D. Johnson of Wilkes Barre, long in close touch with the miners of the Pennsylvania region, and the Rev. Jos. Reynolds of the C. A. I. L.

For the Girls' Friendly meeting, on the evening of July 20th, the programme of which has not yet been announced, Bishop Vinton will make the opening address, and the spiritual and practical phases of the work of the Society will be covered by Miss Isabel Ely Lord of the Long Island Diocesan Council, and Miss Cornelia E. Marshall, president of the New York Council. The concluding part will be illustrations of society work in England, the United States, and the Hawaiian Islands.

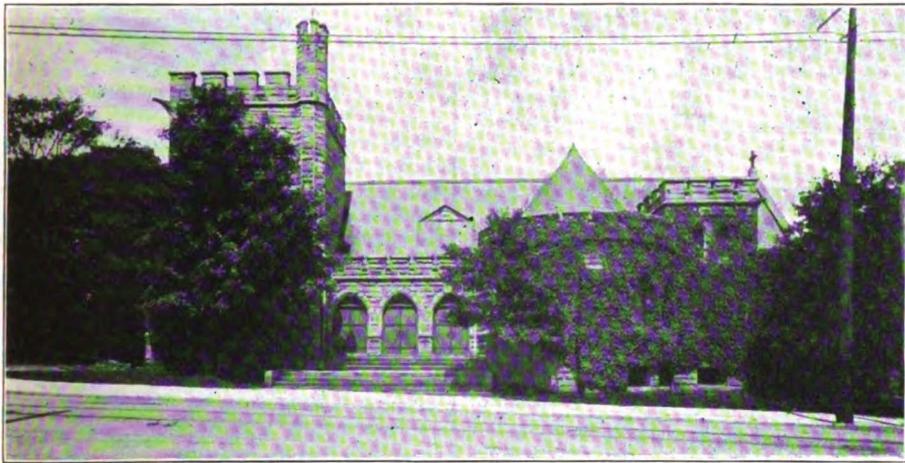
This year there will be preachers at the early celebrations held daily in St. John's Church. Bishop Vinton will preach the sermon on the first day, and he will be followed by Bishop Darlington, Bishop Knight, the Rev. John T. Kerrin, the Rev. David Stuart Hamilton, the Rev. Dr. E. Homer Wellman, the Rev. P. G. Snow, and the Rev. Dr. A. A. Butler.

A unique badge has been prepared for Conference members. It bears a fine line portrait of Bishop Seabury, and will be valuable to retain as a souvenir. The address of the Seabury Society will be changed on July 1st from the Union Square, New York number, to Northampton.

OFFICIAL MISSION STUDY COURSES FOR THE YEAR 1906-7.

RECOMMENDED BY THE BOARD OF MISSIONS. FOREIGN COURSE.

The spread of Christianity throughout the Islands of the Pacific, using the new text book, *Christus Redemptor* (published by Macmillan, price 35 cents in paper and 50 cents in cloth), in connection with material published by the Church of England Societies



ST. JOHN'S CHURCH, SHARON, PA.

by Archdeacon Cole and the Rev. Mr. Robertson of Emporium, and the speakers were the Bishop of the Diocese, Bishop Talbot of Central Pennsylvania, the Rev. W. S. Hayward, the Rev. Amos Bannister of Beaver Falls, and the Rev. Martin Aigner of Franklin. Later in the evening a large reception was given at the rectory to the Bishops and other clergy. Letters of congratulation were received by the rector from Bishop Leonard of Ohio, Bishop Spalding of Salt Lake, and others.

The first Church services were held in Sharon on December 10, 1865, by the Rev. Thomas Corlett of Kinsman, Ohio, and the first regular services on June 17, 1866. The parish was formally organized on June 20, 1866, and the corner-stone of the first building laid that year. This building, a frame structure, is now utilized as a parish house. The present church edifice was consecrated in 1900, and is a handsome brick structure of stone. The rectory, built three years ago, is also of stone and brick veneer, and harmonize well with the church.

FIFTIETH ANNIVERSARY OF THE CHURCH OF THE MESSIAH.

THE Church of the Messiah, Providence, R. I., observed its fiftieth anniversary on Sunday, June 17th. This church has enjoyed a very interesting career. The Rev. Daniel Goodwin, who was connected with the church in its earliest days, addressed the congregation and told some of the facts concerning the past history of the church. Rather over

The Rev. A. G. Bakewell made the presentation remarks, to which the Bishop responded. The presentation took place at the Bishop's residence on the evening of June 22nd, and most of the city clergy were present. After its presentation and acceptance, matters relative to the work of the Church in the diocese were discussed.

ABSTRACT OF BISHOP SPALDING'S ADDRESS.

IN HIS annual address, given at the evening meeting, which was attended by the largest gathering of the day, Bishop Spalding said that whether judged by statistics or observation, the Church of the missionary district of Salt Lake had made headway in the past year, in spite of the fact that several of the noble missionaries have been called away, some by death, some to work in other fields. The need of men in western Colorado was said to be very great, but in the towns having regular pastors excellent progress was reported. The same report was given concerning the towns of Utah, Nevada, and Wyoming included in this missionary district.

Bishop Spalding then told of his trip East in the early part of the year; of his successful effort to lift a debt of \$38,000 hanging over St. Mark's hospital. Of the sum needed, \$29,000 had already been raised, and \$5,000 of the remaining amount would be given by an Eastern man if the \$4,000 could be raised here. Bishop Spalding also reported that \$15,000 had been raised for the

on their work in New Zealand, Melanesia, and New Guinea, and similar material on the work of our own Church in Hawaii and the Philippines, is now being prepared by the Educational Secretary. Special helps for leaders, teaching this course, will also be prepared by him. A Five Dollar general reference library, consisting of eight books, is published for use with this text book.

FOREIGN COURSES THAT MAY BE SUBSTITUTED.

1. Japan, using the new edition of *Nippon Sei Kokwai*, price 35 cents, and *Light of Japan*, price one dollar (both published by the C. M. P. C.), in connection with *Sunrise in the Sunrise Kingdom*, price 35 cents in paper and 50 cents in cloth; and the Five Dollar general reference library, containing nine of the best books on Japan; and all the leaflets published by the Board.

2. Africa, taking for the textbook *Day-break in the Dark Continent*, price 35 cents in paper and 50 cents in cloth, in connection with the Five Dollar general reference library on Africa, and the last Annual Reports of the C. M. S. and the S. P. G., and the *Universities Missions*, as well as the literature published by the Board.

DOMESTIC COURSE.

Some Strategic Points in the Home Field, published by the C. M. P. C., recommended in the following form:

The Lesson Pamphlet to be owned and studied by each member of the class (70 pages, price 25 cents). The supplemental leaflets not contained in the pamphlet, of which one set at least will be needed for each class, and the *Helps for Leaders*, prepared and published by the Educational Secretary, cost 50 cents additional, making the total for the leader's material, 75 cents.

FOREIGN COURSES FOR JUNIORS.

Great Voyages and What Came of Them (taking up the Islands of the Pacific), prices 25 and 35 cents; and *Africa for Juniors*, price 25 cents.

GENERAL COURSE FOR SUNDAY SCHOOLS.

The best material available for systematic study is *The Kingdom Growing*, published by the C. M. P. C., price 25 cents.

All of the above material can be obtained through the Educational Secretary, 281 Fourth Avenue, New York City.

REV. MR. SCADDING ACCEPTS.

