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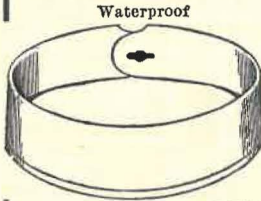


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## The Church at Work

CANADA.

### Diocese of Toronto.

St. MARGARET'S CHURCH, Scarboro', is to be consecrated shortly; it was re-opened, after repairs and improvements had been made, May 13th.—BISHOP SWEATMAN'S health has been better and he has been able to hold a number of confirmations during the month of May.

BISHOP SWEATMAN, in a letter to the executive committee of the diocese, has given notice of his desire for the appointment of a Coadjutor Bishop, to be brought before the next session of the diocesan Synod. The Bishop gives as his reason the state of his health.—THE Bishop has appointed as curate at St. Matthew's Church, Toronto, to assist Canon Farncomb, the Rev. J. R. MacLean, who was a minister for twelve years in the Established Church of Scotland. He is a man of great ability and a lecturer in Toronto University. Mr. MacLean was ordained deacon by Bishop Stringer, in Trinity Church, Toronto, April 29th.—AT THE May meeting of the rural deanery of Northumberland, the question of having a diocesan organizing secretary was discussed, one of whose duties should be to visit country parishes with a view to increasing the stipends of the clergy of self-supporting parishes, as well as to raise money for missions.

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### Diocese of Fredericton.

THERE WAS a good attendance of the clergy at the meeting of the rural deanery of St. John, which was held in St. Jude's Church, St. John, May 2nd. Since the death of Dean Partridge, Bishop Kingdon has been acting Dean.—THE Rev. H. F. Whalley, now working in a parish in England, has accepted the appointment of rector of the parish of Hampton.

### Diocese of Nova Scotia.

THE SUCCESSOR to the Rev. Almon Abbott as curate at St. Luke's Cathedral, Halifax, is the Rev. G. M. Ambrose, now rector of Stewiacke. He was graduated at King's College, Windsor.

### Diocese of Rupert's Land.

THE diocesan Synod will meet June 26th. This was decided by a cable message from Archbishop Matheson, who is in England. The diocesan branch of the Woman's Auxiliary will most likely meet at the same time.

### Diocese of Montreal.

THE RENOVATION of Christ Church Cathedral, Montreal, will now be taken up seriously. The vicar announced on the Sunday after Ascension day, May 27th, that a member of the congregation, whose name was not to be made public, had sent a cheque for \$5,000, to be used first for the new tiling of the chancel, and, if enough remained, for the erection of a new stone pulpit to replace the present wooden one. A special meeting of the vestry is to be held June 12th, to consider and decide upon a thorough renovation of the entire building. This is the second anonymous gift the Cathedral has received this year, for at Easter a finely wrought font cover was received.

### Diocese of Ottawa.

AT THE adjourned vestry meeting of St. Matthew's Church, Ottawa, May 3d, a committee was appointed to take action as to the proposed enlargement of the church.—THERE has been some discussion as to making the sittings in Christ Church Cathedral, Ottawa, free in the future.

### Diocese of Ontario.

THE SPRING meeting in May of the Leeds and Grenville rural deaneries, was one of the best attended ever held. There was an early celebration of Holy Communion in St. Paul's Church, Brockville, where the meeting took place. The next meeting will be held in September.—EXTENSIVE improvements will be made during the summer in St. James' Church, Morrisburg.





# EDITORIALS AND COMMENTS

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

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### THE ETERNAL TRINITY.

LIKE a jewel resplendent in the crown of the Anglican Church gleams, year by year, the festival known as "Trinity Sunday." Not that the great truth thus embodied is more staunchly held, nor more signally confessed, in this than in other branches of the Church Catholic, everywhere, and in all ages; but to the wisdom and fervor of this Communion is the world indebted for the day distinctively enshrining the divine Mystery, and throughout the long season following, maintaining, ever prominent, its supreme significance.

With beautiful fitness, moreover, has the day been assigned its place in the ecclesiastical year. Throughout successive months of fast and festival, has the Church with loving homage commemorated the earthly Life and manifestation of God the Son, and through Him God the Father thus manifesting His love toward mankind. With homage commensurate, has it proclaimed and commemorated the coming of God the Holy Ghost. Following, then, this recognition of the Godhead, each in His own divine Personality, what more fitting than this pæan of adoring praise uplifted in sublime acknowledgment of the Three in One and One in Thee, the one "eternal Trinity."

Very forceful is the phrase thus emphasized in the collect for the day. Despite abounding evidence to the contrary, in many minds lingers the singularly erroneous impression that with the close of the Gospel revelation, only, was the Third Person of the Godhead revealed, and the truth of the Trinity evolved. Strangely common the oversight failing to recognize His Presence plainly revealed in the very "Beginning," when "moving" upon the face of the vaporous billows, He wrought His part in the great act of Creation. Singularly prevalent the omission to note the ever recurring record of His Presence and influence, in all the early pages of man's history, notably effecting the issues of life, both individual, and national. Stranger, still, the oversight of that constraining declaration, again with the very dawn of the new Creation, which reveals Him, for the time, preëminent, the Author and Giver of Life divine, proclaimed to the chosen One: "THE HOLY GHOST shall come upon thee, and the power of the HIGHEST shall overshadow thee."

Thus throughout the ages manifest, though but dimly comprehended, has the HOLY SPIRIT been ever present; it but remained for the fuller effulgence of the Light of the World to make known His glorious Personality, His more fully revealed, abiding relations to man.

So, likewise, throughout the ages preceding His manifestation in the Flesh, the eye of faith discerns revealed, though imperfectly recognized, GOD THE SON, visible in "The Angel of the Lord," "in Form like unto the Son of God." It but remained, in the fulness of time, when taking upon Himself the Form of man, He, too, should be known in His all-glorious Personality.

Throughout all ages had God the Creator received homage and worship of man, JEHOVAH Almighty, "The Lord God of Hosts," "the King of kings." It but remained, likewise through the Son, that He, too, should be revealed and made manifest in the beauty and nearness of His Personality, the FATHER everlasting.

Three Persons and One God, each uncreated and eternal, thus manifest in Him "in whom dwelleth all the fulness of the Godhead bodily." And thus are the children of God given grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and to worship the Unity; all of which the Church rejoicingly proclaims in this, its Festival of Trinity Sunday.

L. L. R.

No ONE of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I must do it with these hands, or these lips, which God has given me.—John Ruskin.



## RELIGIOUS TRUTH.

WE have read an interesting and eloquent "Essay in Religious Truth," entitled "Things New and Old," written by the Rev. C. H. Babcock, D.D., and read before "The Club" in New York and printed by request.

This "Essay" is a carefully worded statement of what, in the author's view, ought to be the accepted valuation of the Creeds and other doctrinal statements of the Church, and therefore furnishes a convenient basis for a brief discussion of this important question.

An analysis of the essay shows the following sequence of thought, viz.:

(1) "Truth is like life. Life is old, but views of it are new. Life is objectively existent, whether anyone thinks so or not: and Truth exists independently of anyone's acceptance of it."

\* \* \* \* \*

This is a well-known axiom: No one will deny the objective reality of Truth. We are not quite sure, however, that the author, in his brilliant poetic description of life on pp. 3 and 4, distinguishes between life, which is the vital force in a man, and life, which is the outward activity and experience. Character differs from vitality.

(2) "No utterance of Truth creates it: for Truth is Eternal, and even "the Truth to which Jesus came to bear witness would have had its being, even if He had not borne His testimony." For example, "Before the foundation of the world it was true that God and man needed to be at one, and that need involved the divine nature in man and sacrifice for the realization of the at-one-ment."

In contrast with the simplicity (!) and perfect clearness of this Truth as above stated, the author gives five theories of it, which in one age or another have been held by theologians.

We should like to know from what source the author got the simple (!) clear (!) truth that "Before the foundation of the world it was true that God and man needed to be at one," etc. That is going far back for man's origin and looks like another theory.

(3) "As Truth is absolute and as no utterance of it creates it—so Truth can never be perfectly made known." "No revelation or discovery of it is absolute or complete." "Even sacrifice as part of the nature of God cannot be comprehended by human beings except in fragmentary lights."

"And as a consequence we must accord to every man full liberty to perceive truth in his own way and to interpret it in accordance with the dictates of his own reason and conscience."

The civilized world admits this. Buddhists, Mohammedans, Parsees, Shintoists, are allowed to perceive truth in their own way and interpret it according to the dictates of their own reason and conscience.

The author says in the same breath, that Truth cannot be perfectly made known and that it cannot be comprehended by human beings except in fragmentary lights. But these are two very different statements. Some of us believe that Truth was perfectly revealed by Him who said "I am the Truth"; but we are ready to admit that the Truth so revealed has been and is imperfectly comprehended—aye—even imperfectly apprehended. And while "We accord to every man the liberty to perceive truth in his own way," etc., yet we believe in Missions because we believe that Christ's way was the way—the perfect way—and we are under obligation to give every man a chance to accept or reject it. We are sorry to have so fine a writer as Dr. Babcock cutting the ground from under the Church's Missionary activity.

Up to this point the essayist has proved apparently that, while he thinks there is an absolute Truth somewhere, there is no one in the world who knows what it is and therefore one man's opinion of it is as good as another's.

(4) Now the author branches off to a new subject, viz.: Christian Truth, as taught by the Episcopal Church. He compassionates those who consider that the clergy of this Church are bound by their ordination vow to "accept certain ready-made and authoritative formulas of truth, the meaning of which is plain, and fixed, and unalterable." If this be true, he argues, then "all the truth made known by Christ's progressive revelation, since the individual minister's ordination, must be to him either as error or as falsehood, and he is in evil case."

In reply to this we may ask the question: Does the acceptance of a series of ascertained facts as fixed and unalterable Truth make it impossible for a man to think? Is it not possible

for a man to say, "I accept this fact as Truth and I shall look for progressive revelation to give me deeper, wider insight into it, as the knowledge of the world advances—but if that knowledge should really contradict this fundamental Truth I shall regard it not as true knowledge but as knowledge falsely so called, and I shall take my chances with St. Paul, and, 'though an angel from heaven preach another gospel, yet I know Him whom I have believed.'"

Because an individual Christian, clergyman or layman, at some great hour of his life, surrenders to Jesus Christ, as the only Son of God and Saviour of Men (doctrinal formula!) and then spends the rest of his life in earnest effort to do what the Apostle did—"bring every thought into captivity to Christ"—that is no reason why he should be classed by this essayist or any other controversialist as "a mocker" or "in evil case."

(5) But it cannot be true, says the author, that the Church binds a man at his ordination to hold any statement as fixed, unalterable truth, because the Church means simply the men and women who compose it, and, as the view of truth held by these men and women is constantly fluctuating with the wider knowledge of the time, the clergyman himself must have views so fluctuating or else cease to think. In fact he himself is one of the component parts of the Church and, if he made a contract with the Church, the contract was, partially anyhow, with himself, and, as he changes, the contract changes. ". . . This argument would overthrow civil government."

(6) "Of formal doctrinal systems this Church is innocent unless the Catechism and Articles be regarded as such. But we have as our inheritance the great Creeds and they are only symbols"; and a symbol "is a sign or an object, standing for, or representing, something moral or intellectual." "It has no value whatever in itself. It has no meaning without interpretation." Yet the Creeds, "taken broadly, recite the facts upon which Christians ground their beliefs," and it is one of those facts which was made the basis of all those varying theories of the atonement, above mentioned. "No statement of the truth is final." "We must study life, hard and well, with Christian purpose and we shall not miss life's meaning." "In theology the appeal to-day is to life. It is the final court of appeal."

This completes the author's argument. There are some references to "construction of the mitre" and "fixedness of interpretation" and "ecclesiastical mockers," etc.—but the above is a fair statement of the author's pamphlet.

(6) Our comment upon this last section of the essay is, that the definition of the word "symbol" as applied to the Creeds is unhistorical. The Creed is not a symbol in the sense that it is a figure or type. It is a symbol because it is a summary of the distinctive articles of the Christian faith. Indeed the author admits this himself, when he says, that the articles of the Creed are not figurative, but are facts.

Finally, we have to conclude that the essay seems to say more than it does. It seems to make all Truth unknowable and thus to justify extreme liberality of opinion, on the ground that we have no certain knowledge of these great things and therefore one man's view is as good as another's. On the other hand, the essay speaks of "Christian Truth" and "the Christian Church," and it accepts "the Creeds of Christendom" as "our inheritance and a statement of facts." We are led to infer, therefore, that what the author really means, is that the Creeds are the statement of the facts of a true revelation made by Christ; and, as facts never change, the variable element is our interpretation of the Creeds in and through life. If the articles of the Creeds are facts, then no interpretation can destroy them. In that case it would cease to be "interpretation" and become "denial." An "interpretation" which "denies" is dishonesty.

The real issue in this whole discussion is not whether our interpretation and application of the truth may vary and should vary with the light of advancing knowledge. Every man admits this. But the question is, Was there ever an objective revelation of Truth to man, and are there any elements of that Revelation, which have been handed down as facts (not as conjectures or inferences), which became the tests or symbols (see Schaff-Herzog) or Creeds, of Christendom?

Most Christians say that there is such a set of facts, that they are embodied in the historic Creed, and that they are constant and invariable quantities in all Christian speculation. As St. Paul said to Timothy (I. Tim. vi. 20, 21), "O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith."

T. F. G.



## TRINITY SUNDAY.

THE Church's Calendar is so arranged that the doctrines of our Faith are especially called to mind in the first half of the Christian year, while the rest of the year is more particularly devoted to practical lessons. Doctrine and practice are, of course, inseparable in the Church's mind, and at all seasons she teaches in such wise as to enforce the practical bearing of doctrine and to ground Christian duty in doctrine. But this method, of separately emphasizing the several doctrinal and practical aspects of her message, has great advantages, and helps the faithful to give proportionate attention to all the manifold lessons that pertain to their salvation. Experience has shown that no better arrangements could be devised by which to aid the Church's teachers and pastors in rightly dividing the word of truth, in accordance with the proportion of the Faith.

It is also an instance of the Church's wisdom, that she devotes the bulk of the time assigned to doctrine to the more easily apprehended facts of the Gospel, and of Pentecost, before calling the attention of her children to the deeper mystery that is implied in these facts, and that supplies the key to their full meaning. This accords with the method of all successful teaching. It is only when we have mastered the concrete facts in any line of knowledge that we are in a position successfully to grapple with the more abstract truths which are to be inferred from them and which account for them.

Pursuing this wise method, the Church has marshalled before our spiritual vision the things which are concrete and most surely apprehended, which our spiritual and apostolic founders saw and handled, "of the Word of life." Now she sets forth the great truth that lies back of all this, the knowledge of which enables us to understand more adequately and divinely the facts which we have been contemplating during the past six months.

IT OUGHT to be remembered and emphasized repeatedly, as against much foolish talk of our day, that the doctrine of the Trinity is no mere abstract formula—no mere burden, imposed arbitrarily upon the intellect, and without practical bearing upon life. It is indeed a mysterious truth; and, for preservation, has to be expressed and affirmed in very precise and technical language. The technicalities of our formularies were not adopted by the Church arbitrarily, however, or from love of abstract shibboleths; but for a very important and practical reason. The truth which they set forth was anciently perverted by subtle thinkers, and with abstract terminology; and every age sees a renewal of such perversions, based upon philosophical grounds. The truth in question is too central and too vital to the Christian religion to be left a prey to metaphysical obscurity. For this reason, taught by many a controversy, the Church has gradually formulated the teaching of Scripture in exact phrases, designed to shut out from the minds of the faithful the subtle and misleading alterations of speculative thinkers.

The fullest ecclesiastical definition of the doctrine is contained in the *Athanasian Symbol*, unfortunately omitted from our Prayer Book; although its teaching is that of the Church universal, and neither is nor may be rejected or neglected by this Church.

By this Symbol we are told that "*We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost; . . . uncreate . . . incomprehensible . . . eternal . . . almighty . . . God . . . Lord. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic Religion to say, There be three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity, none is afore or after other; none is greater or less than another; but the whole three Persons are co-eternal together, and co-equal.*"

Now all this careful balancing of one element of the mystery over against another—truth and counter truth—and choice

of technical expressions like "person" and "substance," has for its sole purpose the preservation in the Church of "the Faith once for all delivered," and imbedded in the New Testament.

The New Testament teaches us that the Father is God, that Jesus Christ, the Son, is also God, and that the Holy Ghost is God as well. We need not consume space to prove this, for no serious student of Scripture who is not incurably prejudiced can fail to see that this is so. Moreover, the New Testament never confuses these Persons with each other. Each is everywhere treated as other than the remaining Two. Yet the New Testament is as clear as any part of the Old Testament in maintaining that there is but one God—that is, one Being, who is God. It teaches then, that in the one God there are three Persons or personal Subjects that may be correctly distinguished in the use of personal titles, pronouns, and the like. Evidently these three are not separate or independent individuals, nor are they mere *dramatis personae*, or manifestations of one Person.

The New Testament throws some light on how these Three Persons are one God. That is, it tells us something of their mutual relations. Jesus Christ is the Son of God, the only begotten Son, although eternal. "In the beginning was the Word." The Holy Ghost proceeds from the Father, and therefore in some manner from the Son, because the Son is one with the Father, and with the Father sends Him into the world.

SUCH is the doctrine of the Trinity. What is its practical importance to us? Before trying to answer this question we remind our readers that we ought to take for granted that any revelation of Himself which God makes to us is worth making, and worth endeavoring to receive and ponder over. It is not God's way to reveal useless or valueless truths.

This remark suggests the first practical value of the doctrine. It is a revelation by God of Himself—of His eternal nature. Very few of us, when we stop to think, will regard fuller knowledge of God as valueless for us. Our Lord tells us that eternal life itself consists in knowing God and Jesus Christ whom He has sent. The human heart, an ancient saint tells us, "is restless until it find rest in God." But surely we cannot find full rest in a God of whom we are ignorant! And it is certainly of some moment to those who seek to come into fellowship with God, whether He is a bald single personality—a Unitarian God—or Three Divine Persons eternally co-existing in one essence. Our relations to a Divine Trinity must be different—quite different from relations to an isolated person. So, if we would become acquainted with God—surely an elementary duty and privilege—we must know what He is—Father, Son, and Holy Spirit.

The next practical bearing of the doctrine is that it brings to light relations and present duties to God which we should be wholly ignorant of, if the doctrine had not been revealed to us. We need to know of God the Father as our Creator, because we have relations and duties to the Father as His creatures. We need equally to know of God the Son, because of our relations to Him as our Redeemer and Saviour; in particular because of our relations and duties to Him as members of His body and partakers of His grace, through the sacramental means which He has appointed. Finally we need to know the Holy Spirit, because He is our enlightener and sanctifier, and it is only by preserving due relations to Him that we can grow in grace and knowledge towards perfect holiness.

It is a remarkable example of inconsistency and superficiality, that men who welcome all the knowledge they can get which will lighten their paths in mundane affairs, prefer ignorance in the spiritual life. And what a sophistic objection it is, that the doctrine of the Trinity hinders freedom of thought! Can knowledge of truth hinder any freedom of thought that is worth having? Is not knowledge an emancipator of the mind? Surely so!

The conclusion of the matter is that no objection can be raised against the doctrine of the Trinity—that is by one who accepts divine revelation at all—which does not hold against all sure knowledge whatsoever. We should "rejoice in the truth," for it is the truth that makes us free. Q.

SOUTHERN VIRGINIA had before it a very difficult task in choosing a Bishop Coadjutor at its recent diocesan council. It was difficult, because "favorite sons" are plentiful, and priests fitted for the position in the great commonwealth are numerous. It was therefore a question not so much of fitness one before the other, as it was which one of our popular



friends shall be chosen. Had they gone back to the Apostolic way of drawing lots to see upon which one the honor should fall, none could have said that they erred in their manner of choice.

However, the choice was by ballot, and on the fifth the Rev. Beverly D. Tucker, D.D., was chosen.

Dr. Tucker is 59 years old, having been born in 1847 at Richmond, and is the son of the late Hon. B. D. Tucker, who was appointed Consul to Liverpool by President Buchanan. Dr. Tucker's father moved to Washington when he was a mere lad, and spent a part of his boyhood there, afterwards attending school in Switzerland, during his father's term as Consul. He came back to Virginia at the breaking out of the Civil War, and when old enough entered the Confederate Army, serving in Otey's Battery and other commands. After the war, he attended school at the University of Toronto, Canada, afterwards taking a course at the Theological Seminary of Virginia, near Alexandria. He was ordained deacon in 1873 and priest in 1874. His first charge was Warsaw, Richmond County, where he remained for nine years. He went to Norfolk in 1882 as rector of old St. Paul's, where he has labored faithfully ever since. We are glad to be able to congratulate the Bishop of the diocese, on having a Coadjutor so able and well fitted for the work before him.

**L**AST week we gave a report of an enthusiastic meeting of the Brotherhood of St. Andrew in the State of Michigan, and now in the current issue, are reports from New York and Ohio.