THE FOLLOWING letter from the Rev. Charles Scadding, Bishop-elect of Oregon, accepting the election, has been received by the Rev. George B. Van Waters, president of the Standing Committee of the diocese of Oregon:

REV. GEORGE B. VAN WATERS, D.D.,
Chairman Notification Committee, diocese of Oregon, Portland Oregon:

MY DEAR MR. VAN WATERS:

The official letter of your committee, notifying me of my election to the bishopric of Oregon, is received. I deeply appreciate the honor the diocese has done me, and, realizing the responsibility of the office, I hereby accept the election, subject to the approval of the Standing Committees and the House of Bishops. The field to which you have called me is most inviting, and full of splendid opportunities for work for God, and I pray that, should the mantle of the sainted Bishops Scott and Morris fall upon me, I may be endowed with their holiness of life, singular devotion to their work, and missionary zeal.

Let our united and insistent prayer be that it may please God to send His grace upon me, that I may duly execute the office whereunto I may be called to the edifying of His Church, and the honor, praise, and glory of His Name.

Faithfully yours,
CHARLES SCADDING.

BISHOP McVICKAR CONSECRATES A CHURCH.

ST. ALBAN'S CHURCH, Centredale, Rhode Island, was consecrated on Saturday, June 16th, by the Rt. Rev. Wm. Neilson McVickar, Bishop of the diocese. Many of the clergy were present, including the Rev. Alva E. Carpenter, now taking charge of the parish, Rev. Dr. George McClellan Fiske, Rev. Levi B. Edwards, Rev. R. H. Woffenden, Rev. J. M. Hobbs, Rev. T. D. Martin, Jr., and others. The Rev. Dr. Fiske addressed the congregation, giving a brief history of the parish. Early efforts to establish a church in the neighborhood were commenced in 1839 and continued until 1855, after which and until the year 1897, the services ceased, the altar and chancel furniture being stored until renewed interest was awakened in the year 1897, by the the late Archdeacon Tucker and the late Rev. Thomas H. Cocroft. The Rev. James W. Colwell, recently deceased, then assumed charge of the parish and continued his ministrations until the time of his death.

ENRICHMENT OF A CHURCH.

THE CHANCEL of St. Sacrament Church, Bolton-on-Lake George, N. Y. (the Rev. D. A. Parce, rector), has again been enriched. It has been refurnished in quartered oak—a new altar, the gift of Mrs. F. M. Theiriot of South Orange, N. J., in memory of her husband; a Litany desk, the gift of Mrs. Charles Meade of South Bethlehem, Pa., in memory of her brother, Jacob Henry Theiriot; and the young people of the church have given an altar desk in memory of Isabelle Caldwell Roberts.

VIRGINIA THEOLOGICAL SEMINARY COMMENCEMENT.

THE FINALS at the Virginia Theological Seminary, near Alexandria, began on Wednesday, June 20th. On Thursday at 10 o'clock, essays were read by the members of the graduating class, all of which were able papers. Diplomas were awarded by the Rt. Rev. Robt. A. Gibson, D.D., LL.D., Bishop of Virginia and president of the Seminary, to the following graduates: Charles Atwater, B.A., Francis DeSales Carroll, Edmund Pendleton Dandridge, M.A., George Frederick Flick, B.S., Chesley Gantt, Henry Jonette Geiger, John Monro Bannister Gill, Charles Henry Holmead, Jr., Henry Gardner Lane, Francis Robert Lee, James Thornton Lodge, Richard Morgan, Jr., B.A., Richard Roscoe Phelps, B.A., and Richard Watkins Trapnell.

At the Alumni meeting, which was held at noon, an essay was read by the Rev. E. H. Ward, D.D., of Pittsburgh. At 1:30 the Alumni dinner was held.

On Wednesday night, June 20th, the Students' Missionary Society was addressed by the Rt. Rev. Chas. E. Woodcock, D.D., of Kentucky.

ALBANY.

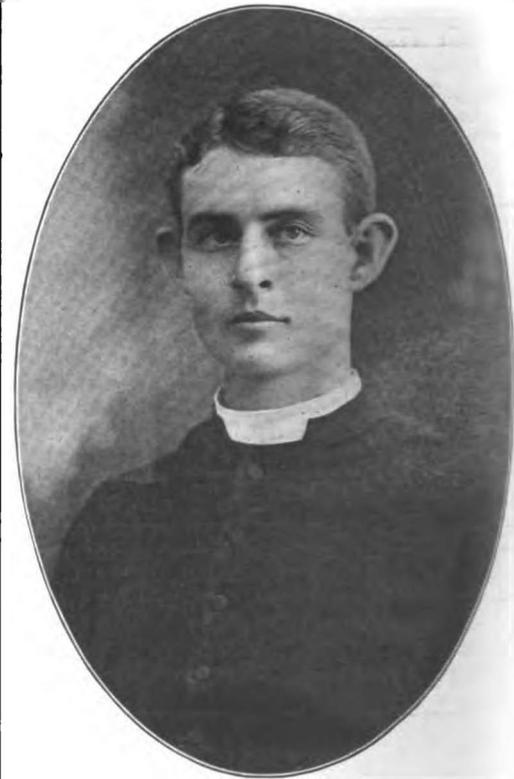
WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.
Chime of Bells for Zion Church, Wappinger's Falls.

THE Meneely Bell Company of Troy is making a chime of bells on the order of George S. Bowdoin of New York City, which is to be the memorial gift of himself and wife to Zion Church, Wappingers Falls. This chime will be similar to the one placed in the new magnificent memorial church, built and equipped by H. H. Rogers at Fairhaven, Mass., and the chime just erected in the new "Christian Science Cathedral," Boston, Mass.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.
New Rector at St. Bartholomew's.
ON JULY 1st the Rev. Walter S. Trowbridge assumes the rectorship of St. Bartholomew's parish, following two short rec-

torships, that of the Rev. Dr. Fawcett, terminated by his consecration as Bishop of Quincy, and that of the Rev. Henry Knott,



REV. W. S. TROWBRIDGE.

whose resignation took effect on February 1st. During this interval the Rev. W. H. Tomlins has been in charge; sundry repairs and improvements have been made on the property; the financial situation has been ably met; and the people are now looking forward to a future of unwonted harmony and prosperity.

CALIFORNIA.

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

News from the Diocese.

THE *Pacific Churchman* for June 15th began the publication of a detailed account of the destruction of our churches in San Francisco and vicinity. These articles will appear in each issue till the whole history is written. Anyone especially interested in such articles should subscribe for the paper.

THE THREE wards of the C. B. S. of St. Mary's, the Advent, and St. John's, Oakland, united at St. Mary the Virgin, San Francisco, on the feast of Corpus Christi, where a solemn high celebration of the Holy Eucharist took place. A large and reverent congregation assembled. The Rev. G. L. Wallis, the rector, was celebrant, while the Rev. E. F. Gee of Oakland was deacon, and the Rev. W. F. Venables of Belvedere was sub-deacon, assisted by the acolytes of the three respective churches. The music was splendidly rendered by some leading soloists of the city. In the evening, at St. John's, Oakland (the Rev. E. F. Gee, rector), solemn vespers of the Blessed Sacrament were sung, followed by a solemn procession. The Rev. G. F. Wallis of St. Mary the Virgin, San Francisco, gave the annual address to the three wards at vespers.

CONNECTICUT.

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

Personal and Other Items—New Reredos for St. John's, Wilmington.

MR. CHARLES F. WOOD of Bridgeport died on June 8th, after a long illness. He was a member of the vestry of Christ Church.

THE REV. FOSTER ELY, S.T.D., after being rector of St. Stephen's Church, Ridgefield, since March, 1883, has resigned. The date his resignation takes effect is July 2nd. The

parish has made Dr. Ely rector emeritus, and requested him to be locum tenens until his successor qualifies.

AT EASTERN POINT, near New London, the following among the clergy of the Church will officiate during the summer: The Bishop of the diocese; the Rev. Beverly Warner, D.D., Trinity Church, New Orleans, La.; Rev. William Mansfield Groton, D.D., Dean of the Philadelphia Divinity School; Rev. Edgar L. Sanford, St. John's Church, Ogdensburg, N. Y.; Bishop Frederick Courtney, D.D., St. James' Church, New York City.

THE REV. JOHN N. LEWIS, Jr., of Waterbury has been appointed chaplain in the Second Regiment. Mr. Lewis is the rector of St. John's Church.

THE Sons of the Revolution of Connecticut held their annual meeting on "Flag Day," at East Haddam. The Rev. Frederic R. Sanford, rector of St. John's Church, North Haven, was reelected chaplain.

A MISSION Sunday School has been opened at Broad River, a suburb of Norwalk, by the Rev. James Benton Werner, rector of Grace Church. The outlook is one of promise.

THE JUNIOR CLERICUS held the final meeting for the season on Monday, June 18th. The members assembled at Noank, and were the guests of the Rev. Herbert L. Mitchell of Saybrook, at his cottage on Muse Island. The essayist was the Rev. Prof. Philip M. Rhineland of the Berkeley Divinity School. Subject, "Tests of Religious Values."

DELAWARE.

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

Degree to Mr. Chas. W. Clark—Rev. Mr. Munson in Hospital—Reredos for St. John's, Wilmington.

AMONG the graduates of Delaware State College, at Newark, Del., receiving the degree of Bachelor of Arts at the commencement day, Wednesday, June 20th, was Mr. Charles Wright Clark, lay reader in Trinity parish, Wilmington, and postulant for holy orders. In the September Ember week, Mr. Clark will enter the General Theological Seminary, New York City.

THE REV. FRANCIS MARION MUNSON, rector of Immanuel Church, New Castle, is at the Church Hospital, Philadelphia, awaiting an operation for some ailment whose character is said to be as yet unascertained. Strong hopes are entertained for his relief.

PORTIONS of the reredos to the new altar at St. John's Church, Wilmington (Ven. George C. Hall, rector), have already been shipped from Munich. The portions shipped include the angelic figures. The memorial window is being made in France. When both window and altar are completed and put into place, the interior of the church will present a highly artistic appearance.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Woman's Auxiliary—Standing Committee.

Mrs. J. D. MORRISON, president of the Woman's Auxiliary, held a meeting during the Convocation of the district of Duluth, in St. John's parish, Moorhead, Minn., and a large number of women attended the meeting at the rectory. After her address, refreshments were served.

THE STANDING COMMITTEE of the district of Duluth has organized as follows: The Rev. F. C. Coolbaugh, president, and the Rev. F. M. Garland, secretary.

GEORGIA.

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

Sunday School Institute.

THE Church Sunday School Institute of Atlanta and vicinity held its sixth semi-annual meeting at the Church of the Incarnation, Atlanta, on Wednesday, June 20th. Evening Prayer was said by the Bishop of the diocese at 4:30 P. M., after which the business session was held, with the Bishop in the chair. Representatives were present from the following Sunday Schools: St. Philip's Cathedral, St. Luke's, All Saints', the Incarnation, St. Andrew's, Holy Comforter, Holy Innocents', Atlanta, and Emmanuel, Athens. A motion by the Rev. W. J. Moody, diocesan evangelist, that a committee be appointed to prepare a scheme for the examination of pupils in Sunday Schools and presenting certificates to those passing, to report at the next meeting, was adopted, and the Bishop appointed as such committee the Rev. W. J. Moody, Rev. Troy Beatty, Rev. J. J. P. Perry. The Rev. C. B. Wilmer, rector of St. Luke's, then delivered a very interesting and instructive lecture on the Trinity Course of Lessons, laying stress on the importance of getting the story of the lesson as a story well into the children's minds before proceeding to teach the doctrine it contains. After the lecture, a very enjoyable supper was served by the ladies of the Incarnation on the church lawn.

At the evening meeting, excellent addresses were delivered by the Rev. Troy Beatty of Athens, and the rector, the Rev. J. J. P. Perry. Mr. Beatty, speaking on the Spiritual Side of the Sunday School Teacher, laid stress on the need of intellectual and spiritual preparation in order to fully grasp the lesson to be taught, and also the importance of loyalty to the rector and of being ready to give the children a reason for the faith as the Church teaches it. Mr. Perry, speaking on the text "Feed My lambs," said in brief: (1) Children must be taught; (2) the Church must do it; (3) the Church must do it through the Sunday School teacher.

A short business meeting followed the addresses. Miss Beatrice Hartford of Atlanta was elected secretary, to fill a vacancy; Dr. Hancock of All Saints' was made chairman of the executive committee. The meeting also passed a resolution that on the Sunday before the semi-annual meetings each school take an offering to defray incidental expenses. The Rev. Z. Farland of All Saints' was elected marshal of the Missionary Host, and Dr. Charles Barnwell of the Cathedral, secretary and treasurer to the same.

The Institute accepted the invitation of St. Andrew's to hold their next meeting in that mission, at a date to be decided by the executive committee. The Institute then adjourned after a most enjoyable and profitable session.

KANSAS CITY.

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

Deposition of Rev. Charles Ferguson.

THE Bishop of Kansas City formally deposed from the sacred order of priesthood, the Rev. Chas. Ferguson, who has been officiating as pastor of All Souls' Unitarian congregation, Kansas City, for some time.

MARYLAND.

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

Personal.

THE REV. THOMAS ATKINSON, rector of St. Barnabas' Church, Baltimore, has not been in the best of health recently, and his physician has prescribed a trip and thorough rest, attributing his condition to overwork. During his absence, the Rev. W. A. Crawford-Frost, who was several years ago rector of the memorial Church of the Holy Comforter, Baltimore, will officiate for him.

MASSACHUSETTS.

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

Personals and Other Items.

THE REV. DR. VAN ALLEN of the Church of the Advent has just made two notable addresses, which have been widely quoted. One was at a Sunday morning service in his church, when he spoke on "Lessons from the Christian Science Convention" (a subject with which he is perfectly familiar); and again when he addressed a Masonic gathering in Tremont Temple. Dr. van Allen is a great enthusiast; he goes to the very root of everything on which he ventures to speak, with the natural result that what he says always is worth hearing.

LETTERS received from abroad would indicate that Bishop Lawrence and his family are having a most delightful time. They were the guests at Lambeth Palace for several days, and on Sunday, June 10th, the Bishop preached at Westminster. A few days later he and his family were entertained at Ambassador Reid's, where they met King Edward. They also have been the guests of the Bishop of Ripon. About this time they are enjoying the delights of Scotland.

THE REV. S. B. DUFFIELD, rector of St. Thomas' Church at Somerville, who has been having a leave of absence extending over eight months because of illness, will resume his parochial activities on the first Sunday in July.

THE REV. R. H. COE, rector of All Saints' Church, Belmont, will be in charge of the Sunday services at Allerton, Hull, during July and August. This is one of the most prosperous of the summer missions at any of the shore resorts.

ON SUNDAY evenings during July, the Rev. Theodore Irving Reese, rector of St. Michael's Church, Milton, will preach a series of sermons on "The Origin of Christianity," at the Church of Our Saviour at East Milton, which is a mission of St. Michael's.