Of necessity, we can only give bare outlines, but one does not need to look closely to read between the lines that great enthusiasm existed, and that the meetings were wonderful stimulants to the active workers. The great numbers who avail themselves of the privilege of attending the Corporate Communion are an indication of spiritual growth throughout the B. S. A. The fact is, spiritual growth in the individual member, is the only argument for the existence of the Brotherhood; and so it is with great satisfaction that we chronicle these great gatherings, and note the emphasizing of the spiritual work of the organization.

**I**T is to be presumed that every reader of THE LIVING CHURCH at least looks at the entire contents of each issue, even if he does not read all of the articles; but for fear some one will miss the abstract of a sermon preached at Nashotah commencement, we call particular attention to it. The text was "Good Stewards of the manifold grace of God," and it must be borne in mind

that the sermon was delivered before a graduating class, the members of which were to be ordained the next day to the diaconate.

Mr. Foster is himself a young man, but his ten or twelve years in the ministry has proven him to be a very successful parish priest; and he has become successful because he embodies in himself all of the attributes that he so courageously placed before his hearers. The sermon is full of wise counsel, and we regret not to be able to find room for the whole of it.

**T**HE writer of the paper on "Destructive Criticism," in our last issue, asks us to say that he characterized the argument of Epicurus as "ingenious," not "injurious"; and it was mental "states," not "status," that were referred to in speaking of Bishop Berkeley's subjective idealism.

#### ANSWERS TO CORRESPONDENTS.

R. E. L.—There is no *Confiteor* or *Absolution* in the Ordinary of the Mass except that which is used by the priest with his assistants in the preparation. But, since the thirteenth century, it has been customary, when lay communicants have knelt at the rail to receive, to recite a *Confiteor*, after which the priest gives an *absolution* to those who are to communicate. No *absolution* is pronounced over the congregation at large, as in our office.

L. E. W.—The celebrant's partaking of the Sacrament is not "necessary to a valid consecration," but for the completion of the Eucharistic Sacrifice. As the consecration of more bread and wine is not for the purpose of another Eucharist, but to supply the needs of communicants at the same Eucharist, no second communion of the celebrant is needed. It would be irregular.

#### UNSHED TEARS.

Lips that are smiling and hearts that are breaking,  
Burdens of sorrow too great to be borne,  
Eyes that are dry with the grief that is hidden,  
Come to the Saviour, who calls "Ye that mourn"!

Comfort is waiting, O, hearts, grown aweary  
Striving to bear, uncomplaining, your woe;  
Healing and balm in the dear voice, so pleading,  
"Once I was weary, thine anguish I know."

Let the tears flow from the heart, overburdened,  
Let the eyes weep that have long been so bright,  
Lay your grief bare to your Saviour in heaven,  
He, and He only, can make your load light.

Tears, long unshed, will gush forth like a fountain,  
Washing away every trace of unrest,  
And Peace, like a dove, with her olive-branch laden,  
Will fold her white wings in your once-troubled breast.

C. H. M.

## A Matter of Common Honesty.

**I**N Winchester, Mass., the Church is represented by the Rev. John W. Suter, as rector of the Church of the Epiphany. The Unitarian denomination is also represented in the same place, by the Rev. W. T. Lawrence. On Sunday, May 20th, both of these gentlemen preached before their respective congregations on the subject of the "Crapsey Verdict," and a report of each was printed in the Winchester *Star*. We reproduce extracts from these sermons, placing them in parallel columns, so that the readers of THE LIVING CHURCH may draw their own conclusions as to which one represents honesty and true decency.

*From the sermon by the Rev. John W. Suter:*

"What was charged was, first that Dr. Crapsey denied the Virgin Birth of Christ, in the sense of a physical miracle, and second, that he denied the physical resurrection of Christ.

"So far as I am concerned, I am inclined to the opinion which Dr. Crapsey holds. But because of the little attention I have given to careful study of the history and documents involved, it is with diffidence that I make the statement. The fact, however, that neither St. Paul nor St. John nor St. Peter, supposing his influence to be behind the gospel of St. Mark, knows anything of the Virgin Birth, and the further fact that the first creed of Nicæa makes no mention of it, seems well-nigh conclusive on this point that it was not, at the very least, emphasized in those first centuries as an essential item of belief.

"In regard to the other point, the physical resurrection, the situation is quite similar. There is no question of denying the Resurrection of Christ, any more than there is in the other case, question of denying the Incarnation of Christ. The question is as to the mode or method of the Resurrection.

"The question is whether the theories which Dr. Crapsey holds are permissible within the Church. These theories are perfectly well known. And I assert, without hesitation or reservation, that they are permissible, and I maintain my right, if I choose to accept those theories, to hold them."

*From the sermon by the Rev. W. I. Lawrence:*

"The matter is more than personal. The accused first represents a profession, the clergy, and an organization—the Church. In their name, we are entitled to demand that one who represents both conform not simply to his own private standard of right, but to the commonly accepted standards of honorable men. We clergymen are made painfully aware that the general public does not accept or even ask our leadership in social and political reforms, apparently regarding us as cautious rather than frank. Every member of the profession should be careful to correct, and not strengthen, this damaging impression.

"However an individual priest may justify his cause, the practical world of business and science cannot fully trust him if he continues to declare, by solemn repetition of the Creed, that he believes dogmas which, at other times, he says he does not believe. He should be the first to discover when his thinking has taken him outside his Church.

"When he discovers that, let him at once resign—as many of us have heretofore felt obliged to do—going forth to any occupation that is honorable, however menial.

"The plea of reforming the Church from within is inadmissible as an excuse for remaining, if to remain within one must occupy an equivocal place. For no one can be a reforming influence unless he is himself clear of even the appearance of disingenuousness. No man is under any necessity of being a clergyman, or of taking any vow. If he does either, let him be true to his obligation.



## 205TH ANNIVERSARY OF THE S. P. G.

## Going Into New Quarters

## THE MIRFIELD CONFERENCES

## Large Legacy to Keble College

The Living Church News Bureau  
London, Rogation Tuesday, 1906

THE S. P. G. kept its 205th anniversary on May 8th, 9th, 10th, and 11th. On the second of these days there was an offering of the Holy Eucharist at St. Paul's, the Archbishop of Canterbury, President of the Venerable Society, being the celebrant. The sermon was preached by the Bishop of Ossory. On the following day the annual meeting took place at Exeter Hall, the Archbishop of Canterbury in the chair. Among the occupants of the platform, in addition to the speakers, were the Primate of New Zealand and the Bishops of Singapore, Zanzibar, and Nagpur.

The Archbishop of Canterbury, referring to the S. P. G. going to new premises, said that so far from thinking that they had been too ambitious, he was inclined to wonder whether they had done quite enough in regard to the magnitude of the new building. He continued: "It was not without significance and pathos that a whisper was going round to the effect that the great sister or daughter Church in the United States wanted to recognize what she owed to the Society for its action in years gone by, and to bear a part in providing the new building." He then spoke of two visions, "both very big and very real," which rose before the mind in connection with the present anniversary of the Society. One related to the future of western Canada and the other to the future of Japan. He had heard much about Canada before he went there two years ago, and he could only say that the "half had not been told." He was certain that no bigger trust could be given to England as the centuries rolled on than the trust which was laid upon it now to aid in providing religious ministrations in the English tongue for the "great nation" which was growing up in the western regions of Canada. And that link in the chain which connected us with the Far East might be the very means by which God meant the English nation to fulfil the trust which He had given to it and the trust which had been laid upon the S. P. G. in respect of Japan.

At the House of the Resurrection, Mirfield, on Saturday fortnight, conferences bearing on the relations between the Church in England and the Socialist and Labor parties were held. The conferences (the *Times* states) were not convened by the C. R., whose members hold different political views, but with the consent of all the members, the Superior (the Rev. W. H. Frere) and the Rev. Paul Bull invited a number of clergy who were known to favor social reform, the officials of various labor and socialistic organizations, and the members of certain Church societies, such as the C. S. U., to meet together to consider the possibility of agreeing upon a socialistic programme and upon common plans for carrying it out. Three hundred delegates from all parts of Lancashire and Yorkshire met at Mirfield, pledged themselves to the principle of co-operative action, and agreed upon a list of immediate objects to work for. Among these objects are the feeding of poor school children and a national scheme of old age pensions. Mr. Kier Hardie, M.P., official head of the Independent Labor party, who was present, spoke strongly in favor of socialistic objects.

The Rev. W. H. Frere, of the Mirfield community, has left England on a visit to the missions of the community in Central and South Africa. He will go to Zanzibar, and afterwards to Johannesburg, where eight of the C. R. Brethren are at work ministering to the natives on the Rand. The community also possesses a college there for the training of native catechists and another for the training of native priests. In addition there is a school for white boys known as St. John's College.

Dr. Bickersteth, Bishop of Exeter from 1885 to 1901, when he retired, has now departed this life. The son of a well-known Evangelical clergyman of his day, he was born in 1825, and graduated at Trinity College, Cambridge, subsequently being admitted to Holy Orders. After holding various incumbencies, he became Dean of Gloucester in 1885, and only four months afterwards was also nominated by Mr. Gladstone, then Premier, to succeed Dr. Temple in the See of Exeter. His consecration took place on the same occasion as that of Dr. King, the present Bishop of Lincoln. His episcopate was chiefly marked for the very amicable relations between himself and his clergy in gen-

eral. In the Church at large and throughout the Anglican Communion he was best known as a hymn writer and the author of the *Hymnal Companion*, which is used at many Evangelical churches. R. I. P.

The Earl of Shaftesbury, who owns large estates in the North of Ireland as well as in England, has just taken his seat as an alderman in the Belfast City Council, and he is to be elected Lord Mayor at the end of the year. Thus Belfast, which is a great centre of Protestantism, will have as its chief magistrate an English Catholic and a prominent member of the English Church Union.

The annual meeting of the London Diocesan Conference, which was held two days last week at the Church House, Westminster, was the occasion of notable proceedings in regard to the Government's miscalled Education Bill, and also of interesting discussions on Socialism and Christian Science, falsely so called. The Bishop of London, referring to the Bill in his opening address, said he did not think it was needful for him to repeat his reasons given in the Albert Hall for believing this to be "a tyrannical and unjust measure, and to be fraught with great mischief not only to the Church, but to the Christianity of this country." So far as he could see, the bill proceeds on a wholly false idea of how to teach a child religion. If Mr. Birrell will go back to Battersea Park, and there read again his own article in the *Independent Review* in 1903, in which he maintained a conciliatory attitude towards the Church on the Education question, and then make a new start, "the Church of England, with its 2½ millions of children, will do all it can to meet him and assist him"; but to his present effort "he must expect, and he will find, a stubborn and unyielding resistance." Both the morning and evening sittings on Wednesday were devoted to motions dealing with the bill. The Bishop of Stepney moved to the effect that this bill "fails to provide any just or permanent settlement of the education question." In the course of his speech, his lordship gave expression to the following noble sentiment: "We are learning now why the greatest Teacher, the Divine Teacher, instituted His Church. It is only a denomination, held together century after century, which can really preserve the historic Faith, and interpret the real meaning of the Bible. (Cheers.) This, by means of the present agitation, is being taught to our people as never before. They are recognizing that the Church of England exists, not to reflect the opinions of a majority of the English people, but to present to the English people a definite and historic Faith." (Cheers.)

Mr. Athelstan Riley, in seconding, noticed the assertion in the Radical press that the Bishops had no backing from the laity. That, he said, was not true, and some of the laity had determined to prove that it was not true. Some of them met together the day before, when Lord Hugh Cecil, who was doing such noble work all over the country, happened to be in town, and they had decided, on their own initiative, to hold a meeting of the laymen of London. At first they thought of the Queen's Hall, but it would not hold three thousand, so they were going to take the Albert Hall. And it was going to be an entirely laymen's meeting—"No Bishops, my lord, no clergy, and no ladies." They wanted to fill the Albert Hall, from floor to ceiling, with only laymen of London. And thus they meant to show the Government that the Bishops of the Church of God in this land "could rely upon their faithful laity." (Continued cheers.)

Prebendary Webb-Peploe said that instead of being a Liberal bill, it was a bill of the "most dogmatic sectarianism and injustice" that could possibly be put forward. Lord Halifax agreed with every word which had been said by Prebendary Webb-Peploe. If he could thank Mr. Birrell for nothing else, he thanked him for uniting the Church on this matter. He held that the true centre of the conflict in which they were now engaged was the doctrine of the Incarnation. The clear design of this bill, he rightly said, was to reduce the true Catholic Church in this country to the level of the Protestant sects. Romanist Dissenters were to be allowed "a unique position," but the English Church was to be put "under the badge of a common Protestantism." If they accepted the Bill, they accepted that. The result would be that the Romanists "alone would have the honor and glory of fidelity to the Faith." He would not contemplate such a thing for a single moment. (Cheers.) The resolution was carried *nem. con.* The evening session on Wednesday, to which, as usual, "working men and women" were specially invited, and who attended in good numbers, discussed Socialism. Mr. George Lansbury (one of the new members of the Canterbury House of Laymen) proposed

[Continued on Page 199.]



**THE GENERAL SEMINARY COMMENCEMENT**  
**Rev. C. C. Edmunds, D.D., Elected N. T. Professor**  
**ANNUAL DINNER OF THE ALUMNI**  
**Notable Addresses**

The Living Church News Bureau  
 New York, June 4, 1906

**C**HE General Seminary Commencement began on Monday of last week with a reception to the graduates and the faculty, tendered by Dean Robbins. Following it was the preaching of the baccalaureat sermon by the Very Rev. Dr. W. M. Groton, Dean of the Philadelphia Divinity School. His topic was "The Development and the Personality of the Soul." On Tuesday morning the Alumni met and heard their annual essay. The Rev. Elliot White was the reader, his topic being "The Priest and the Child."

The annual meeting of the trustees was held on Tuesday afternoon, Bishops Burgess, Coleman, Doane, Grafton, Hall, Lines, Parker, and Satterlee being present. The Rev. Dr. C. C. Edmunds, rector of Grace Church, Newark, was elected Glorvina Russell Hoffman Professor of the Literature and Interpretation of the New Testament, to succeed the Rev. Dr. I. W. Beckwith, who retires; and the Rev. C. N. Shepard, adjunct professor of the Literature and Interpretation of the Old Testament, was made Professor of Hebrew and Cognate Languages. Action was also taken by the trustees on a revision of the Seminary statutes, disposing of some obsolete clauses.

The Commencement exercises were held on Wednesday, Bishop Doane presiding. It is held that the Bishop, in addressing the graduates, referred to statements made, a few days previously, at the alumni dinner of Union Seminary, a Presbyterian institution. For he said, in part:

"You heard a few days ago in this city that truth and tradition are alienated. Now there is nothing in tradition to prevent truth coming to us through it, and tradition has ever been a medium for conveying truth to mankind. Cherish your traditions. . . . You are to go forth, like the Apostles, as witnesses of Jesus Christ the Son of God. You are to take up His task, the task that he only began to do."

The essayists at the Commencement were Charles Baker Hedrick, whose topic was "Seeing Him as He is"; E. C. M. Tower, on "The Responsibility of the Church to Society," and Charles Townsend, Jr., on "He Sent Them Forth Two by Two." There were given fourteen diplomas, and seven certificates, the latter to graduates who were excused from Hebrew. The list of graduates, showing the fields of work to which they are likely to go, is as follows:

Diplomas: H. C. Ackerman, returns as a Fellow; G. F. Bambach, to Hankow, China; H. K. Garnier, probably to Japan; C. D. Drumm, returns as a Fellow; G. A. Griffiths, missionary in Asheville district; J. McVeigh Harrison, to the Order of the Holy Cross; C. B. Hedrick, to Jacksonville, Florida; T. B. Holland, to St. George's Church, New York; W. E. Howe, to St. Mark's Church, New York; F. S. Leach, to the Chapel of the Messiah, New York; C. C. Silvester, to St. Bartholomew's, New York; E. C. M. Tower, to mission work in Minnesota; Charles Townsend, Jr., to the Associate Mission, Trenton, N. J.; and R. W. Trenbath, to the Associate Mission, Trenton.

Certificates: Rev. R. H. Balcom, to St. Peter's, Morristown, where he was ordained to the diaconate by Bishop Lines on May 27th; Rev. H. W. Barker, to Calvary Church, New York (ordained in Trinity Church, Boston, by Bishop Lawrence, May 6th); Thomas Casady, to mission work in Iowa; J. G. Currier, to mission work in Burlington, Vermont; H. W. Foreman, to Central New York; John M. Hunter, to mission work in Braddock, Pa., and H. E. Ridley, to Detroit, Mich.

Degrees of Bachelor of Divinity were conferred on the following former graduates: The Rev. Messrs. Paul Faude, V. D. Ruggles, Berry O. Baldwin, Hubert C. Carroll, Marshall B. Stuart, Andrew E. Scott, Bruce V. Reddish, William H. Meldrum, Philip S. Smith, Milton S. Runkle, Edmund S. Middleton, Edward P. Hooper, and W. H. McClellan.

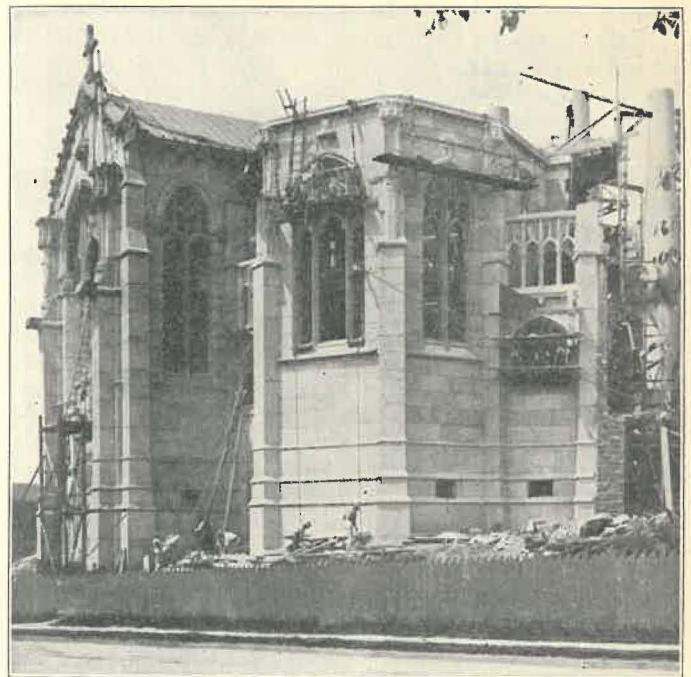
The annual dinner of the General Seminary Alumni was held on Tuesday evening, Bishop Coleman presiding. The general topic for the after-dinner addresses was "Theological Education" and the speakers were Deans of Church seminaries, including Sub-dean Hart of Berkeley, Dean DeWitt of Western, Dean Hodges of Cambridge, and Dean Robbins of General.

Dean DeWitt received closest attention during his address, in which he told how little God is found in modern education. "Time was," he said, "when the clergy were the educators.

There is no God as the basis of American education. Colleges teach forms of religion only. . . . In most cases the man with brains in educational institutions is an agnostic. In theological education there is met the same difficulty. The tendency is to tear away, regardless. Nothing is sacred. Creeds are attacked in what? In the spirit of liberalism. We have got to be doing something, for the Church is facing as serious a situation as any she has ever faced. There is a shortage of clergy and none to supply the demand. . . . There is a cause for this condition. It is, I take it, that there is so much of uncertain sound from so many trumpets. Two classes and two classes only are entering the ministry. A man must be either a fool or a hero. Either he must be unable to earn a living otherwise, or he must be a fearless man who believes that Jesus Christ is the Son of God."

At the conclusion of Dean DeWitt's address, Bishop Coleman said a few words, declaring at the outset that he was no pessimist, and did not believe in blowing out the candle just to see how dark it was.

"No matter how great our need," he continued, "we cannot in future look to the mother Church across the water to supply it. I reverence that mother Church. But cowardice and treachery are rampant among her clergy. Their ideas of religion are very questionable. The cowardly surrender to what is termed the Liberal Party makes us look in another direction. By the most dishonest



THE TWO CHAPELS AT THE CATHEDRAL,  
 KING CHAPEL IN THE CENTRE AND BELMONT AT THE LEFT.

tactics that can be adopted in Parliamentary action, the Church of England seems in a fair way to be robbed of some of her ancient foundations and her richest endowments."

Dean Hodges felt that Dr. DeWitt had had in mind the State universities, where are neither chapels nor chaplains, and said he had been amazed at the amount of religion to be found in the colleges, instancing the recent student missionary gathering at Nashville, which he considered mighty encouraging. He urged special work in Church parishes in the towns where State universities are, and said that if necessary those parishes should be subsidized.

In the last formal address of the evening, Dean Robbins made plain the position held by the General Seminary. In part he said:

"It can follow no erratic line of individual caprice and desires. But I do not want to seem to decry liberalism. It has had a great and blessed mission to the Church. I want to pay my tribute to it and to the men who stand for a larger and more ardent liberalism. Yet we stand in a crisis to-day where it is well for us to remember that liberality is coming to such a focus that we should remember that truth seeking does not mean irresponsibility.

"One article after another of the Creed is torn until there is left but the ideal God. And where, then, is the God of the Incarnation? The General Seminary stands for honest and humble acceptance of the faith to the Saints once for all delivered. We believe that faith and fearlessness go together. At this crisis, and there is one, there is a grave danger.