A RECENT symposium in the Boston Transcript has to do with the difficulties to be overcome and the character of the work undertaken by some of the leading Back Bay churches. Among the churches referred to in a first installment is the Church of the Messiah, whose rector, the Rev. John McGaw Foster, relates some of his experiences since he assumed charge of the parish some seven years ago. When he undertook the rectorship he faced a debt of \$50,000 as well as a condition of gloom and discouragement which threatened the very closing of the church doors. As to the working out of these problems, Mr. Foster has this to say:

"Of course, the financial problem has been the great one for this parish, but we are much encouraged by our past success, and I am hoping for good results in the future. We have reduced our debt from over \$50,000 to less than \$20,000, and hope to make constant gains until it is extinguished. Of course with more money we could push our Sunday School work across the tracks, and into the triangle between Boylston, Huntington, and Massachusetts Avenues, where there is a large population accessible for such work. But, on the other hand, we have many encouragements in our work. The rapid growth of this part of Boston during the last few years has been very cheering. We hope to extend our work out towards Simmons College and the new Harvard Medical School, as we feel that we have a distinct mission for the students of these and other institutions."

THE REV. THEODORE ISAAC, priest of the Armenian Church, Boston, by invitation of the Rev. Dr. van Allen, preached in the Church of the Advent at Evensong on Trinity Sunday, his subject being "The Armenian Church." The sermon was highly appreciated by the large congregation present.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

The Bishop's Summer Address—Visitation to Plymouth—Work at Elkhart.

BISHOP WHITE will spend the summer at Lake Wawasee with his family. His address is Syracuse, Indiana, R. F. D. No. 2.

THE LAST visitation of the year in the diocese was held Trinity Sunday at St. Thomas' Church, Plymouth, and the Bishop reports it as his best. This parish had the honor again this year of presenting the largest single class for Confirmation, which numbered 34. A remarkable work has been done in this little country-seat of 4,000 people during the past four years. A beautiful stone church, seating 400, and costing with its furnishings nearly \$20,000, is now nearing completion and in a little over one year past, 75 have been confirmed, most of whom were adults and heads of families. Their total receipts for the last fiscal year were \$9,250, \$2,000 of which were for current expenses. The rector, the Rev. W. S. Howard, was the preacher this year of the baccalaureate sermon to the graduating class of the High School.

THE NEW rector, Dr. Westcott, has now begun his ministry of St. John's Church, Elkhart. St. Paul's Church, Mishawaka, of which the Rev. John Linn is rector, has begun the erection of a \$10,000 brick church, on a new and very desirable lot on the main street of the city, which they will occupy in September. Two important parishes in the diocese are yet vacant, Goshen and La Porte. Trinity Church, Peru, will probably begin a new stone church soon, at a cost of \$15,000.

MILWAUKEE.I. L. NICHOLSON, D.D., Bishop.
WM. WALTER WEBB, D.D., Bp. Coadj.**Woman's Auxiliary.**

THE WOMAN'S AUXILIARY accepted the invitation of the rector of St. Alban's, Sussex, to hold its monthly meeting in his parish. The train left at 9 o'clock A. M., carrying a large delegation from the Milwaukee parishes. Sussex not being on any main line of railroad, it is a long and tedious ride to get to it. The time, however, was pleasantly spent on the train till noon, when the visitors arrived and were escorted to the fine guild hall of the parish. A bountiful luncheon was served to appetites sharpened by the long ride, although Sussex, in a direct line, is only 18 miles from Milwaukee. After luncheon, Mrs. G. C. Murphy, president, called the meeting to order, and the usual routine business was transacted. St. Alban's is in the midst of an agricultural community, and was organized in the early days of Bishop Kemper. Mr. James Weaver, from Sussex in England, was the founder of the town and of the church, and many of his descendants are still resident in the parish.

MISSOURI.

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

Notes from the Diocese.

THE LADIES of Mount Calvary parish (Rev. P. W. Fauntleroy, rector), entertained the members of the Clericus on Monday last. The Rev. Wm. Elmer, rector of St. Philip's, read an interesting paper and the Clericus adjourned until September.

THE PARISH of Mexico, which has been irregularly supplied since the death of the Rev. W. Deane, is soon to have a rector, the Rev. Dwight A. Parce of Bolton, N. Y.

THE DIOCESE has reason to congratulate itself in that all the parishes of St. Louis, and nearly all the country parishes are filled.

THE VISIT of the Rev. H. R. Hulse to St. Louis in the interest of the Men's Missionary

Thank Offering awakened a wide interest in this enterprise. His address at the meeting for this special purpose at St. Peter's, at the Clericus, and before the Woman's Auxiliary, and his sermons in various churches furnished just the needed information and created clear impressions of the plan that there is reason to believe will have substantial results. Sunday, October 28th, is to be set aside for the preaching of sermons in regard to this work.

THE CHURCH at Rolla has a new lectern, the gift of Mr. and Mrs. E. W. Kinnaman; a new alms basin, presented by Mr. Henry Wood, and new electric light fixtures, paid for by the Junior guild.

NEWARK.

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

Twelfth Anniversary.

ST. MARK'S CHURCH, Paterson (the Rev. S. A. Weikert, rector) held its twelfth anniversary recently, four specially arranged services being held. The Rev. William P. Evans, now of Richmond Hill, N. Y., who was the first rector of the church, preached at the 10:30 service.

To indicate something of the growth of the church by numbers: One hundred and forty-six names were transferred from St. Paul's register to the new congregation at the beginning of its organization. Added since by Confirmation and transfer from other parishes, 509, making a total of 655 names on the communicant list. Loss by death, by transfer to other parishes, removal, and unaccounted for, 219, leaving a present membership of 436. A total of 315 received Holy Baptism and 262 the rite of Confirmation; marriages, 112; burials, 221.

Moneys received from all sources the first year, \$3,211.50; last year, \$6,537.43. Total receipts for the period of twelve years (not including sale of lot on Church and Ellison Streets and insurance realized on building and furniture), \$55,425.77, an average of \$4,618.81 per year.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Gift of a Missal—Death of the Rev. F. D. Canfield—Valuable Donation.

A BEAUTIFUL missal, bound in white velum, handsomely decorated, has been presented to Christ Church, Elizabeth, in memory of the late Richard Bayley Post, B.D., a former curate of the parish.

THE REV. FRANCIS D. CANFIELD, one of the new parochial clergy of the diocese, died Sunday, June 17th, at Avalan, N. J. Mr. Canfield was educated at Burlington, N. J., and his first charge was at Boonton, before the diocese was divided. He was afterward, for ten years, assistant at St. Mark's Church, Philadelphia, going there when the late Dean Hoffman was rector. He was instrumental in the establishment of the first workingmen's clubs in this country.

MR. JOSEPH P. REMINGTON of Philadelphia has donated a valuable piece of land at Longport, near Atlantic City, and during the summer will erect on it a chapel for services during the season. This is the sixth church building at and in the immediate vicinity of Atlantic City. Thirty years ago there was but one church, and that merely a summer chapel.

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Church Property Sold.

THE CHURCH property of St. Clement's parish, El Paso, Texas, in the missionary district of New Mexico, has been sold for \$52,000. The property has 86 feet frontage on a business street, and an office building

is to be erected upon it. The parish are to build "up town."

OHIO.

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

Baccalaureate Sermon.

THE BACCALAUREATE sermon before the pupils of the Toledo High School was preached at St. Mark's Church, by the Rev. L. P. McDonald, rector of the parish.

PENNSYLVANIA.O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.**Evensong on Battleship—A Dedication—Death of Dr. Lewis—Other Notes.**

ON INVITATION, the vested choir of St. Mark's Church (the Rev. A. G. Mortimer, D.D., rector) rendered a solemn Evensong on the battleship *Kearsarge*, on Sunday evening, June 17th, at the League Island Navy Yard. It is said that this was the first service of the sort ever held in this yard.