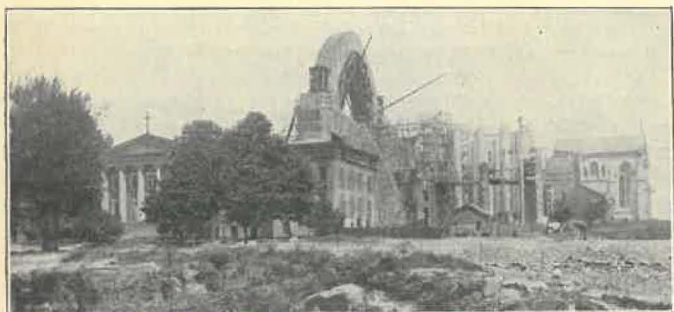
"I think, however, that heresy hunting is one of the most despicable pursuits in which the human mind can engage. It isn't for us to fear liberalism. We need not be fearful of light, nor trem-



ble lest we be robbed of the faith. It is for us to hold the Catholicity and enlightenment are compatible, and it becomes us to guard against isolation and provincialism."

As a step in this last direction, Dean Robbins announced that it is proposed to build at the General Seminary, within two years, a new structure for lectures and to contain an assembly hall. In the latter will be held gatherings of common interest to the students and to the public, thus bringing the Seminary into closer touch with the outer world.

There is more evidence of a rushing of the work on the Cathedral of St. John the Divine just now than there has been for many months past, and it is apparent by the number of workmen employed and the activity displayed that the promise of the trustees to push to an early completion the choir and the crossing is to be fulfilled. The structure begins to look like



CATHEDRAL GROUNDS FROM THE SOUTH.  
SYNOD HALL AT THE LEFT, BELMONT CHAPEL AT THE RIGHT.

a church, and although little has yet been done upon the exterior walls, the rough stone supports are being covered with the interior stone, and much work has been done upon the ambulatory which is to connect the chapels that will ultimately surround the choir. Upon the two of these chapels now building there is most evidence of completed work. The Belmont Chapel is finished, except for the final touches like the placing of the statues and the setting of the stained-glass windows. The King Chapel is ready for its roof and has been thus far built in a surprisingly short time.

It has been decided to make the date of the diocesan Convention this year the 14th of November. It has been the usage to hold it in September, but last year there was considerable complaint that the date was too early. Many of the lay members of the Convention have not returned from their summer homes before the end of September, and it was also held that the convention date should fall after the work of the churches has been opened up for the fall. At last year's convention the matter was referred, with power, to the Bishop and Standing Committee, and the date named will be tried this year. It has been noted, in this connection, that the change of convention date makes it more than probable that the coming convention will be the last one to be held in this diocese prior to the General Convention.

The New York, Westchester, Long Island, and Newark Local Assemblies of the Brotherhood of St. Andrew, and the National Council of the Brotherhood have carried into effect the plan for a field secretary of the Brotherhood for the metropolitan district. The bodies named will cooperate in the expense of the secretary and they have named as the incumbent Mr. B. Frank Shelby. Mr. Shelby was formerly of Denver and for two years was travelling secretary of the Brotherhood on the Coast. He begins work here on September 1st.

The special summer services to be held in leading churches under the plan favored by Bishop Greer, have been arranged for St. Bartholomew's and St. Thomas' Churches for the ten Sundays beginning June 24th. For the first six Sundays they will be held in the first named church, and for the last four, the Sundays of August, in St. Thomas'. One service will be held each Sunday. The preachers give their services and special music of an unusual character is to be provided. The following are to be the preachers, in the order named: Bishop Potter, the Rev. Dr. Leighton Parks, the Rev. Dr. William M. Grosvenor, the Rev. J. H. Melish, the Rev. Herman Page, the Rev. Percy S. Grant, Bishop Greer, Dean Robbins, the Rev. Dr. Henry Lubeck, and the Rev. Dr. E. M. Stires.

The Rev. William C. Maguire, who was formerly rector of the Church of Our Saviour, Brooklyn, but whose health broke down about five years ago, died last week at the Fordham Home for Incurables, of which he has been an inmate for two years. Funeral services were held at St. Andrew's Church, Brooklyn.

## THE BISHOP OF CHICAGO ON CHURCH EXTENSION

### "Culture Does Not Dispense With Conversion"

**A**FTER a vigorous plea for Church extension in the diocese commensurate with the rapid growth of the city, Bishop Anderson said:

I know full well that any scheme for Church building cannot be ushered in on the top wave of popular enthusiasm. For some reason the building of churches has not been a favorite occupation by the rich Churchmen of America. Colleges, universities, libraries, galleries, museums, settlements, have received the chief consideration.

Heaven forbid that I should even seem to desire to withdraw men's attention from any useful thing. "These things ought ye to have done and not to leave the other undone." Heaven forbid, also, that I should cease to lift up my voice in Zion and cry to the inhabitants of Jerusalem, "Behold your God!"

As citizens of the state, let us adorn society while it lasts.

As citizens of the heavenly Jerusalem, let us lay foundations in righteousness, that society may last.

Oh, dear brethren, in these days when men seem to have lost their heads completely and stifled their consciences; in these days of money madness and frenzied finance which has needed no muck rake to unearth; in these days when our proudest citizens have been brought low and our mighty institutions of finance have become a by-word and a reproach; in these days when rich and powerful corporations are beginning to be held in suspicion by the common people; in these days when plutocratic anarchists on the top of the social ladder are the prolific breeders of demagogic anarchists at the bottom; in these days of inordinate greed and irresponsible wealth, of staggering riches and tottering reputations, of shattered homes and Godless Sundays and empty churches and full gaols; in these days of brilliant iniquities—and these are the days of universities and libraries in abundance—would it not be well to try a little of the Christian religion for a change, and give the Church of God a chance? "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

We must insist on it with reiterated emphasis, that the first works of the Church are preaching the gospel of redemption, saving souls from sin, building up Christ-like characters, and glorifying God in lives of justice and righteousness. Nothing can take the place of the Church in that work.

No amount of humanitarianism, or any other 'arianism, can compete with the Gospel of Jesus Christ.

Culture does not dispense with conversion.

Education does not take the place of spiritual enlightenment.

Science does not liberate the conscience.

Institutionalism is not synonymous with individual piety; nor can anything on God's earth take the place of God's saving grace. That's what lies back of all this Church extension business. Let the Church triumph, and three-quarters of our charities and philanthropies would be uncalled for. Her doctrine is prevention. Much of our modern philanthropy is an attempt at a cure—a cure that does not go to the root of the evil, because the diagnosis is superficial.

Sin, dear brethren, sin is at the root of our troubles, both in high life and low life.

Sin shatters society.

Sin wrecks reputations.

Sin makes the mighty fall.

Sin, sin that cries for a Saviour-Judge.

That is what we must preach in season and out of season in this materialistic, proud, self-centered city of ours. That is what I mean when I urge unceasing zeal in the building and strengthening of the churches of the diocese. Our hearts' desire and prayer is to save men, rich men and poor men, by bringing them into the kingdom of God and bringing the kingdom of God into them, through the executive agency of the Church in which you and I demonstrate the sincerity of our Christian profession.

May we not soon expect the rich Churchmen of America and the rich Churchmen of Chicago to remember their Mother that begat them?

Will not the day soon dawn when the Church in Chicago will rise to the high level of her privileges and go forth on her divine mission, fair as the moon, clear as the sun, and terrible as an army with banners? "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

That, dear brethren, is the platform on which your Bishop stands. Won't more and more and more of you get on the same platform with him? There's plenty of room.

LET YOUR prayers continually grow wider in their sympathy, that they may lose all trace of selfishness, and become like His who "bears all His people on His breast, and forgets not one."—*Bishop Whitehead.*



## NO UNCERTAIN SOUND

## From the Bishop of North Dakota's Address

YOU probably expect me to say something, and I feel that I should, with reference to the trial for heresy in the diocese of Western New York. The matter has been so exploited by the newspapers all over the country as to make it one of general interest. And it brings out sharply certain questions which demand definite answers.

With regard to this particular trial we have really nothing to do. We are bound—in the absence of any reasons to the contrary—to accept the verdict of the diocesan court as just. They tried a priest for heresy, for denying publicly, both in and out of his pulpit, certain articles of that Creed whose acceptance was a condition of his Baptism and Confirmation, which at his ordination he solemnly vowed to teach, and in the recital of which he led his congregation in public worship every Sunday. They found him guilty, and, as I have said, we are obliged to presume that their verdict was in accordance with the law and the evidence.

There is widespread and natural sympathy for the defendant in the case. It is indeed most sad that one who long served the Church devotedly should cease to hold her faith. And there must always be respect for any man stating his honest conviction, knowing that he must suffer for the statement.

But—apart from this regret for the individual man—I cannot agree that this trial was altogether a misfortune. It made an issue which needed to be made. The question really up was whether this Church of ours continues to hold to an historic, divine revelation of God's nature and purpose, or simply accepts from time to time varying human theories in theology and philosophy.

One would suppose that this question is answered by the existence of the Creed and the requirement that all members of the Church shall accept, and all officers of the Church shall inculcate it. This being the case, it should be plain to everybody that the denial of the Creed by a priest of the Church compels her to dismiss him from her ministry.

This has been recognized almost unanimously by the secular press in its comments on the recent case. For a man to hold the Church's commission, stand in her pulpit, conduct her services, celebrate her sacraments, all the while rejecting and controverting some of her essential doctrines, doctrines which she exists to proclaim—this, the leading newspapers of the land, with rare exceptions, have pronounced to be absurd and immoral.

Whether or no the dissenting priest be right and the Church wrong, is not the point. That he must speak according to his convictions is fully granted. But if his convictions and those of the Church do not accord, then his preaching cannot be with her official endorsement. All this is simple enough; and a trial for heresy is no more a persecution or an anachronism than a trial for treason and anarchy.

Of course such a trial is not to be entered on except for gravest cause. Our Church is very broad and liberal in her formularies and discipline. She not merely tolerates but welcomes widely variant schools of thought. It has been made a reproach to her—though really her glory—that she does complacently contain men of such different theological and ecclesiastical opinions.

And for this very reason—because she is not a petty sect with sectarian standards, hair-splitting and exclusive—she is able and she is bound to enforce those fundamental verities which make up her simple Creed.

But there is promulgated just now, in certain quarters, a curious theory—apparently the theory whereby the recent defendant would justify himself—that any member of the Church may put his own interpretation on each and every article of the Creed, and still claim to be loyal.

Nobody would venture to assert that a priest who refused to repeat the Creed at the services could possibly remain in the Church, much less in her ministry. But it has been argued that if he uses the words it makes little difference what he means by them. He may say "conceived by the Holy Ghost and born of the Virgin Mary," meaning all the while "conceived by Joseph and born of Mary his wife." Barely stated, this seems as preposterous as it would be to assert that he who says twice three is six, meaning and appraising that he means, twice three is seven or eight, is nevertheless teaching the multiplication table.

Yet there are ways of putting the theory which disguise its paradox and furnish it with some plausibility.

It is claimed that certain articles of the Creed have a sense for our century which they had not for some centuries of the past: that, for instance, we conceive of "God maker of heaven and earth" along the lines of evolution, while the primitive Christians supposed Him to have created the world and all its contents in a literal week. Or again, it is claimed that our notion of Christ "sitting on the right hand of the Father" is not at all that of a definite locality, which those who first said the Creed had in mind. And if we may blamelessly reinterpret these articles, why, it is asked, may we not deal thus with any of the others? And much is made out of the changing theories as to the Atonement, Scriptural inspiration, the Real Presence, and so on.

Now it is not to be denied that systems of theology have altered

with the successive centuries. The *rationale* of the Atonement has been this in one age, and that in another. But the *fact* has ever been held to that "He was crucified also for us under Pontius Pilate." And one who should undertake to repeat that phrase, intending by it that "He died in old age peacefully," like Sakyamuni, would be derided.

And as to the thinkers in different periods having different ideas of God, this is perfectly true. It is also true of thinkers living at the same period. Some Christians possess a far loftier and wider and more spiritual view than others. Doubtless many have conceived of Him as an immensely magnified man. And many, not in our day alone but in every Christian day, have understood Him as Spirit, as immanent in the universe, as dwelling in the light unapproachable, as One whom no man hath seen nor can see. But all Christians, in A. D. 100 or in A. D. 1900, have recognized Him as the creative Power and Wisdom and Love.

The supposition that what are now vaunted, as more refined and immaterial ideas of Deity, were unknown when the Creed came into being, can only be advanced by those who ignore both the New Testament and the ancient fathers, such as Athanasius and Augustine.

When "the Session at the right hand of God" is instanced by a recent writer, as an article where "we are privileged to substitute a modern for an ancient interpretation," he implies of course that most of us take this phrase symbolically, not literally; which is true. But that familiar seventeenth century manual, *Pearson on the Creed*, also explains the phrase as largely symbolical.

The chief matters so recently passed upon by the ecclesiastical court of Western New York were the Virgin Birth of Jesus and His Resurrection. The court held that as to both of them the defendant advanced an unnatural, an impossible interpretation, equivalent to a denial.

Concerning the Virgin Birth, I do not now speak. I hope ere long to present in the *Sheaf* some of the reasons for our acceptance of that article.

But as to the Resurrection of our Lord, I permit myself a few words, not in proof of it, but simply calling attention to what the Creed must and does mean by it, and therefore to what we must mean if we would say that Creed comprehendingly and honestly.

"He was crucified, dead, and buried. The third day He rose again from the dead." Can it be fairly, can it be possibly argued that these words may be taken as simply implying that the soul of Jesus was immortal and that, while His Body still lay in the sepulchre, some viewless and inaudible spiritual assurance came to His disciples and convinced them that He was really still alive and in a new glory?

No; the Church was founded upon the belief—true or false—that His Body came forth from the tomb, transfigured but identical, and this is the belief set forth by the article in the Creed. He who empties that article of its plain, its historic, its scriptural purport, denies it.

Therefore the question so recently adjudicated was merely whether a verbal repetition of a formula, carefully explained to be done with a mental refusal of its only presumable sense, allows a man to be a priest of the Church imposing that formula as a requisite for his exercise of his ministry.

Well, if the Church herself had come to disbelieve her Creed, then she might let the question go unanswered—but only then.

And I think we may reasonably be glad that, out of all the perplexity and sorrow necessarily attaching to the recent events in Western New York, there has come one more plain, strong utterance of the sincere and unabated confidence of our Church in the faith once for all delivered to the saints.

Christianity is an historical religion, in the exact and solid sense that it is based on certain facts which happened in a definite place and time. In this it stands apart from all other creeds and cults. Human perceptions, longings, inferences, theories, and convictions, springing from the impulse of our heart and the observation of our eye, may and should influence us greatly. They have done much for religion; they have suggested God, duty, prayer, immortality; but they have never made anything quite certain. They have waited for a St. Paul who could confront the philosophers with the statement, "Whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

The historic Christ, in His Birth, Life, Death, Resurrection, and Ascension, has demonstrated our most splendid guesses and our most magnificent hopes to be absolutely true. For our Creed is a recital of facts which did happen.

## THE BROAD CHURCH MOVEMENT.

FROM THE COUNCIL ADDRESS OF THE BISHOP OF WESTERN MICHIGAN.

IN this address I have confined myself to diocesan interests, but I should be scarcely true to my office, did I not make some reference to a condition in the Church at large which excites painful interest. I refer to what is known as "the Broad Church movement." This takes the character of an assault on the creeds. The most precious truths of our holy religion are subjected to a criticism that denies "the faith once delivered to the saints." The assault comes from men of high degree and from varied uses of the press. There is much reason for anxiety for the spread of scepticism, considering the



sources from which it comes; none for the stability of the faith. It is not the Word of God that is in peril. It is not "the Church the pillar and ground of the truth." "God is in the midst of her, she shall not be moved." She has stood many an assault. The Apostles and prophets told of days like these. The Church has a rich bequest in the noble souls who have served at her altars, and more in the prayers of generations of holy men and women, to say nothing of those who now keep the watch and ward of her sanctuaries. But we must have a concern for her present welfare. It is for us, my brothers of the priesthood, to take down from their shelves the volumes of our great theologians, and refresh our minds from the rich stores of their intellect and study; to preach more and more impressively the glorious Gospel; to watch more carefully the young and those exposed by an imperfect religious education to "vain talkers and deceivers." And it is for all of us, my brethren of the laity, by reading and thought to hold fast the blessed truths into which we were baptized and confirmed: and to continue instant in prayer that "the Church being always preserved from false apostles may be ordered and guided by faithful and true pastors."

"A Church upon her knees can never be overthrown. A Church upon her knees can never be divided. A Church upon her knees has her whole way with God."

### 205TH ANNIVERSARY OF THE S. P. G.

[Continued from Page 195.]

that the principles of Socialism are calculated to promote the general welfare of the community in Church and State. To this an amendment was moved by the Rev. P. S. G. Probert to the effect that, while there are certain services which can be undertaken by the community with general advantage, it is better that the responsibilities and duties pertaining to the individual should not be transferred to the State.

Among others who joined in the discussion was Canon Scott-Holland, who supported the resolution. The amendment was carried by 58 votes to 13.

Under the will of the late Mr. W. H. Milligan, of 50 Pall Mall, London, a large legacy has come to Keble College, Oxford, to found "Milligan Scholarships." It seems probable that this college will eventually receive more than £50,000.

J. G. HALL.

### RELIGION AND SCIENCE.

Zoölogists delight to tell,  
In language technically solemn,  
Of creatures who get on quite well  
Without a trace of spinal column.  
They show us samples just the same  
At present as in ancient strata;  
And to the genus give the name—  
The Order of Invertebrata.

A specimen rewards research  
In regions where you'd least expect him;  
Occasionally in the Church  
The watchful student may detect him.  
Without backbone he still "gets on";  
To all he is *persona grata*;  
Unclassed, until we hit upon  
The Order of Invertebrata.

To widen more the Church's range,  
To lengthen cords, enlarge our borders,  
Reformers say that we must change  
The names and number of our Orders.  
Outside for hints we need not go,  
Possessing all desiderata  
In what both Church and Science know—  
The Order of Invertebrata.  
A. T., in *Church of Ireland Gazette*.

DO, I ENTREAT YOU, drive away all these anxious thoughts which hinder your soul, and try to serve God cheerfully. Be resolute in overcoming self, and in bearing with your mental troubles whatever they be, leaving all to God, and doing whatever you know to be His will, quickly and heartily; be gentle, patient, humble, and courteous to all, but especially be gentle and patient with yourself. I think that many of your troubles arise from an exaggerated anxiety, a secret impatience with your own faults; and this restlessness, when once it has got possession of your mind, is the cause of numberless trifling faults, which worry you, and go on adding to your burden until it becomes unbearable. I would have you honest in checking and correcting yourself, but at the same time patient under the consciousness of your frailty. Remember that Jesus our Lord loves to dwell within a quiet heart, and to come to those who are at peace with themselves; restlessness and anxiety hinder our seeing Him, even when He is beside us and speaking to us.—*Pere Hyacinthe Besson*.

### STRONG, SENSIBLE, COURAGEOUS.

ABSTRACT OF A SERMON BY THE REV. HENRY S. FOSTER, OF THE DIOCESE OF FOND DU LAC, BEFORE THE GRADUATING CLASS AT NASHOTAH.

WE are living amid extraordinary anomalous conditions, both within and without the Church. The problems confronting the parish priest are more complex than ever before; the integrity of the Catholic Faith is menaced as perhaps it has not been for a thousand years.

All round about, beyond the walls, but at the very gates of Zion, thunders the host of human cults and revamped philosophies, specious counterfeits of truth, and brazen, bold denial. At enmity among themselves, yet shrill above the din of heterodox strife, are heard their shibboleth and common war-cries: "A twentieth century religion, emancipation, liberality, progress, intellectuality, science, death to creeds."

Within the confines of the kingdom is a Protestantism made savage by assault upon its old-time supremacy, scathed yet rich and vigorous, and at bay. The evil spirit of the right of private judgment is perniciously at work. Popular, unblushing, and unafraid, anarchistic defiance of authority, tradition, law, and order, insidiously grows apace. Nor are there wanting those who, consciously or unconsciously, for themselves and others, are undermining the foundation of the whole fabric of the Faith; the inspiration of the Word of God, and the deity of Jesus Christ our Lord.

To cope successfully with these respective enemies the parish priest must be singularly sane and strong; else he is in danger of falling prey to one of two temptations; either to bow to popular clamor, to yield his doctrinal position, to relinquish his high ideals, for the sake of greater monetary remuneration in some chapel of ease by becoming "Broad," or like the children of Ephraim, to desert in the face of battle, to find a factitious peace in the Church of Rome.

First of all, there must be loyalty—loyalty to the Church. One grows very weary of and indignant at the apologetic tone adopted by so many clergy when speaking of this Church, of the obsequious kow-towing to Rome or Russia.

Then, too, he must be loyal to his Bible. Let him beware, not of legitimate higher criticism, but of the methods and theories of higher critics. We need no chips from German workshops to kindle our devotion to the sacred Scriptures. And until greater, surer evidence is offered to the contrary, we will hold fast to our old Bible; we will continue to affirm that it not only contains, but that it is, the very Word of God.

The priest must be loyal to the Book of Common Prayer. He is most solemnly bound thereby and by the Creeds. Fixity of interpretation is of their essence; their purpose was to stereotype and crystallize the changeless revelation of God. They must be accepted in their historic sense. If you cannot so accept them, as honest men get out of the Church at the first opportunity, and at whatever cost. Otherwise your success, however fair from a worldly standpoint, must be rotten to the core and damnable in the eyes of God.

A second characteristic of the true priest must be faith. He must have unbounded confidence in his Master. Pessimists are never constructive. Enthusiasm still works miracles with faith as its motive power.

He must be diligent. He must constantly guard against the temptation to sloth. No other profession in the world affords such opportunities for laziness. Nothing but failure, or mediocrity at best, can follow shiftlessness.

And he must be a godly man. Always *sacerdos*, never a secular. He may fall short of saintliness, but he must show in his daily life the practical fruits of the religion which he preaches. His example must not counteract his words.

Let me here remind you of the old proverb, "Cleanliness is next to godliness," and add a word about your own personal appearance. The priest must not be a dandy, but he must be decent. He should strive to be the best sense, and to look always the gentleman. The time has gone by when sanctity and slovenliness went hand in hand. The unbrushed clothing, unblackened shoes, uncut hair, and uncaared for finger-nails of certain clergymen, outrage all rules of respectability. No degree of poverty can justify these things; they are inexcusable in the person of an ambassador of God.

Furthermore, the conscientious priest must strive to preach well. Whether we like it or not, the fact remains that we have to face great competition in this respect. It is commonly charged that High Churchmen are poor preachers and execrable readers. This ought not to be. What right have we to minimize the prophetic office?

I counsel you to inform yourselves as to the elements of sound business method. Men respect executive ability when they respect little else. This is a commercial, institutional age. The Church cannot afford to ignore it. Broad Church ecclesiastics are generally good business men. It is one cause of their magnificent material results. Why should they be allowed monopoly in this respect?

THERE IS NO sentiment about Christian work. It is a plain matter of duty. The man who waits for some emotional impulse to send him into the ranks will find that the night of death falls before the impulse comes.—*John W. Wood*.



## Diocesan Conventions

### MARYLAND.

THE 123rd annual Convention of the diocese of Maryland was held in Emmanuel Church, Cumberland, May 30th and 31st, with about 150 clerical and lay delegates in attendance. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Edward N. Jefferys, rector of St. Peter's Church, Philadelphia, a former rector; the Rev. William Cleveland Hicks, the present rector of Emmanuel Church, Cumberland; and the Rev. Edward T. Helfenstein. Immediately after the service the Convention was called to order by the Bishop. Mr. A. De R. Sappington was unanimously re-elected Secretary and the Bishop reappointed the Rev. W. B. McPherson assistant secretary.

The Bishop's address, which was delivered in clear tones, showed 87 parishes and 20 mission stations and 1,396 persons confirmed during the year. There are now 133 clergy in the diocese and none were removed by death.

The Bishop referred to the fact that seven parishes are now without rectors and gave some advice on the subject of choosing a rector. After referring to the new canon which gives the Bishop a month to advise the vestry regarding some one whom they wish to call before they elect him, but no power of veto or control, he proceeded to show that responsibility rested on the vestry alone, and that the better plan for them is to act without canvassing the parish or asking possible candidates to come and preach. The Bishop urged that vestries should act promptly and unanimously.

The Bishop declined the bequest of Miss Sallie Longwell of Westminster because of the inadequacy of endowment to support such an institution as the will of Miss Longwell provided for.

In concluding his address, the Bishop desired "Maryland as a diocese and every Churchman in it to take earnest part" in the Jamestown exposition which commemorates the first permanent English settlement in America, and from which "place and year we date the beginning in this land of the American branch of the Holy Catholic Church as it was planted in England in early apostolic days."

The Convention accepted the invitation of the Rev. Dr. Wm. M. Dame to meet in Memorial Church, Baltimore, next year.

During the year 551 books were donated to the Division library, which now contains 30,000 volumes.

The Rev. John Gardner Murray was elected to fill the vacancy in the Standing Committee caused by the removal of the Rev. Wm. H. Falkner to Kentucky.

The Bishop generally re-appointed the old committees, remarking that efficiency in service and familiarity with the work were taken into account.

A committee was appointed to collect funds by private subscription for a memorial window in the Church at Jamestown, Va., to cost about \$1,000.

It was unanimously decided that the diocese should have an historiographer to look after the proper preservation of the parish and diocesan records. The Bishop named Mr. J. Wirt Randall of Annapolis as historiographer. The tenure of office is indefinite.

Although quite a number of the clergy are abroad and many in the eastern part of the diocese were prevented by parochial duties from attendance, yet the number of clergy and laymen was about equal, and all who went enjoyed the trip to the Queen City of the Alleghenys.

### MINNESOTA.

THE Council of the diocese met in Gethsemane Church, Minneapolis, on Thursday and Friday, opening with a celebration of the Holy Eucharist. At this time the Bishop delivered his annual address, showing spiritual and material prosperity.

The Committee on the State of the Church called attention, in the form of a resolution which was unanimously passed, to the fact that the Church should speak with no uncertain voice as to the need of honesty in the commercial world.

The attempt was made again to alter the manner of the election of the members of the Standing Committee and the deputies to the General Convention. The present mode of election is that each order elects its own representatives subject to the approval of the other order. The advocates for a change wish a concurrent ballot by clergy and laity. They admit, however, that the present method has worked no injustice and it was noticeable that on questions in the General Convention at Boston involving great principles, that the clerical and lay deputies from the diocese voted the same way.

The elections that came up for the various offices were spirited, but harmonious. The Standing Committee elected is as follows: Rev. G. H. Davis, D.D., and the Rev. Messrs. I. P. Johnson, C. L. Slattery, and S. B. Purves; and Messrs. Harvey Officer, V. M. Watkins, F. Paine, and James A. Peterson.

The Hon. Isaac Atwater, who has served on the Committee ever since the diocese was organized—on account of old age and sickness unable to attend the meetings—was unanimously, by a rising vote, elected an honorary member of that Committee.

Minnesota being the host this fall of the Conference of the Sixth

Missionary District, is entitled to ten clerical and ten lay representatives. The following were chosen: The Rev. Messrs. Shutt, Haupt, Knowlton, Thurston, St. Clair, Alvegren, Slattery, Lofstrom, Hayes, and Wilkinson; and Messrs. T. R. Alston, A. W. Bingham, I. W. Robinson, W. J. Wright, C. H. Strobeck, J. A. Chase, F. O. Osborne, Wm. Passmore, C. M. Morse, and Nels E. Anderson.

The new members elected for three years for the Board of Missions: Rev. Messrs. Sedgwick, Johnson, Pinkham, and Palmer; and Messrs. Chase, Bill, Sleppy, and Foote.

The Deans of Convocation appointed by the Bishop are as follows: Faribault, Rev. F. D. Budlong; Minneapolis, Rev. S. B. Purves; St. Paul, Rev. C. H. Plummer.

The Committee on Church Work at the State University reported progress and is planning to procure the services of a young priest who shall devote his whole time to that work.

Next year will be the semi-centennial of the organization of the diocese. Two places desired the honor of entertaining such Council—Faribault and St. Paul. After much discussion, the Council accepted the invitation of the mother parish of the diocese—Christ Church, St. Paul, and a delegate from Faribault graciously moved to make the action unanimous.

### NORTH DAKOTA.

THE 19th annual Convocation of North Dakota was opened with the Holy Communion, in the Cathedral, Sunday, May 27th, the Bishop and Dean ministering. At Morning Prayer, Bishop Morrison of Duluth preached a plain and powerful sermon on Prayer, from St. Matt. vii. 7.

In the afternoon the Sunday School Commission had charge of the annual Sunday School service, announcing the total of the children's offering to date as \$906.12—an increase of almost 50 per cent. over last year—and presenting the banner to the school giving the largest proportionate offering. It was won by St. Peter's, Park River, with an average of \$3.16½. The banner was returned by Miss Jessie Yale of Valley City, and presented to Fortis Code of Park River.

The evening brought a missionary service, when addresses were made by the Bishop of Duluth, on "The Essence of the Missionary Spirit"; by the Rev. C. E. Dobson of Dickinson, on "The Missionary in the Pew"; on "Missionary Literature," by Rev. C. S. Mook of Lakota, and by Rev. Messrs. N. E. Ellsworth of Minot and Edgar Jones of Lisbon. The offering was for church rebuilding in California.

After Communion and Morning Prayer—which were features of each day—the Convocation was called to order, Monday, the Rev. J. K. Burleson of Grand Forks being elected secretary. All clergy canonically resident were found to be present. The Bishop's address was read, and routine work begun.

The Bishop began by saying: "I welcome you most cordially and gladly to this nineteenth Convocation of the Church in the district of North Dakota.

"And as I do so, the numerical adjective which designates our meeting may remind us of the newness of our organization, and may suggest to us patience and hope over what seems small and crude in our accomplishment.

"The last Journal I received of the Convention of the diocese of Maryland was the 122nd; that of Pennsylvania, the 121st; that of Massachusetts, the 120th while even for Iowa, the last Journal was the 53d, and for Kansas, the 46th.

"It is indeed true that our district has been in existence for some twenty-three years; but the fact that in at least four of those years no Convocation was held, speaks clearly as to the paucity of membership and feebleness of activity in its earlier days.

"And so, looking at this assemblage of clergy and delegates, and at the women representing the auxiliaries and guilds; and hearing the reports of Baptisms and Confirmations, of services held, and offerings presented, of building and improvements, I think we may well thank God and take courage."

Monday afternoon was devoted to the meeting of the Woman's Auxiliary and Guilds. Almost all were well represented and brought proof of good work. They overpaid the apportionment asked of them by a few dollars. Election placed Mrs. Cameron Mann as president for the next year, and Mrs. J. W. Sifton of Jamestown as vice-president, Mrs. C. Turner as secretary and treasurer.

The various committees of Convocation produced encouraging and practical findings in every department. The Laymen's Thank Offering, and the Clergy Relief Fund received active attention. The *North Dakota Sheaf* is doing active missionary work with its circulation of 30,000 each year, powerful beyond all proportion to its size. The "State of the Church" reported an advance of 400 Communion services and 1,000 public services beyond last year, yet with only one additional clergyman. There is an advance of 27 Confirmations.

The Episcopal Hall, the girls' boarding house, near Valley City Normal School, has paid all running expenses and beside realized \$600 for furnishings and repairs. All Saints', Valley City, has paid \$3,000 on the cost of the property, which is \$6,800, and guarantees



the interest on the remaining debt, but asks aid in reducing the principal.

Convocation expressed its belief that the episcopate was open to men irrespective of nation or color, but that the time had not yet come to appoint race Bishops in the United States.

A full meeting of the Clericus considered at length many questions, general and local, and agreed unanimously that the tremendous need of the district is more clergy to man the field and meet almost countless opportunities on every side.

Committees were appointed as follows:

Council of Advice—Rev. Messrs. H. L. Burlison, L. G. Moultrie; Messrs. A. P. Peake and H. P. Lough. This, with the addition of Rev. S. Currie and Mr. W. S. Porte, forms the District Board of Missions.

Examining Chaplains—Dean Burlison, Archdeacon Jones, Rev. Messrs. Turner, Johnson, and J. K. Burlison.

Sunday School Commission—Rev. Messrs. E. W. Burlison, F. S. Morehouse, G. J. Childs.

Delegates to Missionary Department Meeting—Rev. Messrs. H. L. Burlison, E. W. Burlison, A. M. Beede, S. Currie, F. S. Morehouse; Messrs. Packard Lord, W. S. Porte, Peake, Chamberlain.

### OHIO.

THE annual Convention met in the chapel of the Cathedral on May 29th and 30th. The Bishop's address reported eight postulants, seven candidates for holy orders, 41 lay readers, ten clergy received and 9 dismissed, four deacons and three priests ordained. Numerous buildings and articles of church furniture have been blessed, one church has been consecrated, two have been secularized, the Bishop has delivered 285 sermons and addresses, baptized one, married six couples, buried eight persons, celebrated Holy Communion 69 times, made 105 visitations and confirmed 1,063 persons. He rebuked the clergy for neglecting to appear in robes at the opening service of the Convention, and for carelessness as to their annual reports. The diocese now has 20,000 communicants. The Bishop reported an unusual list of improvements in Church property in various parts of the diocese. It is hoped that the Cathedral will be ready for consecration by the next meeting of the Convention.

The Bishop admonished the clergy as to parish records, as to unwarranted dropping of the names of communicants from the list, and as to the neglect of letters of transfer. He recommended the clergy to announce to their congregations each transfer. He reported an increase of work and interest in Sunday Schools, and commended the Sunday School Commission for its good work. The members of the Commission are the Rev. Messrs. Cooke, Stearly, and Foote, and the institutes they have arranged have greatly increased our Sunday School efficiency. A \$500 scholarship has been provided of late for Jarvis Hall to reward any scholar of special promise and to allow of his having a trip abroad before settling down. The first \$500 was won by Mr. Edward Owens, who is now on his journey. Jarvis Hall boasts of ten Bishops among its alumni, one-tenth of our present House of Bishops.

Our Church Home for Aged and Infirm Ladies is keeping up its noble work, and all our churches are urged to give it an offering on every Trinity Sunday. Our diocesan missionary work has made an advance. We are to have a general missionary for the western part of the diocese. The laity are urged to be liberal towards their thank offering to be made at the next General Convention in Richmond, Va., and the Jamestown celebration. Each minister is urged by the Bishop to give an historical lecture in preparation for that fund and in person to ask each man and boy in his church for a contribution. He told us that the Pittsburgh diocese proposes to raise \$100,000 for that fund. He outlined the new proposed plan for our Conventions, which will, if adopted, re-district them, and confer on them the responsibility of distributing the mission fund allowed to each by the diocesan mission board. The present plan, however, is working so well that the need of a change does not seem very pressing.

The elections were: For Secretary, Rev. G. P. Atwater; Rev. C. W. Baker, Assistant; Treasurer, Dr. H. E. Handerson; Provisional Deputies for General Convention to fill vacancies, Rev. Drs. C. T. Brady and S. N. Watson; for the Standing Committee vacancies, Rev. H. E. Cooke and Rev. A. L. Frazer.

#### RESOLUTIONS PASSED.

First.—Provided a committee to report at next Convention an improved plan for entertaining the annual Convention.

Second.—Doubled the assessment on churches for said entertainment.

Third.—Eulogized by standing vote the Rev. A. W. Mann, our distinguished deaf-mute missionary, gave him a vote of thanks for his 34 years of self-denying labors.

Fourth.—Gave \$150 to the *Church Life*, the organ of the diocese.

Fifth.—Provided a committee to present to the next Convention an improved blank for parochial reports.

Sixth.—Gave \$150 to the Sunday School Commission for its work.

Seventh.—Gave the trustees of the diocese \$300 for their expenses.

#### REPORTS.

First.—The diocesan mission receipts, \$12,300, greater than ever, leaving a deficit of \$400, which was forthwith wiped out by pledges

given in this Convention. In response to a further appeal of the Rev. Dr. C. T. Brady, of Trinity Church, Toledo, the pledges at the missionary meeting promised over \$15,000, a large increase over those of any previous year.

Second.—Education fund received \$6,935.16, and has a balance on hand of \$3,529.51.

Third.—Kenyon College reports 148 students, the largest number ever reached. The Boys' Academy is burned, but is to be rebuilt. Seventy-five thousand dollars have come in as the Carnegie endowment of the Stanton Chair of Economics, and Mr. Carnegie, the donor, has visited the College and delivered an admirable address, showing great appreciation of the attractions and advantages of Gambier. Written opinions of several distinguished lawyers agree that there is not a particle of truth that any college society or fellow student was responsible for the death of Mr. Pierson, the student who last year was found dead on the railroad track in Gambier. The wings of the original grand old Kenyon College are now being modernized. When completed the two dormitories will be as good as the best anywhere. Kenyon has taken a front place on behalf of pure sport, allowing no freshman at the college athletic games, and abolishing hazing and professional coaching. It now has under the chaplain a Christian Union, a fresh interest in missions with classes for the study of missions and an active connection with the inter-collegiate students missionary society.

Fourth.—Canons amended.

(a) The Sunday School Commission will have power to add to their number.

(b) The annual parochial accounts must be audited before the first Monday in May.

(c) Conventional parochial reports must be in duplicate, one for the Bishop and one for the secretary of the diocese.

(d) Henceforth all Convention deputies must be members of the diocese and communicants.

Fifth.—Funds invested are now \$1,773.47 greater than ever, and aggregate more than \$100,000. The Aged and Infirm Clergy Fund, is increased \$1,500. The Episcopal Endowment Fund is increased \$1,042.52. The Samuel L. Mather Fund of \$56,000 divides the interest equally between the diocesan mission fund, the education fund, and the Bishop's charities.

Sixth.—The Church Home now has 18 beneficiaries, is keeping up its good work for homeless women.

Seventh.—The Ohio Society for Clerical Widows and Orphans makes a like report.

Eighth.—The Diocesan Fund has received \$11,561.99, and has a balance on hand of \$4,167.21.

### SOUTHERN VIRGINIA.

THE fourteenth annual Council of the diocese met in Portsmouth at Trinity Church on Tuesday, May 29th, the Bishop of the diocese presiding.

The first service of the Council was held in Trinity Church at 7:30 A. M., when Morning Prayer was read.

At 10 A. M. the corporate Communion was made by the Council, Bishop Randolph being the celebrant, assisted by the Rev. A. C. Thomson, rector of Trinity Church. The sermon was preached by the Rev. Reverdy Estill, D. D., rector of St. John's Church, Hampton. His text was, "How beautiful upon the mountains are the feet of Him that bringeth good tidings and publisheth peace."

The theme—Joys and Responsibilities of the Christian Ministry. Following this service, the Council was organized for business.

#### TUESDAY AFTERNOON SESSION.

By unanimous consent the Rev. Hiram Hulse of New York addressed the Council on the "Men's Thank Offering." He was most earnest in his words and was listened to with marked attention by the Council.

Here the Rev. W. M. Clark, rector of St. James' Church, Richmond, and editor of the *Southern Churchman*, was granted the floor. He invited the Council of the Southern diocese to attend the General Convention in Richmond in 1907. He assured the members that they would be expected to take part in the deliberations just as fully as the members of the old diocese. "There will be no diocesan lines—you are all invited, not as visitors, but as Virginians," he said. The invitation was unanimously accepted.

A letter was read from sub-committee of General Convention in relation to Canon on Special Missionary Bishops. On motion of Judge Old, a committee was appointed to make report at the next Council. After some reports on education and resolutions as to establishing endowment for the same, the Council took recess.

#### TUESDAY NIGHT.

The night service was held in the interest of diocesan missions. The Rev. James M. Owen of Lynchburg spoke on "Diocesan Missions in General," and the Rev. W. T. Roberts of Rocky Mount, spoke on "The Work Among the White Mountaineers of Southwest Virginia." The Rev. Dr. Tucker (in the temporary absence of the Bishop) read the report of the Diocesan Missionary Society. The Council adjourned to meet on Wednesday at 4:30 o'clock. No session was held during the day, owing to the day being Memorial day, and the chief speaker being the President of the United States. The city was thronged with visitors and the streets of the city beautifully decorat-



ed in honor of the President. Blue and Gray marched arm in arm in this long to be remembered day in Portsmouth.

WEDNESDAY—4:30 P. M.

After a short service, the Bishop read his annual address, which showed advances along all lines, save in the increase of postulants for the ministry.

WEDNESDAY EVENING—8 P. M.

Special order—election of Coadjutor Bishop.

The Rev. Wm. Alexander Barr placed in nomination the Rev. Beverly Dandridge Tucker, D.D., of St. Paul's Church, Norfolk. The Rev. J. F. Ribble put the name of the Rev. Corbin Braxton Bryan, D.D., of Petersburg, before the Council. The Rev. A. P. Gray placed the name of the Rev. James Watson Morris in nomination; the Rev. Dallas Tucker placed the name of the Rev. W. H. Milton, of Roanoke, before his brethren; and the Rev. R. C. Jett, the name of the Rev. Professor Berryman Green, D.D., of the Virginia Theological Seminary, in nomination.

After many seconding speeches, among the most striking was one from Archdeacon Russell (colored), advocating Dr. Tucker. He took this occasion to say that he did not favor the election of any colored Bishops, he wanted to be associated with the white man and ever to receive his assistance, encouragement, and help. Dr. Tucker was elected on the fifth ballot.

	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.
Rev. C. B. Bryan, D.D. . . . .	18	19	20	24	21	23	23	22	23	24
Rev. B. D. Tucker, D.D. . . . .	29	27	30	23	22	27	33	29	43	38
Rev. J. W. Morris. . . . .	3	1	3	1						
Rev. W. H. Milton. . . . .	10	12	10	6	11	10	11	11		
Rev. Berryman Green, D.D. . . . .	6	5	4	2	3	2				
Total Vote . . . . .	66	64	67	63	67	62	67	62	66	62

THURSDAY MORNING.