THE BISHOP of the diocese dedicated what is called the "Pennsylvania bay" of the cloister of the colonies in the Washington Memorial Chapel, on the occasion of the 128th anniversary of the evacuation of the camp at Valley Forge, Pa., by Washington's army. The Rev. David McConnell Steele, rector of the Church of St. Luke-Epiphaney, Philadelphia, who has made some remarkably radical historical addresses, spoke on the topic. "The Country Gentleman as a Churchman." Many priests of the diocese were present.

THE SOUL of good old Dr. William Phillips Lewis entered into rest on Tuesday, June 19th. The Rev. Dr. Lewis was born in 1827, and was graduated from the University of Pennsylvania in 1844. He was made a deacon by the Rt. Rev. Alonzo Potter in 1862, and advanced to the priesthood by the Rt. Rev. William Bacon Stevens in 1863. He was rector of Trinity Church, Pottsville, from 1865 to 1875, and vicar of Christ Church Chapel from 1881 to 1895. In 1872 he received the degree of doctor of divinity from the University of Pennsylvania. He was greatly interested in the development of the Diocesan Library in the Church House. The office for the dead was rendered in the Church of St. James the Less, Falls of Schuylkill, Thursday, June 21st.

THE CHOIR of the Church of the Good Shepherd (the Rev. John A. Goodfellow, rector) have kindly consented to sing at the Episcopal Hospital in the afternoon for several Sundays past. They march in procession from ward to ward, and have been highly commended. It is hoped during the summer to have male choirs volunteer for this purpose, which is most acceptable to the sick and others in the hospital.

THE SUMMER meeting of the junior department of the Philadelphia Local Assembly was held on Thursday, June 20th, at St. Jude's Church (the Rev. Charles Logan, rector). Addresses were made by Franklin S. Edmonds, Esq., and Messrs. W. R. MacDougall, W. W. Llewellyn, and Stanley R. West.

AN INTERESTING event took place on the First Sunday after Trinity at St. Andrew's mission, a chapel of St. Asaph's Church, Bala (the Rev. Harrison W. Wright, rector), when the Rev. Messrs. Seymour and Yost, who had been in charge of the mission, each received a finely embroidered green preaching stole from the members of the congregation. On Trinity Sunday these two young men were ordained to the diaconate.

THE PLANS have been drawn and the contract given for a magnificent high altar for St. Elizabeth's Church (the Rev. William McGarvey, D.D., rector). The cost will be about \$2,000.

WORK has been commenced on a one-story and basement brick building for St. Paul's Church (the Rev. E. S. Carson, priest in charge). The cost will be \$34,000. This mission is not yet two years old.

A NEW iron fence will soon be placed about All Saints' Church, Moyamensing (the Rev. John Edwin Hill, rector). The churchyard on either side has been greatly beautified.

MR. ROY WINCHELL MAGOUN, lay reader at Calvary Church mission, was married to Miss Minnie Shida Perkins, a deaconess, on Thursday, June 21st, at St. Luke's Church, Allston, Mass.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union—Corner-stone Laid—Death of the Rev. Dr. Coster—New Organ at Beaver Falls—Northern Convocation Meeting.

THE CLERICAL UNION held its final meeting for the season of 1905-6 on Monday, June 11th, in St. Stephen's parish house, Sewickley. Luncheon was served by the ladies of the congregation; after which a paper on "Sunday School Work" was read by the Rev. A. Alexander of the Church of the Good Shepherd, Pittsburgh. Officers to serve for the ensuing year were elected as follows: President, Rev. A. Alexander; vice-president, Rev. J. R. Wightman; secretary, Rev. H. A. L. Sadler; treasurer, Rev. A. H. Beavin. At the close of the meeting the members of the Union were taken for a drive over the beautiful hills that lie all about Sewickley, and the occasion was one of the most enjoyable in the history of the society.

THE CORNER-STONE of the new Calvary Church, Pittsburgh, was laid with imposing ceremonies by the Bishop of the diocese, on Saturday afternoon, June 16th. All the arrangements for the function were most admirably made. The foundations were covered by a floor of substantial character, and chairs were provided for the accommodation of all in attendance. The new church is being built in the Gothic style of architecture, of Indiana limestone and granite, and the total estimated cost when completed is \$500,000. Together with the parish house, which will also be of stone, and the rectory, it will occupy an entire block on Shady Avenue, the length of the church running along Walnut Street. The architects are Cram, Goodhue & Ferguson, and the building committee is composed of the Rev. Dr. McIlvaine, Hon. James W. Brown, H. D. W. English, Joseph R. Woodwell, John B. Jackson, and Alexander J. Wurts.

THE CHURCH in the city and diocese has met with a great loss in the death on Monday, June 18th, of the Rev. Robert John Coster, D.D., rector of Grace Church, Pittsburgh, and president of the Standing Committee. Dr. Coster was in the 75th year of his age, but had been able to fulfil all his duties and engagements up to within a month of his demise. He was the oldest clergyman in point of residence in the diocese, having come to Pittsburgh almost immediately after the consecration of the first Bishop of Pittsburgh, the Rt. Rev. John Barrett Kerfoot, D.D., with whom he had formerly been associated in educational work at St. James' College, Maryland. He organized the Bishop Bowman Institute for Young Ladies soon after his arrival in 1866, and continued at its head until within a year or two. For 38 years, beside having charge of this school, he was rector of Grace Church, Mount Washington, now a part of Pittsburgh. Dr. Coster was elected a member of the Standing Committee at the Convention of 1891, and made its president, which office he has held continuously ever since, a term of fifteen years. He is sur-

vived by a widow and three sons. The funeral services were held at the Church of the Ascension, Ellsworth Avenue, on Thursday afternoon, June 21st, the Bishop of the diocese officiating, assisted by the rector of the parish, the Rev. Dr. Grange.

A FINE new organ, costing \$1,750, of which Mr. Andrew Carnegie gave \$500, was dedicated by the Bishop of the diocese at St. Mary's Church, on the evening of June 19th.

THE SUMMER session of the Northern Convocation took place on Monday and Tuesday, June 18th and 19th, at Trinity Church, New Castle (Rev. Dr. J. E. Reilly, rector). Evening Prayer was read at 8 p. m. on Monday by the Rev. Messrs. Izon and Hawkins, and the sermon was preached by the Rev. Martin Aigner of Franklin. On Tuesday morning there was a celebration of the Holy Communion by the Bishop at 7:30, followed by Morning Prayer and a business meeting. At 10 o'clock the Rev. J. M. Robertson of Emporium gave a studious and appreciative review of *The Gospel in the Gospels*, by Du Bose, followed by a discussion by all present. An interesting paper was presented by the Rev. Dr. Mallett of Sharon, on "Industrial Progress in the Light of Christian Ethics," speakers on the subject being the Rev. Messrs. C. M. Conant of Waterford and Richard Brown of Erie, with discussion by Messrs. Potter, Ryerson, Aigner, and Cole. After luncheon, there was a discussion of "The Best Sunday School System" by Archdeacon Cole, Dr. Mallett, and the Bishop, most of the other clergy present also expressing their views. "The Division of the Diocese" was treated of by the Rev. H. E. Ryerson of North East. On Wednesday evening there were addresses by the Rev. G. F. Potter of Du Bois, and the Rev. Dr. Benton of Foxburg.

THE REV. DR. SAMUEL EARP died at his home in Oil City, Pa., on the 17th inst. He was born in Staffordshire, England, in 1844. Dr. Earp was educated at the Danville (Pa.) Academy, St. James' College, Maryland, and the General Theological Seminary. He served charges at Williamsport, Sewickley, Washington, Pa., and Grand Rapids, Mich. Dr. Earp founded Trinity College for Boys at Washington. He had been the head of a private academy in Oil City for 17 years. His wife, one son, and a daughter survive.

Dr. Earp was deposed from the sacred ministry some years ago, but was recently restored by the Bishop of Michigan, to which diocese he was canonically connected.