Dr. Tucker was present and said words of acceptance as follows:

"In accepting the honor, he would bring two qualities. One of these is love and the other is the ability to sympathize with men who labor in hard places under conditions that try men's souls, for the upbuilding of Christ's kingdom on earth. For the rest I cast myself at the foot of the cross, beseeching from Him a more thorough guidance for the work there is to do. I ask the prayers of the people of this diocese that God will grant me a double portion of His Spirit that I may be a worthy, helpful assistant to our beloved Diocesan."

Bishop Randolph here called the Council to prayer.

The Council then heard addresses on the great needs of the diocese in its own mission, the Rev. R. W. Barnwell, of Petersburg, being one of the chief speakers. He advocated raising \$10,000 for diocesan missions. The Council voted to do this.

One of the most important reports submitted during the Council was that on the State of the Church, which was read at this session. It emphasized the great need of a more thorough educational effort, and in having more distinctively Church schools.

The night session was set apart for Foreign Missions. Bishop Randolph presided. The speakers were the Rev. J. Lindsay Patton, of Japan, and the Rev. John G. Meem, of Brazil.

The Council adjourned to meet in Staunton next year.

THIS WORLD of ours is a happy world, so that God is our end, so that we can say to Him, "Thou art my God." Then everything takes new hues of joy and love. Our daily comforts have a soul in them, for they abound in thanksgiving; our daily infirmities or crosses have a special joy in them, because they are so tenderly fitted to us by the medicinal hand of our God; the commonest acts of life are full of deep interest, because their end is God; daily duties are daily joys, because they are something which God gives us to offer unto Him, to do to our very best, in acknowledgment of His love. It is His earth we walk on; His air, we breathe; His sun, the emblem of His all-penetrating love, which gladdens us. Eternity! Yes, that too is present to us, and is part of our joy on earth. God has given us faith to make our future home as certain to us, as this our spot of earth; and hope, to aspire strongly to it; and love, as a foretaste of the all-surrounding, ever-unfolding, Almighty love of our own God.—*E. B. Pusey.*

PRAYER is a habit; and the more we pray the better we shall pray. Sometimes to go to be alone with God and Christ in the fellowship of the Spirit, just for the joy and blessedness of it; to open, with reverent yet eager hands, the door into the presence chamber of the great King, and then to fall down before Him, it may be, in silent adoration; our very attitude an act of homage, our merely being there, through the motive that prompts it, being the testimony of our soul's love; to have our set day-hours of close communion, with which no other friends shall interfere, and which no other occupations may interrupt; to which we learn to look forward with a living gladness; on which we look back with satisfaction and peace; this indeed is prayer.—*Anthony W. Thorold.*

## ANOTHER UNITARIAN ESTIMATE OF DR. CRAPSEY.

BY THE REV. CHARLES E. PARK, MINISTER OF THE NEW NORTH CHURCH, HINGHAM, MASS.

EITHER because heresy trials are becoming a novelty, or because underneath the surface there is in the public mind a very genuine interest in religious matters, Dr. Crapsey's recent case has attracted a great deal of attention. At the present moment the case is resting. The accused has been convicted of heresy, and has been given the alternative of recanting or withdrawing from his Church.

At his ordination Dr. Crapsey gave his assent to the Apostles' and Nicene Creeds. But in the course of his ministry he has denied explicitly several of the most important points of faith in their literal form. He was accordingly haled before an ecclesiastical court, charged with heresy. He based his defense upon the plea that, in giving his assent to the Creeds of his Church, he had a perfect right to read into the words any meaning that satisfied him. He claimed the right to say "I believe in Jesus Christ, His only begotten Son, who was born of the Virgin Mary," and at the same time to mean something very different. The court ruled that he had no such right of re-interpretation, and declared him a heretic.

The incident resolves itself virtually into a clash between the High and the Broad Church Episcopalians. It was a misfortune that Dr. Crapsey, a liberal Broad Churchman, should be tried before a court of narrow but scrupulously honest High Churchmen. It is to be deplored, because it will inevitably tend to widen the breach between these two factions in the Episcopal Church.

We have a great deal of sympathy for both sides in the controversy. We admire the court of High Churchmen for their integrity. While we cannot wholly agree with their theology, we can at least commend the straightforward, sturdy way in which they hold and interpret it. And we sympathize with the Broad Church element of which Dr. Crapsey is a representative. Most of us would find ourselves in hearty agreement with their theological views.

But what we fail to understand is how men like Dr. Crapsey, believing and preaching as they do, manage to allow themselves to occupy such positions. To us the position appears about as impossible as that of the man who tried to keep one foot on the wharf and the other on the steamboat. They are striving to retain their membership in the priesthood of a Church, whose cardinal tenets of faith they flatly deny. Each Sunday morning they repeat words which they do not mean, and which they cannot "re-interpret" without stultifying the English language. We fail to appreciate the ethical soundness of such a position. It seems to us that a man occupying such a position before an unsuspecting congregation comes dangerously near to qualifying for that class of persons who deal in gold bricks.

The argument is urged in self-justification that the creed of the Church, in its traditional and unchanging form, is of infinite value as symbolizing the continuity of that Church; and that having served that end, the significance of the Creed is exhausted. But to us it seems that a Church whose continuity must be symbolized by a continued falsehood would be only true to the spirit of Christ if it gave up either its symbol or its continuity.

Again, the argument is urged that the traditional Creeds and formulæ of the Church are of great value for suggesting "picture-conceptions" of sublime but abstract truths; and that a priest, even while not accepting the literal import of such Creeds and formulæ, has perfect right to employ them for the purpose of awakening in the minds of his hearers those "picture-conceptions" of abstract truths, to whose contemplation he desires to lead them. But here again we beg to suggest that the employment of simple, stub-toed honesty is far more consonant with the teachings of Jesus, and with the needs of the modern Church, than is the employment of "picture-conceptions" which may and very often do deceive.

Symbols are for the assistance of sluggish imaginations. "Picture-conceptions" were invaluable during the days of mediæval illiteracy and untutored simple-mindedness. But does the Protestant Episcopal Church of America need these helps now? Are we assuming too much when we take it for granted that Dr. Crapsey's congregation is composed of neither babes nor foreigners, but of men and women who are decently familiar with Webster's *International Dictionary*, and who are capable of grappling even with an abstraction, so it be expressed in reasonably precise terms?

It seems to us that there is a real moral question involved in this whole matter. No Church can afford to countenance from its pulpit an equivocation which it would condemn out of hand on the floor of any stock-exchange. The habit of "putting your own interpretation" on certain collections of words may have much to commend it, but it is sure to engender a moral obtuseness, which will lead to grosser forms of deception. That is a risk which it does not pay to take.

All honor to Dr. Crapsey's judges. We heartily approve their finding. They have forced him from a false position, when he lacked the grace to get out of his own accord.

And congratulations to Dr. Crapsey. He can do more good as an honest man outside of his Church, where he will not be continually misunderstood, and continually on the defensive.

THAT HEART in which the true love of God exists never ceases to pray.—*Fenelon.*



## BROTHERHOOD OF ST. ANDREW

## New York State Convention

## SENIORS AND JUNIORS IN GREAT ENTHUSIASM

THE thirteenth annual State Convention of the Brotherhood of St. Andrew was held in Buffalo May 25-27, and in the opinion of those privileged to attend its sessions, was thought to be one of the best of its kind. From first to last there were present about 360 delegates, nearly half that number being from the Junior Department, and representing 100 Chapters, of which 11 were from Canada.

The keynote of the Convention was "Our Duty," and that thought was kept prominently in the foreground in all addresses from the Bishop's Charge to the Farewell Meeting.

Three great features of this Convention were the amount of time given to the Juniors, the receptions to the visiting members, and the keeping the delegates together throughout Saturday by furnishing luncheon and supper at the parish house close to St. Paul's and Trinity, where the meetings and services were held.

Friday was "Junior Day," the opening meeting being held at 2 P. M. in St. Paul's parish house, when the chair was taken by Mr. W. A. Haberstro, President of the Buffalo Junior Assembly, and an address delivered by Mr. Hubert Carleton, on "The Convention and the Brotherhood Boy." The boys then walked to Delaware Park, visited the "Zoo," and returned by trolley to the Y. M. C. A. building, where they were given the privilege of a swim in the plunge. Supper was then served in the boys' hall of the same building, after which an informal reception was held and addresses made equally informal, by the Rev. N. W. Stanton, rector of St. Mark's, Buffalo; Mr. Arthur N. Cotton, Boys' Work Director of the Y. M. C. A.; Mr. E. M. Robinson, State Secretary of the Y. M. C. A.; Mr. George R. Robinson, President of the St. Louis Junior Assembly; and Mr. Carleton.

The Juniors then adjourned to St. Paul's parish house, where, at 8:15 o'clock, Mr. Carleton made an address on "The Boy and the Church," after which a devotional service was held.

The sessions of the Senior Department were preceded by an informal reception to the delegates, held by Bishop Walker, the city clergy, and Brotherhood men of Buffalo, in Trinity parish house, and at which five-minute addresses were made by the Bishop, Mr. N. Farrar Davidson of Toronto, the Rev. P. W. Mosher, rector of St. Peter's Church, Niagara Falls, and the Rev. C. J. Davis, rector of the parish, after which a very delightful luncheon was served.

The opening service was held on Saturday at 10:30 A. M., in St. Paul's Church, when the Right Rev. Bishop Walker delivered the Charge to the Brotherhood. His text was St. Matt. xvi. 3, "Can ye not discern the signs of the times?"

At the business session held at 2 P. M., in Trinity parish house, President Millard S. Burns delivered his annual address, from which it appeared that there is now a total membership of 1,782 in 182 chapters, an increase in membership of 208, of which 165 are Juniors, and in Chapters of 20.

The annual election resulted in the choice of Dr. J. C. Wilson of Grace Chapter, Canton, as President.

At 3:30 there was a conference, Mr. Carleton in the chair. Mr. James A. Catto, President of the Brotherhood in Canada, spoke on "The Brotherhood Man's Individual Work in the Parish." The Brotherhood in the parish, he said, is organized for work in that parish and it matters not how chapters or other organizations increase, it must all depend on individual effort. However important the work outside the parish may be, the work inside, which is definitely the work of the Brotherhood, is more important still. He illustrated his point by allusion to "Tom Sawyer's" fence and the readiness with which friend and foe helped to whitewash it, reminding the Brotherhood not to neglect their own fences, their own woodpiles, from which fires might be kindled and glow in other hearts.

Mr. Alexander M. Hadden of New York, spoke on "Individual Work in Prisons and Hospitals," and told a pathetic story through a correspondence, which he read, without disclosing names.

Mr. George T. Balluchey, Superintendent of the Laymen's Missionary League of Buffalo, spoke on "Individual Work in the Missionary Field." Many of the members of the League are Brotherhood men, and while seeking to bring men to the Church, their main effort is to bring the Church to men. The League was organized fifteen years ago, and holds from 900 to 1,000 services annually in city institutions and in the missionary field of the archdeaconry. Many of these missions are self-sustaining. Through the Loan Fund of the League, church buildings have been erected in ten places, and five of these now have their own clergyman. The lay-readers work under the supervision of the Archdeacon.

Mr. George Robinson, President St. Louis Junior Assembly, made the fourth address, "Individual Work Among Boys," and showed from the active Junior Department in Buffalo and the large attendance of boys at this Convention, the adaptability of the work of the Brotherhood to boys. The Junior Department as conducted at this Convention, refutes all the old objections to the establishment of such a department. The four classes of boys to which Juniors might direct their attention, are (1) the faithful communicant; (2) the unfaithful or "lapsed"; (3) boys too young to join the Junior Department; and (4) careless and non-church-going boys.

Brotherhood men should specialize their work and make a business of it.

At 5:30 there was a conference of Juniors at Trinity parish house, Mr. Ernest W. Leslie of Ascension Advanced Junior Chapter in the chair. The general topic was "The Brotherhood Boy." Raymond H. Fuller of St. Luke's Junior Chapter, Rochester, presented the sub-topic, "How to Study the Bible." The study of the Bible was to be approached with prayer and great reverence. We are not to study for texts for controversy but for our life. We are to "mark, learn, and inwardly digest" our duty toward God and our duty toward our neighbor in our Bible study. We are to view and use God's Word as our Lord Jesus did.

The second sub-topic was "How to Grow Spiritually," by Allan D. Greene, St. James' Junior Chapter, Orillia, Ont. We are to specialize on God's deep knowledge of and love for us. We are to renounce worldly life and concentrate our thoughts in the direction of heavenly-mindedness.

The third sub-topic, "How to Work in the Sunday School," was presented by Chester D. Turner, St. Mary's Junior Chapter, Buffalo. The Brotherhood boy should begin his work as a pupil, perhaps forming a Bible Class outside of the Sunday School, and later as a teacher, first winning the boys to him individually and thus leading them to the study of the lesson. Use the class as an intermediate step in our personal work. The aim of the Brotherhood is not only to do personal work, but to lead others to do personal work. From your class you can select fit material for membership in the Chapter.

The last topic in this conference, "How to do Personal Work," was presented by John D. Nicholson, St. George's Junior Chapter, Hamilton, Ont. Personal work consists in taking others to Christ. Before we can do this, we must know Christ personally ourselves, as was the case with St. Andrew. We bring others to Christ by prayer, effort, and example. We must pray before, after, and while we work. Effort goes hand in hand with prayer. Work should be done promptly. Words have little effect if example is not of the right kind.

Supper was served at Trinity parish house at 6:30, and at 8 P. M. the "Quiet Hour" in Trinity Church was conducted by the Rev. G. G. Merrill, rector of St. Mary's Church, Buffalo. Mr. Merrill took the second exhortation in the Communion Office as the basis of his instruction and showed the excuses which men made for neglecting the Holy Eucharist—(1) they were too busy, or (2) too bad. But such excuses could not be pleaded before God. As in the position of St. Paul's Cathedral, London, and of St. Paul's Church, Buffalo, all lines of traffic and all business life converged toward them as the centre, so all the Prayer Book Offices and all spiritual life converged toward and were centered in the Holy Communion. In that Office the Brotherhood found its true Rule of Prayer and Service.

On Sunday, the annual corporate celebration of the Holy Communion was observed at 8 A. M. in Trinity Church, Bishop Walker being celebrant. About 250 delegates received.

At 11 A. M. the annual sermon was preached before the Brotherhood in St. Paul's Church, by the Rev. Langdon C. Stewardson, LL.D., President of Hobart College.

At 2 P. M. another meeting for boys was held in Trinity parish house, Mr. H. C. Spendelow in the chair. Addresses were made by Mr. George R. Robinson and Mr. W. A. Haberstro. Mr. Seth Clark, organist and choirmaster of Trinity Church, gave an organ recital at 2:45; and at 3:15, in Trinity Church, Bishop Walker in the chair, addresses were made by the Rev. Dr. A. S. Lloyd, on "Men and Missions," on "Religion by Personal Contact," by Mr. N. Farrar Davidson, and on "Christian Brotherhood," by the Rev. John Dows Hills of Oil City, Pa.

At St. Paul's Church at 7:30 P. M., the Rev. E. Clowes Chorley, rector of Emmanuel Church, Great River, L. I., gave an illustrated talk on "Three Hundred Years of the Church in America," in the interest of the men's Thank Offering movement, and was followed by the always tender "Farewell Service," conducted by the Rev. George B. Richards, rector of the Ascension, Buffalo.

This brought the Convention to a close. Much credit is due to the Executive Committee of the Convention for the smooth manner in which all the details were carried out.

## OHIO STATE CONVENTION B. S. A.

## Active Work and Good Feeling

THE State Convention of the Brotherhood of St. Andrew was held in Christ Church, Dayton, on Saturday and Sunday, May 26th and 27th. The attendance of delegates was very large. The opening service was held on Saturday at 2 P. M., the address being by Robert H. Gardiner of Boston, on "The Advance of the Brotherhood." He said the organization was just beginning to accomplish its work. More Senior Chapters had been chartered than in any previous year, and the Junior Chapters had doubled. The Brotherhood was now beginning at the right place—with the boy of twelve years.

Frank V. Whitney spoke on "Consecrated Service."

A general conference on "The Town Chapter," was led by Wm. G. Benham, followed by addresses: (1) "How to Make Every Man Work," by S. A. Moyle; (2) "What is Meant by Personal Brother-



hood Work," by Roland M. Starr; (3) "Confirmation Campaign and Men's Communion," by Wm. T. Filmer.

Bishop Vincent followed in an address of welcome. He spoke of the high ideals of the Brotherhood and said it should be a nucleus of the spiritual life of the men of each parish.

The conference on Junior Work was led by Edward J. Robinson of Cleveland. Four Junior Chapters from Cleveland, one from Cincinnati, and one from Dayton were represented. General Secretary Hubert Carleton, who was full of the "big boy" problem, said unless the Church was winning the boy, she was not doing her duty. The crest of religious enthusiasm comes at 16 years of age. A boy's chapter will work anywhere. Boys ought to be taught a noble religion. Not only to be responsible for their own souls, but for those of others. He said boys were not to be *amused*, but *used* in the Church.

At the evening business session the report of Geo. H. Randall, Travelling Secretary, showed a great revival of interest in the Brotherhood in Ohio. There are now 32 active Senior Chapters and 6 active Junior Chapters in Ohio, as against 13 and 4 respectively a year ago. Resolutions were adopted congratulating Secretary Randall.

The corporate celebration of the Holy Communion at 8 A. M. Sunday, was attended by practically every member of the Convention, and was most inspiring. The sermon by the Rev. Wilson R. Stanley, of Cleveland, was a stirring and helpful charge to the Brotherhood.

At the afternoon conference "The Forward Movement" was presented by H. D. Jones, President of the State Council. S. R. Sague spoke on "What the Local Assembly can do for the Brotherhood," by helping to bind the chapters in the cities more closely together, and to destroy the narrow spirit of parochialism.

At the evening service addresses were made by Dean Matthews of St. Paul's Cathedral. Edwin L. Sherey, President of the Y. M. C. A., spoke practically on "How to Reach Men," and told of actual conditions in the boarding house population worthy of the Brotherhood's most devoted efforts. President Gardiner closed with an appeal for consecration.

A farewell meeting of the Brotherhood men in the parish house closed the Convention.

The following officers were elected: President, H. D. Jones, Cleveland; Vice-President, Wm. M. Allen, Cincinnati; Secretary, S. R. Sague, Cleveland; Treasurer, James T. Pardee, Cleveland.

### MORAL OBLIGATIONS.

By C. H. WETHERBE.

HERE is a pressing need of placing the most forceful emphasis upon the moral obligation by which one is bound when he has voluntarily united himself with any organization, whether it be secular or religious. At the very outset it is to be taken for granted that when a man enters into association with others for certain specified purposes he will be a loyal friend and frank supporter of the body in relation to its fundamental principles, policies, and practices. Absolute and identical agreement upon all of the merely minor questions which may arise in connection with the activities of the body is not necessarily a moral obligation. A limited margin for differences of opinion in reference to subordinate matters may properly be allowed. But it is an altogether different thing when a member of a Christian body of believers not only disbelieves some of the foundation doctrines of the body, but openly antagonizes them. It is not a question of the right of personal liberty. The member's moral obligation to be loyal to his profession of friendship for and devotion to the cardinal tenets of his Church rises far above any indulgence in personal liberty which would militate against those tenets. And very particularly true is this principle in its application to one who occupies the high office of a clergyman, who is trusted as the leader of a Church, and whose greatest spiritual interests he has vowed to serve with all fidelity. He is entitled to no freedom of thought which, if persistently expressed, would lead some of the members—perhaps many—into errors of a fatal character. His moral obligation bids him to refrain from indulging in any theological or scientific speculation which, if accepted by the hearers, would cause them to be skeptical towards the main beliefs of their Church, and also the vital doctrines of the Bible itself. Moreover, when a clergyman is no longer in agreement with the established doctrines and practices of his Church, he is under the strongest moral obligation to at once leave that body and go among those who agree with him.

THE ABIDING presence of God is the heritage of every child of God. The Father never hides His face from His child. Sin hides it, and unbelief hides it; but the Father lets His love shine all the day.—*Andrew Murray.*

## GREAT ENTHUSIASM IN KANSAS CITY

### Meeting of the S. S. Institute and of the Church Club

#### DR. DUHRING'S ANECDOTES

THE sixth annual meeting of the Church Sunday School Institute of the diocese of Kansas City was held in Grace and Trinity Churches, Saturday and Sunday, May 26th and 27th. At 11 A. M. there was the celebration of the Holy Eucharist, the Bishop being celebrant and the Rev. Edward H. Eckel of Christ Church, St. Joseph, the preacher.

#### SYNOPSIS OF THE SERMON.

Mr. Eckel took for his text, St. Luke ii. 46: "They found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions."