RHODE ISLAND.

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

Guild of St. Barnabas.

THE ANNUAL meeting of the Providence branch of the Guild of St. Barnabas for Nurses began on the evening of Trinity Sunday, when a sermon was preached by a priest associate, the Rev. Arthur M. Aucock, from St. John xiii. 35. On St. Barnabas' day, corporate Communion at 7 A.M. After the Guild office had been said in the guild house, the annual meetings were held in the guild house, the Rev. George McC. Fiske, chaplain, presiding. Annual reports were read. The treasury reported that through the year \$5 had been sent to Rev. Father Merrill for his work among the Oneidas; \$13 has been added to the fund for San Francisco, and about \$20 sent to the general treasurer for the united work of the guild. The election of officers was the next business. Miss Peck was re-elected secretary, and Miss Austin, treasurer; Miss Sherman, news-letter correspondent. Mrs. Clara W. Brown and Miss Elizabeth A. McNamara were chosen delegates to the Council to be held in Orange, on October 10th and 11th.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Woman's Auxiliary.

THE REORGANIZATION of the Woman's Auxiliary, effected by the Bishop, is bearing fruit, not only in the see city but in the remote mission stations of the district. The scattered outposts are kept in touch with the diocesan branch and with each other, and a valuable educational work along the lines of Church missionary effort is being accomplished. At an enthusiastic meeting held in St. Paul's Church, Salt Lake City, during the annual Convocation, it was pointed out that the isolated workers in the mining camps and farming settlements are encouraged by the interchange of correspondence and the circulation of literature bearing on missionary enterprise.

The report read by Mrs. N. F. Putnam, president, showed that much practical work is being done in aid of missions, the Auxiliary having been able to contribute to the work in China through the Rev. B. L. Ancell of

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Soochow in the district of Shanghai, and to the work of Deaconess Wile in Honolulu, the special object in the latter case being to help in buying ground for a chapel or mission house in the Japanese quarter. Money was sent to one mission station in Utah, and an alms basin provided for a point in western Colorado. A substantial contribution to the United Offering is being collected. Regular work is also done for St. Mark's Hospital.

The closing words of Mrs. Putnam's report are as follows:

"All this seems to me a good result. It seems to typify the real missionary spirit, this willingness to help and be helped, to give and to take, to get out of our own littleness in reaching out to others. In one word, I think we can sum up our year's gain—Breadth."

TEXAS.

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

Large Organ for Taylor.

TAYLOR, Texas, June 15.—The Episcopal congregation of this city and parish, of which Rev. J. H. Swann is rector, has just purchased from the manufacturers an immense magnificent pipe organ, which will be installed here about September 1st. This immense instrument consists of three apartments, viz.: The great organ, the swell organ, and the pedal organ, of 448, 610, and 60 pipes respectively, making a total of 1,158 pipes. Its immensity is attested by the fact that two freight or furniture cars will be necessary for its transportation.

The above is a despatch to the *Galveston News*. Taylor is credited with 43 communicants, and it looks like a good deal of organ for a parish of that size.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Parochial Mission—Woman's Auxiliary Meetings—Choir Festival.

THE FIRST parochial mission under the scheme lately inaugurated by some of the priests of this diocese, to endeavor to quicken the spiritual life of some of the more distinctively rural communities of the state, was held in St. Barnabas' chapel, East Middlebury, a small hamlet in the cure of Middlebury, of which the Rev. W. T. Forsyth is rector, from Friday evening, June 8th, to Saturday morning, June 15th. The mission priests were the Rev. P. Schuyler, rector of St. Peter's Church, Bennington, and the Rev. F. B. Leach, priest in charge of St. Ann's Church, Richford. There was an early celebration of the Holy Communion every morning, from Monday to Saturday, with a brief instruction on prayer. On Sunday morning, the service was a choral celebration of the Holy Eucharist, with a sermon by the Rev. F. B. Leach. Every evening there was an informal mission service, consisting of hymns and prayers and sermons and instructions. The sermons, by the Rev. P. Schuyler, were earnest presentations of the great verities of life, and exhortations to true Christian living. The instructions, by the Rev. F. Leach, were on sin and repentance. The attendance each evening was very good, comprising many adherents of the various denominations as well as many who never attend any place of worship. While it is too early to speak of definite effects, certainly it cannot be doubted that blessings will come to the whole community through this faithful presentation of the truths of the Gospel as the Church has received the same.

THREE DISTRICTS of the Woman's Auxiliary have held their annual meetings during the month of May. The Montpelier district held its meeting at Northfield, on Tuesday and Wednesday, May 8th and 9th. The sermon at

the opening service on Tuesday, was by Bishop Hall. On Wednesday addresses were delivered by the Rev. S. H. Watkins, on home missions; by the Rev. W. F. Weeks, on foreign missions.

The St. Alban's district meeting was held in St. Luke's Church, St. Albans, on Tuesday and Wednesday, May 15th and 16th. The Rev. W. T. Forsyth was the preacher at the opening service, and the subject of the address was "Needs and Conditions of the Diocesan Mission Field." Addresses were delivered by the Rev. E. Stone, on "Work Amongst the Poor Whites in the Mountains of North Carolina"; Rev. S. H. Watkins, on "Missions"; and Rev. W. T. Forsyth, on "Uganda."

The Rutland district held its meeting in Zion Church, Manchester, on Tuesday and Wednesday, May 15th and 16th. The preacher was the Rev. P. Schuyler, and addresses were delivered by the Rev. J. Reynolds and the Rev. H. B. McNeil. At all these meetings the Holy Communion was celebrated on the morning of the day of the main meeting, papers were read and discussions held on various missionary topics, and much enthusiasm and interest was evinced.

THE REV. J. G. CURRIER was made deacon by Bishop Hall on Trinity Sunday, in St. Paul's Church, Burlington. The preacher was the Bishop. The candidate was presented by the Rev. G. B. Johnson, the Bishop's chaplain. Mr. Currier is a graduate of the University of Vermont, in Burlington, and also of the General Theological Seminary. He will reside during his diaconate at the Bishop's House, and officiate in the missions of Milton, Georgia, and Fairfax.

A FESTIVAL of the combined choirs of St. Paul's, Burlington, and Trinity, Shelburne, was held on Wednesday and Thursday, June 13th and 14th, in the first named church. The evening service on Wednesday was fully choral and an admirable sermon was preached by Bishop Hall, on the Principles of Christian Worship. On Thursday morning there was a plain celebration early, and a full choral Eucharist at a later hour.

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WASHINGTON.

H. Y. BATTERLEE, D.D., LL.D., Bishop.

Open Air Service.

THE OPEN-AIR services on the Cathedral grounds have continued each Sunday afternoon since Ascension day, except when the weather made it necessary to use St. Alban's Church. This Evensong under the trees and in the beautiful surroundings of the Cathedral close, is now an established feature of Church life in summer, and hundreds of persons are attracted to it every Sunday; not Church people only, but many who never go elsewhere to worship, and this is indeed its great value, for every year many wanderers from the fold, and others indifferent before, have been brought to care, first for this service, and then to find their way into the parish churches of the city. During the month of June, several of the Bishops of the Church have been the preachers at these services. On Trinity Sunday, Bishop Gray of Southern Florida set forth in a most clear and interesting manner the truth concerning the three-fold ministry, grounded upon our Lord's commission to His apostles, in the last verses of St. Matthew's Gospel, and connected with the great doctrine of the day. It was such a discussion of the subject as was suited to the mixed assembly addressed, especially showing its necessity as the foundation of Christian Unity; and it was heard with marked attention. On the following Sunday, the Bishop of Washington, who had previously held a beautiful and touching Confirmation service in the Little Sanctuary, read part of the service, and Bishop Woodcock of Kentucky kept the absorbed interest of a thousand people by a deeply impressive sermon on the vision of Isaiah. Just as he concluded, a sudden and violent storm broke, and St. Alban's was soon filled with people unable to reach the cars as rain came down in torrents. While the storm raged, the congregation sang hymns, the Bishops each spoke a few informal words, and the band that leads the singing, played selections of sacred music. When it was possible to leave—not till seven o'clock—a most perfect rainbow was seen spanning the city, and showing magnificently from Mt. St. Alban. Bishop Coleman was to be the preacher on the next Sunday, the feast of St. John the Baptist.