The first part of the sermon was given to a justification of the Sunday School idea and a plea for the ungrudging acceptance of modern methods in our Church schools, so as to bring them, as "Christian knowledge schools," into line with the public schools. While expressing strong sympathy with the movement to afford religious teachers access to their children in the public schools during the week, Mr. Eckel urged a more earnest recognition of the place and responsibility of the Sunday School in the general scheme of education. What he called "the new type of school," alluding to the modern improved Sunday School, is a distinctively American development of the institution due to a juster appreciation of the Church's duty to provide and maintain on the side of religious education what the State is doing on the side of secular education. The aim of the latter is to make good citizens, the aim of the former to make good Churchmen. Discussing the rubrics of the Prayer Book relating to catechizing, Mr. Eckel held that they were the outgrowth of the religious conditions of "semi-feudal England, three hundred and fifty years ago," and must be modified in application. The Sunday School is the modern substitute for securing the ends contemplated by the rubrics. The modern Sunday School, moreover, must be preëminently a Bible school, and herein it harks back to the synagogue schools of ancient Judaism.

Mr. Eckel here gave an interesting and instructive account of these schools and their teachings, and declared that the Boy Jesus "was but exercising the privilege of a boy of His age to participate in the discussions of an advanced Bible school." From this incident he fixed attention upon four points:

1. The respect of children for religion and for the teaching of the Sunday School depends much upon the tone and attitude of their elders, and parents especially.
2. There is in the child-nature a thirst for spiritual knowledge which requires the answer of religion.
3. The primary responsibility for meeting this need rests with the accredited and authoritative religious teachers of the Christian Church—the clergy and those whom they appoint.
4. The close relation between the Sunday School and the worshipping congregation.

The last point was developed at length in relation to worship and ethics. "We are going to see and admit by and bye, that education with God left out, ethics without religion, is a lying delusion."

After luncheon, which was served by the ladies of Grace Church, a conference was conducted by the Rev. Herman L. Duhring of Philadelphia, on (1) The Training of the Teacher; (2) The Training of the Scholar: (a) In the Primary Department; (b) In the Intermediate and Senior Department.

In the Training of the Teacher, he set forth, in his inimitably interesting manner, how the teacher must

1. Study the face of the scholar.
2. Acquire the grace of getting the attention.
3. Form the habit of getting the affection.
4. Study to be able to impart information.
5. Create enthusiasm, inspiration, etc.

In the Training of the Scholar, he compared the methods and facilities of fifty years ago with to-day's possibilities. The cellar of the church was then good enough for the Sunday School. Now the best room of the parish house must be given to the primary department. He advocated the kindergarten and latest methods in pedagogy in the Sunday School, illustrating the same by the use of the wall scroll, the globe, and with colored lead pencils he gave a missionary lesson, each pencil standing for the different races: the red, Indian, the yellow, Chinese, the brown Filipinos and other Malays, the black, African, the white, our own worldly-minded.

Were it possible to give a verbatim report of the conference, it would lack that personal element needed to give life. No Sunday School worker or parent should miss the opportunity of hearing Dr. Duhring.

After the close of the conference, the following officers were elected for the ensuing year: Mr. B. C. Howard, president; Mr. T. C. Bradley, first vice-president; Rev. Chas. A. Weed, second vice-president; Mr. S. W. Kniffin, secretary and treasurer.

Sunday at 3:45 P. M., a mass meeting of the officers, teachers, and scholars of all the Sunday Schools in Kansas City and Independence was held in Trinity Church. After Evensong, the Rev. Mr. Duhring addressed the children. He immediately secured their



attention and held it throughout. His text, "Come over into Macedonia and help us, and immediately we assayed to go." With the pencils he showed the needs of the various races, and by means of the signal flags he illustrated the calls of distress and manner of answering such calls; how any ship neglecting such signals was put in disgrace, even the license being revoked; that the Church must heed such calls, come over and help us, if it would prolong its life of usefulness.

The offering being called for, the doctor told the following story: "A copper penny, being dropped into the alms basin, fell against a half-dollar. The latter cried: 'Keep off, I am the Goddess of Liberty, and you are a dead Indian and a heathen.' 'Why should you call me a heathen?' asked the penny. 'I come to church a thousand times oftener than you; I am in every poor-box, alms basin, and collection for missions, and other charitable purposes. When are you found in all these? It seems to me you need conversion and to be found oftener in church.' So try to convert the Goddess of Liberty, and don't forget the poor Indian, whose most life-like representation is the five-dollar bill."

The service was enjoyed by all, and everyone felt that new life had been put into the Sunday School work and all look forward to the most prosperous year in the work of this diocese.

#### CHURCH CLUB.

Monday night the Church Club gave a banquet in Hotel Kupper, the Rev. Dr. Duhring being the honored guest. The dinner over, the report of the committee appointed last year to collect the \$600 pledged for the support of the Archdeacon was read; \$576 had been collected. On motion, the treasurer was ordered to pay the diocesan treasurer the \$24 deficit.

The club voted to pledge the same amount, and a committee was appointed to solicit and collect the same.

The following officers were elected for the ensuing year: F. M. Hayward, president; W. C. Allen, first vice-president; J. C. Fuller, second vice-president; R. W. Carey, third vice-president; M. G. Harmon, secretary; Dr. Groff, treasurer.

The president then called upon the Bishop to address the club.

The Bishop said he was very happy to meet with the club; that he was especially happy because he had been allowed to have his own way: the suggested apportionments on the parishes for diocesan missions had been unanimously adopted by the Council, and this afternoon the Missionary Board had allowed the stipends for the various mission stations, as he had suggested. The outlook in the diocese was much brighter than ever before. Then it gave him great pleasure to meet so many men who stood so loyally by him in the work, especially in sending a general missionary through the diocese. He then introduced the Archdeacon.

The Ven. J. A. Schaad, while only twenty-seven days in the diocese, has visited twenty-two parishes and missions. He said he was happy to meet with the men.

1. The Church, in its origin, was almost entirely composed of men. That there seemed to have been some even in the Church who had the heathen idea that women had no souls. In time women were brought to the font, and men began to drop out, until it seemed that the women only had souls. The organization of Church Clubs marks a new era, and everywhere such clubs have been organized new life has come into the Church.

2. He was glad to be known as the men's missionary, sent by the men among men. As he had been in earlier life a travelling man, he would readily mix with travelling men, and when asked what house and line he represented, he would say: the Churchmen of Kansas City and the religion of Jesus Christ.

He remarked the growth of things generally in the Middle West, but nothing was more remarkable than that of his titles. He left Michigan as Mr. or Reverend. When he crossed the line it was as Archdeacon. Some papers announced him as the Archbishop. At last the compositor used the lower case "v" in Venerable which, translated, would read "Old Man Schaad." But he took it to be the title of good-fellowship.

#### THE REV. DR. DUHRING.

The president, in introducing Dr. Duhring, read a letter of greeting from the Church Club of Philadelphia.

"The Art of Presenting a Matter," was the subject of a very interesting and instructive extempore address. A few points only were caught by the correspondent:

"If we don't get what we want, and complain about it, we will often get less." A solicitor having asked a wealthy man for a donation was given a check for \$1,000. He had expected \$5,000, and when he read the check he showed his disappointment on his face. The donor asked if there was anything wrong with the check. The solicitor answered, "No, but I—" "Let me see that check again," said the donor. He took it and tore it up, saying: "Well, this ends the matter between us. Good morning."

"It pays to put it in the right way." Being called upon to marry a couple, the man, a rough stone-cutter, asked: "Well, parson, how much do you charge for this job?" "This is not a job, this is a most solemn ceremony." "Do you hear that, Tillie, a 'solemn ceremony.' Well, what do you ask for it?" "We make no charge." "And do you hear that?" "Hold on, let me finish." (A half-dollar was to be seen in the man's hand.) "We make no charge, but leave

the groom to say how much he thinks of his bride." "Say, Tillie, where is that purse?" and, drawing out a two-dollar bill, he laid it on the half-dollar. "Here's how much I think of Tillie."

The alms basin was being passed for an offering for missions, after a careless announcement, "the offering this morning is for general missions." A man who put in only ten cents, took the doctor home for dinner. In the course of conversation the doctor took the opportunity to explain the special work for which the offering was asked, and the man wrote him a check for \$100.

It might be unkind to Dr. Duhring to tell all his stories, but I cannot refrain from telling the following:

He was in the rotunda of the Brown Palace, Denver, a short time ago, when a man came up to him, saying: "Are you a Jesuit?" "No, sir, I am not." A few moments later he came back with, "Are you a Catholic priest?" "Yes, sir, I am that." He walked away, but returned in a few moments: "Excuse me, sir, but I am curious. Are you a Roman Catholic priest?" "No, sir; I am an Anglican." "Well, I'll say this, anyway, you are a gentleman."

"Show good nature in putting things." A man complained that his boy showed no traits of generosity. He could not teach him. Upon investigation it was shown that the man would put one to five dollars on the alms basin, and give his boy a penny for the same. "Try by giving him the five and you put on the penny, and see how it will work." A few weeks later the man reported that when he gave the boy the five, he looked up in astonishment, saying: "What is this for?" "For you to put in the alms." The boy's face beamed with joy—the cure was effected.

Said another man: "I do not know why I cannot make my boys go to church." "Do you go yourself?" "Not often; business and one thing or another interferes, these days." "Well, say nothing to the boys, but start going again yourself, and see what the result will be." Later the father said, one of the boys dropped in, and, finding his father, he told the other boys, and the next Sunday several came, and now the pew is full every Sunday.

Upon a Sunday when a special offering was to be taken, it was storming and only a small congregation was present. But the preacher showed no discouragement, but said: "The generous people always come on a stormy morning." The offering was liberal.

Speaking for open churches, he asked: "Why should the taverns have greased hinges on their doors and we make our church doors so that they can scarcely be opened?" He advocated the use of large plate glass doors, that passers-by might see up the aisle to the chancel and altar.

Being invited to preach in one of our churches, he met the vestrymen, who did not know him, in the porch, and asked: "Is this the Catholic Church?" "Oh, no, sir; you'll find that just around the corner." "Well, I believe in the Holy Catholic Church, don't you?" He found the sentiment of the Church Club favored "the Change of Name."

Going into a Baptist book house, he asked for a Catholic Bible. They said they did not handle it, but they later saw their error. Much depends upon the way we use words.

He closed his address with a plea that we earnestly defend the Church against all her enemies. "How do we stand up for His Bride, the Church?"

#### THE KING IS HERE.

"They say the King is here,"

Said one, "but I am blind.

Tell me where in the town

The good King I may find?"

"Seek, on God's day, the house

Where God is worshipped. There

He stands," one said, "where two

Or three are bowed in prayer."

"Yes, but on other days

Where shall I find Him?" "Go

Wait by a sick man's bed!

He comes to many so."

"But comes He elsewhere?" "Yea;

Unto the very poor

Who hunger: and to those

Who must great grief endure.

They too are blind, and so

They do not see Him stand

Close by: yet, if they will,

Can touch with outstretched hand

His hand, and hear His voice."

Then said the blind man, "Lo!

Sir, who know all these things,

How do you these things know?"

"Can I, too, reach His hand?"

I, too, am suffering."

"Stretch out thine hand and see!"

Then knew he 'twas the King.

L. TUCKER.



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

JOINT DIOCESAN SERIES

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

BY THE REV. ELMER E. LOFSTROM

**ISAIAH AND THE SUFFERING SAVIOUR.**

FOR THE FIRST SUNDAY AFTER TRINITY.

Catechism: III., Vows. Text: I. Peter ii. 24.  
Scripture: Isaiah lii. 13-15. 12.

THE prophet Isaiah had preached repentance to the sinful nation. He had clearly seen that the result of their continued sinning must spell ruin and desolation for the fair land of promise. He had pointed this out to the people. He expected them to repent. He saw it very clearly himself, and when speaking with the authority of a prophet of God he drew for them the vivid picture, the only thing to expect from reasonable men was repentance. But instead of repentance he met scoffing defiance (i. 19, 20). And then the message came to him that he was all his life to preach to an unrepentant people. Along with that revelation came the promise of the righteous seed. As time went on this clear-eyed seer saw what was involved. If men will not forsake their sins when those sins and their direful consequences are pointed out to them, then they must somehow be taught the sinfulness of sin. They must be made to hate sin. At the same time he saw that if they would not save themselves, righteousness must be brought to them. When he sees, after the desolation and captivity, the redemption of the nation, he is aware that it must come to them by means of a Righteous One who shall somehow be able to impart His righteousness to those who do not have it for themselves.

We have, in our appointed lesson, the climax of all prophecy, where is drawn, these hundreds of years before their fulfilment, the picture of the Suffering Saviour. It is not necessary to suppose that the prophet himself understood the full significance or application of his own words. He spake as he was moved by the Holy Ghost and we look back upon his wonderful words from the vantage point given by the knowledge of their final and truest fulfilment.

The prophet speaks of One whom he represents as called by Jehovah "My Servant," or "My righteous Servant (lii. 13; liii. 11). He has been using the term many times in chapters 41-53. Its primary application in the prophet's mind would seem to have been to describe the future nation as thus personified, or the righteous remnant of the same. See xli. 8, 9; xlii. 1, 10; xlii. 1, 2, 21; xlv. 4; xlvi. 20; xlix. 3, 5, 6; l. 10. It rises above this application, however, when he represents the Servant as having a mission to Israel personified and also to the world xlix. 1-6). Whatever the prophet himself may have had in mind when he wrote, there can be no doubt but that his words were so inspired as to draw the lineaments of the coming Saviour. Even Isaiah saw that he was something more than a Jew (li. 17-20).

It would seem that the words recorded are represented as proceeding from different persons. Thus it has been thought that lii. 13-15 represent words spoken by Jehovah; liii. 1-3 may be words put into the mouth of the kings and nations mentioned in lii. 15. Verses 4-6 are the words of the now penitent nation. And the remaining verses may well be assigned to Jehovah as the speaker.

The more closely the words are studied the more marvellous appears their application to the Christ. In lii. 13 Isaiah indicates the true position of the righteous servant. Isaiah uses the same Hebrew words in speaking of the Lord God Himself in v. 16; vi. 1; lvii. 15. And we cannot read the words without thinking of Phil. ii. 6-9.

Yet this exalted one shall astonish many by His unmatched suffering (14). At the same time he shall sprinkle many nations with a cleansing stream. The word "sprinkle" is given as "startle" in the R. V. margin, and that rendering would fit in well with the context. But in favor of the meaning "ceremonial sprinkling for the purpose of making clean" stands the fact that the word everywhere else has that meaning. If the meaning is "startle," it supplements what follows, where it is declared that kings stand in awe and amazement at having seen something the like of which had never been told them, and at

having come to understand clearly an unheard-of mystery (15).

Verses 1-3 describes His humiliation and suffering. The R. V. has the verbs in the past tense instead of future. The comparison to a "tender plant" is to a new shoot or "sucker" coming up from the root of a dead tree. This plainly refers to the coming of the righteous Branch from the dead root of the nation. The root out of the dry ground reminds us of the desert plants which have a succulent root on which they live in the midst of the prevailing death. The Saviour had life in Himself, and was not the product of humanity alone. The lack of comeliness and beauty does not refer to His personal appearance. It tells rather of the failure of the people to recognize the true beauty of moral perfection, as explained by verse 3.

Verses 4-6 give expression to the great fact that His sufferings were all for the sins and transgressions of others. In this chapter the prophet says no less than eleven times that He suffered for the sins of others. Verse 7 explains that He suffers willingly. Verse 8 that the form of legal judgment would be observed, just as it was by the trials under Pilate, Herod, and the Jewish Council. That He made His grave with the wicked, and was with the rich in His death would be a riddle apart from the fulfilment when He was crucified with thieves, yet buried by the rich man of Arimathea.

Yet all that was done was not only willingly accepted by Him, but it was in fulfilment of the Lord's will. There is to be a strange testimony to this fact, for though He gives His life as an offering for sin, yet shall His days be prolonged and He shall see a generation which takes its beginning from Him (10). This can refer to nothing else than the resurrection and the Church. It is also explained that His work is successful and satisfies Him.

The question may be raised as to the author of this passage. It is not possible to discuss the question fully here. But the writer believes the book of Isaiah is the work of one man, and that it is so best understood. The main reason for dividing the book into two or more parts rests upon the supposition that Isaiah could not have known, so long before, that Cyrus would liberate the Jews out of Babylon. Yet Isaiah, even in the parts conceded to be his own, clearly foresaw the coming desolation although all was outwardly at the height of prosperity. Chapters xiii., xiv., and xxi. predict also the fall of Babylon. And Isaiah himself distinctly claims prevision, and distinctly claims to give the name of Cyrus in proof that Jehovah is the Lord who can call him by name although he had not known Him (xlii. 24-28; xlv. 1-13). He gives it as a proof, and it seems to have been read to Cyrus and been one of the reasons why he sent the Jews back (Ezra i. 2).

The external evidence is all in favor of the unity of the book. In the face of all this and much more that might be cited, it would seem to be unnecessary to place this part of the book in the closing days of the exile. More difficulties are raised than are solved by so doing. Whatever opinions may be held as to the date of its writing, the lessons it brings and its witness to the coming Messiah are the same.

**HOW A BEAUTIFUL HYMN WAS WRITTEN.**

One day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down towards the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk. But, seeing an open window and a man sitting by it, the bird flew, in its extremity, towards it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger, and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

Jesu, lover of my soul,  
Let me to Thy bosom fly,  
While the waves of trouble roll,  
While the tempest still is high.

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.—*Selects*.

WE HAVE a will of our own only when we believe it to be God's will also.—*J. L. Jones.*



## 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.

### THE CHURCH'S OPPORTUNITY IN NEVADA.

To the Editor of *The Living Church*:

SINCE the palmy days of Virginia City, this state has been a digging ground for the wealth that has helped build up cities in other parts of the Union. The California disaster has leveled with the ground more than one sky-scraper that was built with money taken from the Comstock lode. There are also cities in the East whose streets are adorned with magnificent structures erected with the gold that has come from the "Sagebrush State." Today the eyes of the mining world are upon Nevada. Hundreds of people are flocking into the new camps that are daily springing up. There is a decided boom in progress, so far as the mining interests of this state are concerned. Deposits of gold, silver, and copper, most of them of fabulous value are constantly being discovered and unearthed.

What is the Church doing to meet the spiritual needs of this influx of people into these camps? What is she doing to grasp the opportunities which are hers to-day, if she will have them, and which in six months or less will be lost to her if she does not exert herself? It is very evident she is not doing much. Circumstances at home make it impossible to do much. The country is sparsely settled. Nevada has no Bishop to call her own, being simply the tail-end of two missionary districts. The eastern half of the state is attached to Salt Lake and the western half to Sacramento. Nevada once had a Bishop she was proud to call her own from the fact that he resided in the state, and because he was the type of a man that appealed to the Nevada people, a man with a heart "as big as all out of doors," a philanthropist in the best sense of the word as well as a Churchman. His name is a sweet memory to the "old-timers." It was a severe blow to Nevada when she had to give him up, and since that time she has had a feeling that the Church has not cared much for her. It is a feeling that has grown out of the difference between having one Bishop residing in the state and two residing outside. The Bishops of Salt Lake and Sacramento are both zealous missionaries, and both are highly thought of in their respective sections of the Nevada field. Both are doing all they can with the limited means at their command, and both are severely handicapped by the tremendous territories over which they have to travel and spread that means. It is not their fault that other bodies are taking the field before them. It was not in their power to send the Church as the first religious representative to Tonopah or Goldfield. In the former camp the Presbyterians and Roman Catholics got ahead of them; in the latter, the Roman Church alone outwent them. This is going on all over the state at the present time, other religious bodies are rushing to the new camps and building their places of worship by public subscription while the Church lags behind.

At the request of the Bishop of Sacramento I recently made a trip to Fallon, a growing town in Churchill county. Here I found the Baptists had taken the field and erected by public subscription a building that cost some \$3,000. Our Church has between two and three dozen communicants in this town. There were about forty people present at the service I held on a Thursday evening. The people in Fallon want the Church. They are going to procure a lot at once, but how much harder it is going to be to build our church now than if we had been the first in the field. The trip from Carson to Fallon necessitated a stop of one night in Reno, and the next day until four in the afternoon was spent in crossing the desert by rail and then a stage ride of sixteen miles. It is a trip which the average parish priest cannot often afford to make from the two standpoints of time and money.

What is the Church going to do about it? Is the Board of Missions going to allow these opportunities for Church extension to slide by for the want of an energetic man in the field to give his attention to it? Mining camps are like the mushroom, they spring up in a night. Property to be obtained at a reasonable figure for a church building should be purchased

at once. I could name many camps where it is going to be too late if the Church does not go in at once. Manhattan, Fairview, and Eastgate are three of the most promising at the present. People interested in the first of these have urged me to try and get the Church to them. With the duties of a parish and the present care of our interests at Fallon, it is impossible for me to go.

Nevada at least needs a general missionary the worst way. If he is not sent and provided for to do this important work, the Church will be the loser by thousands of dollars when a later attempt is made.

H. A. R. RAMSAY.

### THE NATURE OF THE SPIRITUAL BODY.

To the Editor of *The Living Church*:

MY attention has been called to the very interesting article in your issue for April 15th, on the nature of the spiritual body, as stated in my book on our Lord's Resurrection. Will you allow me to thank you for your criticisms and to offer an explanation?

Your view is summarized, I think, in the question which you have asked—"Does St. Paul's teaching require us to exclude 'materiality' from the Resurrection body?"—and in your answer, which consists in the affirmation of a strong conviction that it does not. More definitely still your theory is stated to be that, when our Lord exhibited flesh and bones to His disciples, He exhibited what belonged to the proper content of His Resurrection body. This I am unable to accept, on the ground that something quite different is reunited by the teaching of St. Paul.