WEST VIRGINIA.

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

St. Ann's Self-Supporting.

ST. ANN'S CHURCH, New Martinsville (Rev. C. Hely Molony, rector), is this year for the first time entirely self-supporting, it having relinquished the aid formerly given it by the diocese. At the same time it has increased the rector's salary \$100. During the incumbency of the present rector (one year), the communicant list has increased about 20 per cent., and the indebtedness has been decreased \$1,200, leaving only about \$1,500 due on property worth \$12,000. The rector is in charge of both the choir and the Sunday School, and both have been greatly improved. The Sunday School has grown, and the teaching is done along Church lines, and the parish bids fair to become one of the most prosperous in the diocese.

CANADA.

News of the Dioceses.

Diocese of Quebec.

Owing to the death of Principal Waitt, many of the arrangements for the annual Convocation at Bishop's College, Lennoxville, were changed, and the usual festivities and much of the ceremonial dispensed with. The cricket match and the annual sports' day was held June 18th, with the Old Boys' lunch

afterwards. At Convocation nothing took place except business of a routine character, no honorary degrees conferred, and no addresses made. The annual University sermon, which was to have been given by Bishop Tuttle of Missouri, has been cancelled. The usual school dance was dispensed with, and all the proceedings conducted as quietly as possible. The annual school service, inaugurated by the headmaster, the Rev. Mr. Bickwell, last year, was held June 20th, the Rev. Canon Scott of St. Matthew's Church, Quebec, being the preacher.

Diocese of Kootenay.

AT THE meeting of the diocesan Synod in the week ending June 16th, a resolution, passed on the initiative of Bishop Dart, asked for the religious instruction of pupils in the public schools by qualified teachers, Bishop Dart declaring that he would rather have no teaching at all than the reading of the Bible by an unqualified teacher.

Diocese of Ottawa.

AT THE session of the diocesan Synod, which concluded June 14th, the matter concerning the geographies used in the high school teaching, which Bishop Hamilton had brought before the Synod was, after a long discussion, referred to the educational committee. Objection had been taken to some of the scientific theories of creation taught in the books mentioned. The canon on vestries had two amendments proposed, one forbidding the privileges of voting to any pew holder who has not paid up his subscriptions. This motion was carried and will come up for confirmation next year. The other amendment provides for people to exercise the right to vote in vestries, who, in churches where the seats are rented, do not rent pews. A committee recommended, with regard to the state of the Sunday Schools in the diocese, that the Bishop should get the rural deans to secure a census of all children of Sunday School age in their respective deaneries and report at the next meeting.

Diocese of Toronto.

THE processional Synod closed June 15th. The special committee appointed to consider

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CLEARANCE.

The following books are all new (not second-hand). We take our annual inventory on June 1st, and offer those 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 parentheses. Some of the books are "fast sellers," so order at once in order to get what you want.

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THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

the matter of the stipends of the clergy reported forty clergymen in the diocese receiving less than \$900 a year, the lowest stipend being \$464, and the highest \$878. When the diocesan mission organizing secretary is appointed, he will be instructed to visit the parishes and try to arouse more interest in the contributions.—THE Ven. Archdeacon Langtry, owing to continued ill health, has been obliged to resign his parish of St. Luke's, Toronto, which he has held for 25 years.

Diocese of Calgary.

THERE is urgent need in this diocese for more clergy. Bishop Pinkham could place twenty more easily if he had the men and means. A number of new churches are now being built or are about to be built.—THE 9th annual Synod met at the Church of the Redeemer, Calgary, on the 20th inst. The Rev. G. H. Hogbin was elected secretary. Excerpts from the Bishop's address appear on another page. Routine business was attended to.

Diocese of Toronto.

THE RETREAT for clergy to be held at Ottawa, July 10th, is to be this year, also, in the Bishop Bethune College, tendered for that purpose by the Sisters of St. John the Divine. The retreat begins at Evensong, July 10th, and concludes with the early celebration, July 13th.

Diocese of Niagara.

THERE were about 200 delegates present at the opening of the diocesan Synod in Hamilton, June 19th. Bishop Dumoulin, in his charge, gave an account of the year's work. Out of a Church membership of 32,400 there were 11,000 communicants. At the afternoon session there was a lively debate on the canon of discipline. One clergyman who took exception to the canon, said he thought he should be allowed, if he saw fit, to assist in any religious service in any other religious denomination, or to invite a Methodist or Presbyterian to assist in the services in his own church. Bishop Dumoulin, to prevent any further discussion, asked the Synod to strike out the canon, which was agreed to. There was a warm discussion on priest's stipends, and it was decided that something should be done to increase them. A diocesan agent is to be appointed to visit the parishes and appeal to the people.

Diocese of Huron.

THE DIOCESAN Synod opened its 50th anniversary, June 19th, by a service in St. Paul's Cathedral, London. Bishop Williams, in his charge, said that the basis on which Anglicans are prepared to negotiate for unity with other religious bodies has been authoritatively laid down by the Lambeth Conference of 1888.

Educational

THE COMMENCEMENT exercises of St. Helen's Hall, Portland, Oregon, took place on the evening of June 13th. A temporary chancel was arranged on the platform in the large schoolroom, and looked very beautiful and Churchly with a cross of marguerites and lighted candles upon the altar. In the absence of the Bishop, the Rev. A. A. Morrison, D.D., rector of Trinity Church, Portland, delivered an able address to the graduates, taking for his subject a character that was greatly missed at such a time, the late beloved Bishop Benjamin Wistar Morris. Dr. Morrison pictured Bishop Morris as a life with a purpose, like the voyage of a ship to a distant port. He said that everyone could have a good purpose. At the close of his ad-

dress, Dr. Morrison asked the Rev. Wm. S. Short of Astoria to speak to the young ladies, and, in a very happy vein, Mr. Short gave them some good advice. There were eight regular graduates and six from the kindergarten course, who received diplomas. After the presentation, Dr. Morrison spoke in warm terms of the splendid work of the Sisters of St. John Baptist. During the past year 171 pupils have been enrolled. Nine have been baptized and thirteen confirmed. The influence of this school through its pupils is already felt in the diocese, and will go on increasing as the years roll on.

A LARGE number of the alumni and the clergy and laity were in attendance at the 112th anniversary of the Episcopal Academy, Cheshire, Conn., June 21st. The guests of the school began to assemble on Wednesday. At noon a reception was given to the parents and the alumni. In the afternoon a ball game took place between the school nine and the players of the past, the score standing 3 to 0, in favor of the Academy of *to-day*. The alumni were guests of honor at tea. In the evening there was an elaborate display of fire-works. On Thursday there was a special car on the 8 A. M. train from New York and a special train from New Haven to Cheshire. At 11 o'clock, Morning Prayer was said in the chapel by the Rev. Oliver H. Raftery of the class of '69; the headmaster, Prof. Mulford, reading the lesson. At the close of the service, the graduating exercises were held on the campus. Prayer was offered by the Bishop of Newark, the senior trustee of the institution. The headmaster spoke on "The Ideal School." The address was delivered by William Beach Olmsted, A.B., headmaster of Pomfret School, and a brother of the Bishop of Colorado. The graduating class numbered three, being much smaller than usual, though the number of pupils has doubled during the past year. Several prizes were distributed, for proficiency in sacred studies, punctuality, improvement, neatness, and athletics. The latter, a very beautiful loving cup of silver.

The diplomas were delivered by the Bishop of the diocese, as follows: John Edward Brown, Poughkeepsie, N. Y.; Charles Carlton Griffith, Jefferson, Va.; Richard Law Jackson, Middletown. The valedictory address was given by Edward Law Jackson.

A luncheon was served in the dining-room in Horton Hall, to the alumni and guests. Two tables were also set on the lawn. There were several after-dinner speeches. The toastmaster was C. La Rue Munson LL.B., M.A., '71, of Williamsport, Pa. The other speak-

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ers were: Dr. Roland J. Mulford, headmaster; Rt. Rev. the Bishop of Connecticut; Prof. Eri D. Woodbury of Cheshire, principal emeritus; President F. S. Luther of Trinity College; Mr. Wm. Beach Olmsted, headmaster Pomfret School; Mr. Burton Mansfield of New Haven; Rev. O. H. Raftery of Portland, Col. Norris G. Osborn of New Haven; Rt. Rev. Edwin S. Lines of Newark.

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COMMENCEMENT exercises at St. Mark's School, Southboro, Mass., were held on Wednesday, June 20th, in the school gymnasium. Interesting addresses were made by the Rev. William Greenough Thayer, the headmaster; Morris H. Morgan of the class of '78, the Rev. Dr. George Moore, and others. The principal prize was awarded to Francis D. Everett of Worcester for conduct and scholarship. The full list of prize-winners is as follows: Scholarship, Francis D. Everett, Edwin M. Dodd, Campbell B. Ipswich, Lindley Hoffman, Paul Chapin, William Carr, Charles M. Story, Charles H. Howell, and Alexander S. Neilson.

Debate, Percy R. Brooks, Calvert B. Cottrell, Charles S. T. Holcomb, Robert S. F. Randolph.

Declamation, John Simpkins, Stoddard Hoffman.

English, Edwin H. Dodd, Jr.
Punctuality, William D. Sohler, Jr., Boston; William B. Parsons, John H. Potter, William D. Beal, Boston; John K. Roosevelt.
Extemporaneous Speaking, George K. Monroe, Barton H. Hall, Harold Haynes.
Greek and Latin, Francis D. Everett.
Science, Campbell Bossen.
Choir, Robert H. Hutchinson.
The graduates numbered seventeen.

IS THERE no way of escape for us when in trouble or distress? Must we just plod wearily through it all, and look for no relief? I rejoice to answer that there is a glorious way of escape for every one of us, if we will but mount up on wings, and fly away from it all to God. All creatures that have wings can escape from every snare that is set for them, if only they will fly high enough; and the soul that uses its wings can always find a sure "way to escape" from all that can hurt or trouble it. What then are these wings? Their secret is contained in the words "They that wait upon the Lord." The soul that waits upon the Lord is the soul that is entirely surrendered to Him, and that trusts Him perfectly. Therefore we might name our wings the wings of Surrender and of Trust. If we will only surrender ourselves utterly to the Lord, and will trust Him perfectly, we shall find our souls "mounting up with wings as eagles" to the "heavenly places" in Christ Jesus, where earthly annoyances or sorrows have no power to disturb us.—*Hannah Whitall Smith.*

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SOUTH CAROLINA.

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THE CHURCH HOME ORPHANAGE in Charleston has been placed under the charge of Deaconess Gadsden, a recent graduate of the New York Training School.

ON JUNE 20th, the corner-stone of Trinity parish house, Columbia, was laid. This building is a memorial to the Rev. Churchill Satterlee, a late beloved rector, who first conceived the idea of its erection. The Rev. Charles M. Niles, D.D., the present rector, is absent in Europe, and the services were conducted by Bishop Capers; the Rev. Samuel Moran, vicar of the parish; and the Rev. T. T. Walsh, diocesan missionary. After a short service, the stone was laid by Bishop Capers, and then a most beautiful and touching address was made by Judge W. C. Benet, an intimate friend and companion of Mr. Satterlee. At its close, the *Gloria in Excelsis* was sung by the vested choir of Trinity, and Bishop Capers pronounced the Benediction. The following articles were placed in the stone: An account of the services held in Trinity Church in celebration of the first rector's—the Rev. P. J. Shand—50th anniversary, February 10, 1884, and a short history of the church; a continued history of the church since that date; journals of the annual diocesan councils of 1904 and 1905; copies of the *Spirit of Missions*, *Trinity Evangel*, *Churchman*, *THE LIVING CHURCH*, and *The Columbia State*; besides pictures of Trinity Church, the State capitol, Palmetto Regiment monument, and a view of Main Street from the capitol steps.

ON MAY 16th, the 21st annual meeting of the Woman's Auxiliary of South Carolina was held in the Church of the Advent, Spartanburg (Rev. James Magruder, rector). The day was begun with a celebration of the Holy Communion, and at the offertory a delegate from each branch presented, together with her personal offering, an envelope containing a check for the amount contributed, during the year, by her branch, towards the United Offering of 1907. After the service, the meeting organized for business and Mr. Magruder made a cordial address of welcome from himself and the women of his parish. The roll was answered by 52 delegates, representing 19 senior branches and 8 junior. The Secretary, Miss M. E. Pinckney, being absent, her report was read by Miss Katie Lee, Secretary of the Juniors. It was of a very encouraging nature, showing that during the past year 5 new branches have been formed, and 1 old one re-organized. Thirty-one boxes have been sent out, and the total in money and boxes from the whole diocese, amounted to \$4,487.45—an increase of \$529.86 over the preceding year. Mrs. C. W. Thompson, secretary of the Babies' Branch, made the best report that has yet been given of that organization—\$91.36 having been contributed to General Missions. The diocesan Correspondent of the C. P. C. reported the appointment of 3 new librarians during the year. The reports of all the parish branches were most encouraging and showed increasing earnestness and interest in the work of the Auxiliary. To the sincere grief of the whole diocese, the diocesan President, Mrs. Robert Wilson, and the Secretary, Miss M. E. Pinckney, resigned the offices which they had filled so faithfully ever since the first organization of the Auxiliary in the diocese, in 1885. These resignations were most regretfully accepted, and resolutions expressing this regret were passed. The following is the result of the election which then followed: President, Mrs. Albert Heyward of Columbia; Secretary, Miss A. C. Neufville of Charleston; First Vice-President, Mrs. Lindsay of Spartanburg; Second Vice-President, Mrs. H. Martin of Columbia; Third Vice-President, Mrs. J. A. Finger of Charleston;

Treasurer, Miss D. Murdock of Charleston; Secretary of Juniors, Miss Katie Lee of Charleston; Secretary of Babies' Branch, Mrs. C. W. Thompson, Charleston; Correspondent of Church Periodical Club, Miss Emma Gilchrist, Charleston.

The Secretary of the Juniors made a very interesting report, which showed that there are now 25 branches in the diocese.

WHEN the living presence of Jesus was taken away from His own, it was not that they were to have Him less, but in a lovelier, in a diviner way. For when He rose up to heaven, He took there with Him, all their hearts, and all their minds, and all their love. So is it with us. He is gone up to heaven, into the bosom of the Father, into the Father's heart of love, and we ascend up there with Him, with all our hearts, and all our love, and rest where He resteth, in the Father's heart. There is there no separation, but one life, one existence, as He is one with the Father. And thus it is that being one with Him we can be as clear, bright mirrors that reflect his glory.—*Henry Suso*.

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