1. Before considering the spiritual body, we should consider the body as it is. The present body is designated by St. Paul a psychical body; that is, a body whose vitalizing principle is the animal soul. The soul is the central power of the sensuous and transient existence. It is the life-principle of the flesh and blood.

Now the characteristic of this psychical body is that it is a most inadequate expression of the germ or life within. Our spiritual capacities are, in innumerable ways, restricted and thwarted by the physical organization, the animal body.

2. Holding firmly to the fact of the inadequacy of the present solid earthly body for purposes of self-expression, let us come to St. Paul's teaching on the spiritual body. St. Paul says: "It is raised a spiritual body."

Here we observe that the future life is not a bodiless condition. I entirely agree with your contention that the future existence is not a disembodied state. It was this which I intended strongly to assert. To me a distinctive feature of Christianity is that it teaches no mere immortality of the soul, but a resurrection of the body. On this point I am persuaded we agree.

But the next point is, What are the characteristics of a spiritual body?

Now it seems to me that the perfection of a body consists in two things:

First, in its *correspondence with environment*. The usefulness of the present body consists in its correspondence with its present environment. For life on solid earth, for maintenance by animal and vegetable food, for relationship to given atmospheric conditions, solidity, hardness, etc., are essential. The present body is admirably, wonderfully adapted for our present career. But the suitability of a body to its surroundings involves its non-suitableness when those surroundings are entirely changed. The body of a man is adapted for life on earth: but it could not live in the moon or in the sun. Raise or depress the temperature beyond a certain limit, and in either case the correspondence with environment ceases.

Now does any Christian imagine that the body hereafter will require to be sustained by animal or vegetable food, or that it will be dependent on oxygen, or atmospheric conditions?

But if this be answered, as I presume it will be, with an emphatic negative, what follows is that there is positively no necessity for organs of nutrition when their usefulness has ceased. The survival of lungs in an existence independent of atmospheric conditions would mean a failure to correspond with environment. But the same principle extends much further. The ordinary senses: sight and hearing and scent, owe their utility entirely to the fact that they and the atmosphere correspond. If you change the environment, you must also change the methods of communication. Our physical frame owes its beauty and its use to its capacity for slow movement on the



solid earth. It can have no suitability to any other than solid, earthly conditions. Is the future life a solid, earthly state?

If we believe that we shall no longer tread on clay, nor run against solid walls, we must believe in changes in the body to correspond to such changed environment. But this does not in the least imply that we shall be bodiless. As you have clearly pointed out, the changes of which matter is scientifically known to be capable, illustrate possibilities of immeasurable extent.

If water can be solid, can be liquid, can be gaseous, can be visible or invisible, and yet in all its varying states continues to be material, we have a suggestion of changes which may occur in the human frame to secure its adaptability to widely different conditions of existence.

Perhaps this train of thought may throw its light on the apostolic phrase, "the spiritual body."

The second requirement for a perfect human body is that it should be a *complete expression of the inner self*. And this is what St. Paul is here suggesting. For the pneumatological body means a body whose energizing and controlling principle is not the animal soul but the spiritual self, the personality. The body hereafter will not thwart or hinder the manifestation of self. It will be to quote Moberly's phrase—the most perfect self-expression of spirit. But this has plainly nothing whatever to do with physical structure and flesh and bones, which form a constitution vitalized by the lower animal soul, not of the higher principle of the immortal spirit.

3. Our next consideration is, What is the relationship between the psychical and the pneumatological body?

Let me express entire agreement with your insistence on the fact that St. Paul would not have us for a moment imagine two world bodies: one here on earth to be cast away at death, to be replaced hereafter by another totally new and discovered body. To adopt your words, "the apostle intends to maintain some sort of physical continuity." The relation is suggested by St. Paul's depicted illustration—the seed and the plant. The present body is related to the future body as germ to product. In what primarily the relation consists, the apostle does not explain, nor is it possible for us to assert. But as Godet says, there are two errors to be avoided. We must not regard the risen body as a new creation without any organic relation with the present, nor must we identify the actual body with the risen body, as if the latter were a resuscitation of the material particles of which the present body is composed.

4. At this point the question naturally meets us, What is the bearing of these principles on the Appearances of the Risen Lord?

It would seem that the natural condition of a spiritual body is inaccessibility to our present senses. In perfect conformity with this we observe that our Lord's risen body was ordinarily inaccessible to any such tests. As a rule He could neither be touched nor heard nor seen. He did not dwell on solid earth. Certainly He did not exist in a bodiless state. The whole doctrine of St. Paul would contradict that. The spiritual body is no less a body because it is spiritual. Christ then possessing no more the psychical body, having passed into possession of the pneumatological, which is inaccessible to us—what shall He do to prove His Resurrection, to demonstrate that He does possess a real body, although a body very different from our visible frame? What He does, I think, is this—He brings His spiritual body temporarily for evidential purposes into such a state as to make it accessible to psychical bodies like our own. You consider that this "involves our Lord in real deceit." I own that it appears to be an acceptance of the conditions which by creation He had imposed upon human existence. All self-communication from a spiritual world into a material, seems to involve similar acts of condescension. There was a Voice at the Baptism of Christ. If you believe, as I do, that the Voice was an objective result and not a mere subjective theory in the imaginations of men, it would be possible to ask whether the Almighty has a human voice, and whether He spoke Semitic. To me there is no deception involved in these transient manifestations. They are condescensions to the requirements of human infirmity. And if so in such a case as the Voice, still more must this be true when there really existed a human body, although inaccessible to ordinary tests of the senses; and when to prove its reality our Lord temporarily assumed visibility and said, "Handle Me and see, for a spirit hath not flesh and bones as ye see Me have."

To say that this flesh and bones were the normal constituents of Christ's Risen Body is to land us in the greatest diffi-

culties. Moreover, if this were so, why was not visibility the rule and invisibility the exception?

5. Your criticism has applied the theory to "the doctrine that we feed on the Saviour's Body and Blood." It seems to you that this doctrine would be "reduced to a metaphor" by the account which I have given of the Resurrection body. I am grateful to you for the reminder of the wide range which this question of the spiritual body undoubtedly involves. But to me, what you describe as "a true fleshly resurrection," would easily lead to the mediæval, materialistic description of the Eucharistic presence. You would, I am persuaded, be at one with me in a deep anxiety to dissociate ourselves as widely as possible from the crude expressions forced on the hapless Berengarius as to the Body and Blood of Christ in the Eucharist, "bitten and taken by the teeth of the faithful." If one believes that the Resurrection Body of Christ exists in a spiritualized condition of superiority to all grossness, solidity, and earthliness, then the real communication of the spiritual principle of His glorified Humanity in the Eucharist so far from being a reduction to a metaphor, becomes the most living and real of possible realities. I am as deeply anxious to dissociate myself from the reduction of the Eucharistic Gift to a metaphor as I am from reductible conception of the Maker of that Gift. But I own that the phrase, "the fleshly Resurrection," would not help me because intruding exactly those grosser ideas which it seems to be the special function of St. Paul's doctrine to exclude.

W. J. SPARROW SIMPSON.

St. Mary's Hospital, Oxford, England.

#### SOME REMARKABLE STATEMENTS.

To the Editor of *The Living Church*:

I FIND in the *Boston Herald* of yesterday a report of a sermon said to be preached by the Rev. John W. Suter, rector of the Church of the Epiphany, Winchester, Mass., last Sunday, in defence of Dr. Crapsey. In that report there are some statements which seem to me very remarkable. Here is one of them:

"As to the real mind of the total Church as to the vital issues involved—it is merely the judgment of one of our many dioceses—which judgment is sustained as to procedure, by one of our eight departmental courts of review. It has no value or force for doctrine in, for instance, the diocese of Massachusetts."

And then in the very next paragraph the report makes the preacher practically contradict the above statement as follows:

"But unfortunately for Dr. Crapsey, it would mean, not merely inhibition to exercise his ministerial functions in Western New York, but absolute suspension from the ministry of this Church."

If the sustained judgment would have no force in the diocese of Massachusetts, how is it that Dr. Crapsey would be inhibited from the exercise of the functions of the ministry throughout the whole Church, including the diocese of Massachusetts?

It seems to me (though I am no lawyer), that, inasmuch as the Canons of Western New York are required to contain nothing which conflicts with the Constitution and Canons of the General Convention, the decision must stand until it is overruled by a higher court and can be quoted as a precedent for the whole Church, the same as a right decision in the civil court of one state is a precedent for all the others.

Here is another amazing statement found in the same report:

"The fact, however, that neither St. Paul, nor St. John, nor St. Peter, supposing his influence to be behind the Gospel of St. Mark, knows anything of the Virgin Birth," etc.

I would like to have Mr. Suter tell me how he knows it to be a fact that neither of the above named Apostles knew anything about the Virgin Birth. It is true, of course, that there is no detailed account of it in the second and fourth Gospels, but that is no proof that the authors knew nothing about the Virgin Birth. On the other hand, what they did write contains collateral evidence, at least, that they knew all about it. How otherwise can the fact be explained that there is only one instance in the whole New Testament speaking of the time after the beginning of His public ministry of any one having even suggested that our Blessed Lord had a human father? His jealous countrymen once called Him the son of a carpenter. He Himself said He was the "Son of God," twice the Voice of God owned Him as His Son, and the title is acknowledged in more than fifty passages by the writers of the Gospels and Epistles. Forty-three times in the Gospels, once in the Acts, and once in Revelation, He is given the title of "Son of Man," without once naming a human father. Besides, He is given the



titles, "Lord Jesus," "Christ," "Emmanuel," "The Word," "Lamb of God," "Lord our Righteousness," "Lord of all," "Lord of Glory," "King of kings, and Lord of lords," "Prophet, Priest, and King," "Alpha and Omega." If this is not sufficient evidence of the Virgin Birth, and that the writers of these words knew of it, and knew also what they were writing about, then I do not know what any true testimony to a given fact is worth.

As to St. Paul's knowledge, He uses the title "Son of God," twenty times in his Epistles, if that to the Hebrews is his, but never once that of the Son of Man. He writes to the Galatians, "God sent forth His Son, made of a woman." Why not *man*, if he knew nothing of the Virgin Birth, or if Christ had a human father? for the general term "man" includes woman.

Only one more quotation from this strange report:

"It is not the question whether the views of Dr. Crapsey upon these points are correct or not. It is not that we are to determine which of the two theories of the method of the Incarnation is true, or which of several theories of the method of the Resurrection is true. The question is whether the theories which Dr. Crapsey holds are permissible within the Church."

What can this be, unless it is an attempt to get rid of two articles of the historic Creed, which are troublesome to "Unitarian Episcopalianism"? If the Creed is not the Canon, or Rule, or Measure of the faith and teaching of the Catholic Church, then she has none. The Bible alone will not answer, and the witness of it is the one hundred and fifty odd sects in these United States that are attempting to be guided by it.

If a merchant should cut off two of each of the twelve inches of the rule for measuring, and should attempt to sell cloth by it, he ought to be imprisoned, except that the fraud would be too apparent to deceive anyone. But if a clergyman attempts to cut out two of the twelve articles of the Catholic Creed, he ought, in some way to be inhibited from teaching in the Catholic Church.

EDWARD P. LEE.

Island Pond, Vt., May 22nd, 1906.

#### USE THE WEAPONS WE HAVE.

To the Editor of *The Living Church*:

IN your issue of May 26th there appears a letter under the caption "Additional Weapons of Christian Warfare," which suggests the thought that it might be well, first, to use faithfully the weapons we have, keeping them bright with use, rather than permitting them to become rusty from disuse.

I commend to the writer of the letter referred to, and to others, who may think that *man* can devise something better than our Blessed Lord, the following words from the Prayer of Consecration: "And did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again" (also the words of the Oblation).

When our Lord *instituted* this service, and *commanded* its *perpetual* use, as above set forth, did He mean that with childlike faith we should *obey* His command, or did He expect that we would substitute some service of man's devising?

Abana and Pharpar, from the world's point of view, were doubtless "better than all the waters of Israel," but they could not cleanse Naaman of his leprosy; while simple obedience to God's command, made his flesh "like unto the flesh of a little child." Instead of searching for new weapons, or better rivers, why not "wash in Jordan," and listen to the voice of Him who said: "Do this in remembrance of Me."

Passaic, N. J., May 26, 1906

GEO. MACLAGAN.

#### IS THE BLESSED VIRGIN OMNIPRESENT?

To the Editor of *The Living Church*:

THE question is asked me, "Is the Blessed Virgin conscious of all prayer made through her; in other words, is she omnipresent?"

No, of course not. She is not omnipresent. It is difficult how any intelligent Churchman should ask such a question. However, I will try to elucidate the matter. The question as put me involves a logical non-sequitor. It would not follow, supposing that she was conscious of the prayers made through her, that she was conscious of them by being omnipresent. There are many ways by which she might be made aware of them other than through omnipresence. In the first place our Lord says that the "Angels rejoice over every sinner that repenteth." If so, they must be intimately acquainted with all the affairs of the world, and as each baptized person has a guardian angel, the guardian angel might carry the suppliant's

request to any of the inhabitants of heaven. However much we boast ourselves of our knowledge, the angels probably have means of communication far superior to those of wireless telegraphy, and our other means of transmission. Why, an angel by what might be described, for illustration, as the turning of his wing, might send a message to any part of heaven, or to any inhabitant thereof.

There are other ways, too, in which the Blessed Mother and the Saints might be made cognizant of our prayers. We are all united together in a spiritual organism, *which has laws of its own*. In this spiritual organism we are united to Christ and the saints, and the saints in Him attain to the beatific vision of God. Protestants, as a rule, do not understand what this means. But Church people ought to know something about it, and the saints who have attained to the beatific vision can have our supplications revealed to them in the light of God.

For myself, I would again state that I do not believe in the Roman doctrine, which our article condemned, that the saints can be more merciful than our Lord Himself, or can dispense gifts, which belong inherently to Him. How then they are made aware of our supplications is not revealed to us, but that we, in our prayers to God, may ask their intercession has been held by a large number of worthy Bishops and doctors of the Anglican Church.

C. C. FOND DU LAC.

#### "PAGANISM, ANCIENT AND MODERN."

To the Editor of *The Living Church*:

IT is certainly nothing short of a calamity that a priest should use the term "whine" in connection with the utterances of a Bishop. Indeed it gave me a shock to think that you would publish such a letter; but I suppose that you feel it right to publish all correspondence that is not actually libelous, and do so in the interests of fair play to all.

It seems to me that this utterance (together with some others which have been floating around) was inspired by a feeling aroused by the trial of the Rev. Dr. Crapsey, a most unfortunate affair but absolutely unavoidable. The fact of the matter is that such men, together with their partisans, have either utterly lost, or as is quite as probable, never possessed, the true Church spirit. They are good, conscientious, and pious, gifted and energetic; but they have allowed the grave defects of the Church in the present day to get the better of them—parochialism, individualism, and a lack of disciplinary sense. They are intoxicated by science (so called), most of which is only plausible, but really unproven. Their success at institutional and sociological work has made them parochial powers, and thronged their churches with eager and interested hearers. Such men could almost banish the religious element, and preach entirely the ethical and social side of truth without numerically impairing their congregations. They have turned their churches into lyceums, and themselves into lecturers. It is, all of it, merely a manifestation of materialism that is having such a powerful sway over the present-day world. Some of the clergy, not being on their guard, have caught the complaint, and being from the beginning all too insecurely anchored to the firm ground of the Faith, have drifted out into the sea of materialism. No Churchman, whose instincts are alive, can fail to recognize them. They give one the impression that their sense of Holy Order is submerged. They seem like protestant pastors who have somehow drifted into Holy Orders, and who in so doing have either lost their way, or else have thought it well to gather in everything that can be had, and have become priests in case a remote emergency might arise for their acting as such. They forget that the Church is a kingdom; they speak and act as if she were a group of independent congregations. And this is one of the most fearful of heresies. It is the rending of our sacred Lord's Body. It is probably the most successful method of the power of evil to-day. It contains a half truth. It appeals to an enormous contingent, who is disposed to support it, on account of the individualistic and secular ethics now in the ascendant. Also it appeals to those whose present or previous religious environment is or was on the congregational order (using the adjective in its largest sense).

We who are Churchmen must get together in prayer, if in no other way. We must also preach the kingdom and live as if we believed in it. There is but one kingdom, not many, just as there is but One Christ. 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. I do not think or feel that we have ever imperilled the burning of our candle, but it behooves us to remember our



sacred Lord's words, and to be careful, and to watch and pray, lest the dread diseases of individualism and pride bear us down to ruin and humiliation.

C. E. ROBERTS.

To the Editor of *The Living Church*:

**C**HOUGH it is to be regretted that a Churchman could so far forget himself as to offer a direct insult to the Blessed Mother of our Lord, yet it seems grand to see other Churchmen rush to the front to defend our Holy Lady and to stand by the good Catholic Bishop who has done so much more than can be told, for this American Church.

A man has a perfect right to declare his disbelief in asking the prayers of those nearer the throne, but he would certainly be better appreciated if he would do so in a somewhat reverent manner, at the same time giving some sensible reason for his disbelief, instead of writing an article which we would be forced to call sacrilegious were it not for the fact that it is too ridiculous to receive that dignity.

Yours truly,

New York City.

E. R. HORTON.

[We must now call the incident closed.—EDITOR L. C.]

#### CALIFORNIA COMMISSION TO THE EAST.

To the Editor of *The Living Church*:

**A**T its last meeting the Board of Missions took under consideration the loss the whole Church would sustain if the Church in San Francisco were left to fight its way back unaided to the position it held before the fire. It was then determined that the best interests of all concerned demand that appeal be made to the whole Church to provide means to restore it.

Therefore, with a view to bringing the matter before the Church, the Board of Missions has asked the Bishop of California to send a commission East to lay the conditions before the Church and ask for the funds needed. This commission is composed of the Rev. Messrs. Parsons, Gallway, and Lathrop, and it is desirable that it should be generally known that in the judgment of the Board the welfare of the whole Church is involved in their undertaking.

The Board and the Bishop will be grateful if you will call the attention of the Church to the appointment of these gentlemen, and bespeak for them general coöperation and good will. It is expected that the Commission will arrive in New York June 7th.

Very truly yours,

Church Missions House,  
New York, June 2, 1906.

ARTHUR S. LLOYD,  
General Secretary.

#### THE RESURRECTION BODY.

To the Editor of *The Living Church*:

**O**NLY colossal conceit could blind one to the folly of presuming to instruct either the Bishop of Fond du Lac or the learned rector of St. Luke's, Atlanta. Disclaiming any such intention, permit me simply to suggest, in regard to the nature of our Blessed Lord's resurrection body and the question whether it now occupies "space," that the whole atmosphere of the subject is likely to be clarified to some extent, if we emphasize the *change* effected by the indwelling Spirit of Christ, a change into His "Image," in our life, in our minds, in our living, and in our *bodies* (Rom. xii. 2; Phil. iii. 21). Dr. Wilmer himself in an admirable article has directed attention to the distinction between  $\psi\upsilon\chi\acute{\eta}$  and  $\zeta\omega\acute{\eta}$ . Beginning with a new and higher life ( $\zeta\omega\acute{\eta}$ ) in Christ Jesus there is normally a gradual ascent that shall culminate in our being "caught up together," body and soul, "to meet with the Lord in the air" (I. Thess. iv. 17). The process of rising to a higher mode of existence ( $\mu\omicron\rho\phi\acute{\eta}$ ) begins in man's spirit, extends thence to his body, and is destined, it would seem, to reach out and embrace the whole natural creation so that finally there shall be also a new heaven and a new earth. "There is a natural body and there is a spiritual body." At the general resurrection the spiritual is not to be substituted for the natural, but the natural is to be changed into the spiritual. "This mortal must *put on* immortality." The change begins and is going on now ( $\mu\epsilon\lambda\alpha\mu\omicron\rho\phi\omicron\upsilon\mu\epsilon\theta\alpha$ , II. Cor. iii. 18) "while we all with open face behold as in a glass the glory of the Lord." The change

shall be completed "In a moment, in the twinkling of an eye," when the Lord Jesus shall descend from heaven "who shall alter the outward fashion of the body of our humiliation so that it shall be conformed in its mode of existence to the body of His glory" (Phil. iii. 21). "Flesh and blood" unchanged "cannot inherit," or enter, "the Kingdom of God"; but changed, even partially and potentially, they do "enter" the Kingdom here and now. So when completely changed, "Flesh and bones," at least, if not blood (St. Luke xxiv. 39), shall rise and inherit the same Kingdom continued and made perfect in the heavens. Flesh and bones changed. As to the nature of the change we can only say that after the transformation they will be "incorruptible, glorious, mighty, and spiritual" (I. Cor. xv. 42, 43, 44). The difficulty seems to be in realizing that it is possible for flesh and bones to be changed and made "spiritual" without ceasing to exist as real flesh and bones. We are apt to class "spiritual," as applied to bodies, with the ghostly, the unsubstantial, with phantoms and apparitions. The fact we need to grasp is that, when flesh and bones shall be changed and become entirely "spiritual," they will not necessarily cease to exist as "Flesh and bones" (Art. iv.). They may merely enter upon, and continue in, a new and higher mode of existence. "Spiritual body" need not mean a body unsubstantial, immaterial. Strictly speaking, a spiritual, *i.e.*, a pneuma-body, is a perfected instrument of the pneuma, the spirit, as the physical body is the organ of the soul, the determining self in our present mode of existence. If the soul (itself immaterial equally with the pneuma) can now use an organ composed of matter, surely after the great "change" the pneuma will enjoy equal or greater power rather than less. The difference, we may venture to say, will consist, not in any necessary decrease in correspondence with the material universe, but, on the other side of our nature, in a quickening of all our sensibilities to the great realm of pure spirit, a removing of the veil beyond which we now see only by the eye of faith. We shall not be unclothed but clothed upon. Our natural properties will not be diminished but our spiritual powers will be multiplied and will completely dominate everything natural. That our Blessed Lord's sacred body ascended into the heavens need not mean that it had ceased to have weight, but simply that His will made it rise superior to the natural law. Incidentally our conjectures are sustained also by the little we know about the influence, here and now, of mind upon matter. Even now, *e.g.*, my will can lift my hand in spite of gravitation and with no diminution in the hand's weight.

So, I submit, it is reasonable as well as scriptural to believe that in my changed body, the perfect instrument of my highest, my spirit's will, I shall be able, "If the Spirit of Him that raised up Jesus from the dead dwell" in me (Rom. viii. 11), to rise into the air, locally or with all my members, even though the "change should involve in them no loss of weight, extension, or any of the properties "appertaining to the perfection of man's nature." Only the impossible is unreasonable. Who shall presume to say what is impossible to Him who by His "mighty working is able to subdue all things unto Himself"?  
New York, May 26, 1906. C. A. HAMILTON.

#### AN INVITATION FROM THE S. P. G.

To the Editor of *The Living Church*:

**A**DAY or two ago Bishop Montgomery, Secretary of the Society for the Propagation of the Gospel in Foreign Parts, said to me, "So many of your Bishops come to England, but we rarely hear of their having been here until after they have gone. We want to welcome them at this office. We can give them details of what is going on, and also tickets of admission to various missionary services and meetings. What is the best way of telling them this?"

Perhaps, Mr. Editor, if you will be good enough to publish this letter, it may be the best means of extending Bishop Montgomery's invitation. Very truly yours,  
London, Eng., May 23, 1906. GEORGE GORDON KING.

#### THE GOOD IN METHODISM.

To the Editor of *The Living Church*:

**U**NDER the above head an address has been delivered by one of the clergy now numbered with the apostles. Not having seen the same as published as most descriptive of the actual condition in this the largest non-Roman organization in



the country, as the title seems, some thoughts are suggested for further consideration.

Methodism represents first, what is best in the Church of Rome, not ritual *per se*, but discipline and authority; in fact it is the Roman regimen under another name and a slightly more Americanized form. In both, as the late Bishop of Long Island, Dr. Littlejohn, has truly said, "The appointing power has been from above and great has been the benefit." Some years ago it was estimated that 400 Congregational and 900 Presbyterian ministers were without charges, with about the same number of parishes vacant, while Methodism has always been comparatively free from such scandals, thus demonstrating the practical advantage of an episcopal form of government without the element of historic continuity, *sine qua non* of usefulness, although from the Anglican standpoint, however commendable the practice in both bodies, they are erroneous in their received teachings as to the episcopate being an office rather than an order.

It seems paradoxical to look to any type of Protestantism for the counsels of perfection, and yet celibate dedication, as enforced in one, and voluntary in another branch of the Catholic Church, has not been unknown in Methodism, the early preachers in this country, mostly for their work's sake, remaining unmarried, while in England to this day the young ones are required to vow the single estate for five years. The old preachers are generally and formerly were universally called "father." In some states parsonages are furnished, as is the universal custom in Rome, thus rendering less burdensome the command to "move on." While the Friday fast is not as strictly observed as formerly, the class meeting was, it is understood, intended by Wesley as a substitute for the confessional, and at least one instance of "spiritual direction" is recorded recently where a preacher in Canada pronounced over a penitent the absolution from our Prayer Book. But the chief Catholic value of this system has been heretofore in the fact that it has not been so much infected with rationalism as have other professedly Evangelical bodies, in fact this would cut the nerve of the whole revival system. Some marked defections have been noted, but generally they have been brought to book, one prominent pastor, after denying some fundamentals of the faith was, at last accounts, preaching the gospel of sweetness and light in a Unitarian pulpit.

Like most of the leading bodies, Methodism is of course unscriptural and schismatic in its name; but, like nearly all of them as well, it goes without saying that this has never been recognized as a hindrance to its growth and work; if so, it would be dropped as speedily as was the "time limit," without any red-tape or fuss and feathers, at a late General Conference.

As from the mere standpoint of evolution, the historic Church best stands for its great law of continuity, Methodism illustrating so well that of the law of development, the most pertinent question seems, How best to conserve these elements, as all historical scholars admit that they must be blended in the Church of the future. Bishop Coxe, in a General Convention sermon, considered the Moravians the "missing link"; and that staunch Anglican, Bishop Whitehouse, was quoted as suggesting the Swedish episcopate as well. With the thought of coöperation and consolidation foremost just now in the leading bodies, something of the kind will be accomplished no doubt through federation, unless our Bishops should determine to run the Church in an Episcopal rather than in a Congregational way, at least in mission congregations, using more than at present, the Institution Office (the present writer has never seen this service) and laying down the Church's law that a rectorship is for life—reducing many of the smaller parishes to missions, sometimes (as is the use in at least one diocese) appointing the missionaries for a certain time with provision for reappointment as they deem best, thus affording protection to both ministers and people which Presbyterianism and Congregationalism cannot give them, it is believed Methodism will lose its chief reason to be.

T. A. WATERMAN.

HAST THOU a sense of the way to the Father? Then be careful that thy spirit daily bow before Him, that He would continue His mercy to thee; making thy way more and more clear before thee every day:—yea, and bearing thee up in all the exercises and trials which may befall thee, in every kind; that, by His secret working in thy spirit, and helping thee with a little help from time to time, thou mayest still be advancing nearer and nearer towards the kingdom; until thou find the Lord God administer an entrance unto thee thereto, and give thee an inheritance of life, joy, righteousness, and peace therein; which is strength unto the soul against sin and death.

—Isaac Pennington.

## LITERARY

*A Book of Angels.* Edited by L. P., compiler of *The Inheritance of the Saints*. New York: Longmans, Green & Co.

A book that one who loves to meditate upon the deep things of God might well rejoice to possess, and not only to possess, but to have very close at hand to refresh his soul withal. In it, such themes as "Visitants and Messengers"; "The Angel of the Presence"; "Angels, their Relations to God and Man"; "Angels of Good Tidings"; "Angels Around the Throne," are dwelt upon in a manner most suggestive to the imagination, most uplifting to the spirit. A compilation it is, but not a book of "elegant extracts." For the most part, each chapter is the presentation of a topic by one writer, and he of repute in the Church for graces of speech and for spiritual insight.

The book contains little of the fanciful. Rather it causes the reader to marvel at the richness of the revelations of Holy Writ concerning those blessed ones who do service in heaven, and yet as gladly

"Come to succor us who succor want."

The devout reader, if he be of those who are fed at the altar of holy Church, will—as he raises his thoughts from the pages of this book, to Him who is "higher than all creaturely existences," will make his own the prayer with which one of its writers concludes his utterances concerning The Angelic Corporate Life:

"Teach me, Blessed Jesus, henceforth more perfectly than ever before, in the sacred Eucharists of Thy Church, with these Thy holy angels and archangels, and with all the company of heaven, to laud and magnify Thy glorious Name."

Art has felt and responded to "the challenge to the imagination" given in the Bible record of the ministry of the holy angels. From her treasures a wise selection has still further beautified this rarely delightful book.

And hearken now, ye that use that happy way of ministering to the saints which consists in stilling the soul-hunger for books, of some lonely missionary, or poorly-paid priest, by a package straight from the bookseller or publisher, fail not to put into the next parcel to be thus forwarded, a copy of *A Book of Angels*.

N. M. ИГЦНСОСК.

*Simple Annals.* By M. E. Francis. New York: Longmans, Green & Co. Price, \$1.50.

These stories, originally appearing in English periodicals, will be new to the American reader. Like all the tales of Mrs. Blundell, they touch the heart and bring the reader into contact with that simple side of life which the author knows so well how to illustrate. They are humorous with a robust humor, pathetic and sweet to a degree. Mrs. Blundell's audience will welcome this new treat from her prolific and versatile pen.

*Ideals for Girls. Talks on Character, Life, and Culture.* By Mrs. Frank Learned (Priscilla Wakefield). New York: Frederick A. Stokes Co.

The writer of this book exhibits much insight into the problems and perplexities of modern girls, and sets before them sympathetically, high ideals of character, speech, manners; ideal for everyday life and for the home; ideals of business, friendship, marriage. Especially well does she discourse of Books as Friends, showing thereby her own realizations of high ideals in literature.

Many of the chapters would be of service to those whose duty it is to read to girls, and girls themselves might read the book with profit and pleasure.

*The Intellectual Miss Lamb.* By Florence Morse Kingsley. New York: The Century Co.

A delightfully bright and witty story, on the order of the half-hour series. The intellectual Miss Lamb, contrary to the traditional blue-stocking, is a beautiful blonde, whose pink and white complexion and youthful beauty seem very inappropriate in one who has all the points of physiological psychology at her tongue's end. The problems of life interest her only as she studies to place them under their proper headings in her book of "Tabulated Records," and love, in her mind, is too frivolous to be considered except from a psychological point of view. Unfortunately for her ambitions, her psychological study of one particular specimen of the *genus* man results in a complete change of heart, and reconciles her to make an exchange of her intellectual career for that of the matrimonial state.

MR. THOMAS WHITTAKER has just issued a new edition of *The Prayer Book and the Christian Life: or the Conception of Christian Life Implied in the Book of Common Prayer*, by the Rev. Dr. Charles C. Tiffany, sometime Archdeacon of New York.

THOMAS WHITTAKER has just published a new volume of Sermons by the present Bishop of London, the Rt. Rev. Dr. Winnington Ingram, entitled *The Gospel in Action*. Sermons preached specially to men and others at parochial missions are prominent features of the volume.



## Church Calendar.



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

### CALENDAR OF COMING EVENTS.

- June 12—Central New York, Connecticut, Conventions.  
 " 13—North Carolina, Asheville, Salt Lake, Conventions.  
 " 18—Montana, Convention.  
 " 20—Vermont, Convention.

## Personal Mention.

THE Rev. THOMAS ATKINSON of St. Thomas' Church, Baltimore, has been called to the rectorship of St. John's, Decatur, Ill.

THE Rev. JOHN R. ATWILL of Carthage, Mo., has received a call to the rectorship of St. Paul's Church, Lansing, Mich.

THE address of Prof. I. T. BECKWITH is changed to Hartford, Conn.

THE Rev. A. A. V. BINNINGTON of Gloucester, Mass., has been called to the rectorship of Christ Church, Springfield, Ill.

THE Rev. E. W. BOONE has resigned the rectorship of Calvary Church, Golden, Colo.

THE address of the Rev. WILLIAM A. BREWER is changed from St. Matthew's School, San Mateo, Calif., to St. Matthew's School, Burlingame, Calif.

THE address of the Rev. SAMUEL R. COLLA- DAY is Middletown, Conn.

THE Rev. F. P. DAVENPORT, D.D., Professor of Canon Law in the Western Theological Seminary, has been called to the rectorship of St. Paul's Church, Rantoul, Ill., with the care of St. Thomas' mission, Thomasboro. He will reside in Chicago and go for certain Sundays in the month and minister to the spiritual needs of the people.

THE Rev. PERCY L. DONAGHAY, rector of St. Mary's Church, Charleroi, Pa., preached the baccalaureate sermon to the graduating class of the Charleroi High Schools, on Sunday, May 27th.

THE address of the Rev. GEORGE F. DUDLEY, rector of St. Stephen's parish, Washington, D. C., is now "The Manor House," 1324 Monroe St., Washington, D. C.

THE address of the Rev. G. E. EDGAR is changed from Cumberland, Md., to Clayville, N. Y.

THE Rev. ANDREW GRAY, D.D., who has had charge of Christ Church, Springfield, Ill., the past few months, has returned to his work at Mattoon, Ill., where he is to be addressed hereafter.

THE address of the Rev. E. N. HOLLINGS is 41 Grand Street, Jamaica, L. I., New York.

THE address of the Rev. W. AXFORD B. HOLMES of St. Paul's Chapel, Trinity parish, New York, is Florence, Burlington Co., N. J., where he is at present on sick leave.

THE Rev. THOMAS W. MACLEAN, rector of Christ Church, Joliet, Ill., received the degree of LL.D. from the Chicago Law School at the annual commencement, June 6th.

THE address of the Rev. GEORGE HUNTINGTON is changed from Buffalo, N. Y., to 29 Vesey Street, New York City.

THE Post Office address of the Rev. F. B. A. LEWIS, M.D., is changed from San Jose, Calif., to Santa Cruz, Seabright Station, Calif.

THE Rev. EDWARD LYMAN, missionary at Emmanuel Church, Denver, Colo., and secretary

of the diocese, has resigned to accept the call as rector at Cambridge, Mass.

THE Rev. JAS. McLAUGHLIN, for many years rector of St. Stephen's, Longmont, Colo., has become missionary at Littleton and Castlerock, Colo.

THE address of the Rev. CHARLES MARTIN NILES, D.D., is care of J. L. Morgan & Co., 22 Old Broad Street, London, England, until August 15th.

THE Rt. Rev. EDWARD W. OSBORNE, Bishop Coadjutor of Springfield, will go to England early in July to visit his only brother, who has been very ill. He expects to return to the diocese by the end of August.

THE Rev. H. H. REMSEN, for some time first curate at Calvary Church, New York, but for the past six months on duty in Chihuahua, Mexico, has taken charge of Grace Church, Colorado Springs, Colo., for the summer months.

THE Rev. ROBERT NELSON SPENCER, rector of the Church of the Covenant, Junction City, Kansas, was the baccalaureate preacher before the High School graduating class on the evening of May 20th.

THE address of the Rev. A. C. STENGEL has been changed from Braddock, Pa., to 17 Days Park, Buffalo, N. Y.

THE Rev. WM. WATSON has resigned the mission field of Wahpeton, N. D., to accept the rectorship of Hudson, Wis.

THE address of the Rev. W. S. WATSON is changed from 832 Humboldt Ave., Detroit, Mich., to 219 High Street, Brooklyn, N. Y.

THE Rev. J. E. WILKINSON, Ph.D., rector of Emmanuel Church, Champalgn, Ill., has resigned on account of ill health and will take a long rest in Michigan.

### ORDINATIONS.

#### DEACONS.

MILWAUKEE.—On Friday, June 1st, feast of St. Nicomede, at St. Sylvanus' Chapel, Nashotah Seminary, by the Rt. Rev. Dr. Webb, Bishop Coadjutor of Milwaukee, Messrs. EDGAR THOMSON PANCOAST, JAMES HARDINGE BOURNE, HORACE BARDE EVANS, and BENJAMIN STEWART BERT, were ordained to the diaconate. The sermon was preached by the Rev. Professor Fosbroke of the Nashotah Seminary, at the special request of these gentlemen, who formed part of the graduating class of Nashotah House.

The Rev. Messrs. Pancoast, Bourne, and Evans continue in residence at Nashotah during the summer, doing missionary work in that neighborhood under the Bishop's direction. The Rev. Mr. Bert takes charge of Immanuel Church, Racine, for the summer, where he will reside.

On Whitsunday, June 3d, at Christ Church, Chippewa Falls, Wis., by the Rt. Rev. Dr. Webb, Bishop Coadjutor of Milwaukee, W. ALFRED WILKINSON BELL of Spooner, Wis., was made a deacon; presented by the rector of Chippewa Falls, the Rev. Philip H. Linley. The Bishop also preached the sermon. The Rev. Mr. Bell will continue in charge at the three missions at Spooner, Shell Lake, and Hayward, where he has within the past year done a most efficient and acceptable work as lay reader.

WASHINGTON.—At Trinity Church, on May 30th, the Bishop of the diocese, the Rt. Rev. Henry Y. Satterlee, D.D., ordained to the diaconate Mr. GEORGE F. FLICK, a deaf mute. The candidate was presented by the Rev. O. J. Whildin of Baltimore, and the Rev. John Chamberlain, D.D., of New York was the preacher and interpreter. The Rev. Mr. Flick's work will be among the deaf mutes of Washington, for whom service is held every Sunday in Trinity parish hall.

### RETREATS.

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

### DIED.

COLT.—Entered into rest on Tuesday, May 22nd, and buried on Ascension day, Major HENRY V. COLT, senior warden of St. Michael's Church, Geneseo, N. Y., aged 80 years.

McGUINNESS.—On Ascension day, in New York City, after a long illness, CATHERINE CHAMBERS, wife of John McGUINNESS, and mother of the Rev. J. H. McGuinness, in her 68th year.

"He giveth His beloved sleep."

SINGLETON.—Entered into the rest of Paradise, JAMES ANDERSON SINGLETON, aged 17 years, May 19, 1906, only son of Pauline Glenn and Jno. L. Singleton of Peytonsburg, Pittsylvania County, Va.

WRIGHT.—Entered into the rest of Paradise at Fenton, Michigan, Friday, May 25, 1906, FRANKLIN HUGH WRIGHT, aged 90 years and 2 months, father of Rev. George D. Wright and Mr. Frank D. Wright, of Chicago, 37 years vestryman and warden of St. Jude's Church, Fenton.

May he rest in peace!

### MEMORIAM.

At a stated meeting of the Free and Open Church Association, held 15th May, 1906, the following minute was adopted and ordered placed upon the records of the Association:

The death of Mr. J. VAUGHAN MERRICK has brought not only a deep grief, but a keen sense of loss to the Association.

Mr. Merrick was one of the founders, and, from its inception, the president of the Free and Open Church Association. He brought to the study of the great movement not only a highly cultivated intellect, but a most devout and reverent spirit; and this seemed, as the movement spread, to have wrought in his own heart that beautiful humility that ever marked his whole bearing. "All equal are within the Church's gate" was most consistently acted out in his own conduct. To his patient and persistent investigation of the Free System in this country we owe the accuracy of the abundant facts annually printed in the reports of the Association. On this subject his correspondence was voluminous, and his pen was ever ready through the public prints to defend vigorously the great cause he had so much at heart. The members of the Board of Council will always recall with great appreciation the dignified and courteous manner with which he presided at their meetings.

Resolved, That a copy of the above minute be sent to the family of Mr. Merrick, and that the same be published in THE LIVING CHURCH and Church Standard.

R. E. DENNISON,  
GREVILLE E. FRYER,  
Committee.

### THE HAVEN OF GOD'S REST.

S. E. C. H., MAY 19TH, 1906.

There is a land—a peaceful land,  
 By faith, its shores are seen,  
 And flowing silently and strong,  
 A river runs between  
 That blessed country and our own,  
 Whose gates are just ajar  
 Where purpling shadows veil the blue,  
 And gleams the evening star.

And at the tide—the ebbing tide,  
 There wait angelic forms,  
 Who bear the souls within their arms  
 From earthly cares and storms  
 Unto the haven of God's Rest—  
 To bide beneath His throne,  
 Till they shall see Him face to face,  
 And know as they are known.

### 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.**

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

**PRIEST WANTED—JULY AND AUGUST—** Toronto, Canada. Good centre for excursions. Comfortably furnished house, light, fuel, and \$25 a month offered. Light duty. Lights and vestments. Address REV. CHARLES DARLING, Toronto, Canada.

**POSITIONS WANTED.**

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

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

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

**SUMMER RESORTS.**

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

**CLERICAL REGISTRY.**

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

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

**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.**

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

**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.

**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.

**NOTICES.**

**THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY**

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society. The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

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

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

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

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

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

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

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

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

A. S. LLOYD, General Secretary.

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

**WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?**

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

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

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

**BUT THERE IS A WAY OUT.**

The Church in its official capacity has provided, by profoundly wise legislation, in its general canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

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

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

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

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

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



**BISHOP OF CALIFORNIA FUND.**

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

Cash, Trenton, N. J.	\$ 1.00
J. F. Prior, St. Paul, Minn.	1.00
Miss Agnes Church, Tiverton, R. I.	10.00
St. John's S. S., Girard, Kan.	3.50
L. M. S., St. James' Parish, Washington, D. C.	5.00
Wm. H. Brown, Baltimore	1.00
St. James' Church, Cedartown, Ga.	5.46
Woman's Auxiliary, Emmetsburg, Ia.	2.55
Grace Church, Lockport, N. Y.	123.81
All Saints' Chapel, Lockport, N. Y.	3.82
St. James' Parish, Washington, D. C.	15.00
Churchwoman, Racine, Wis.	5.00
Trinity S. S., Rock Island, Ill.	5.00

Total ..... \$182.14  
Previously reported ..... 629.08

Grand Total ..... \$811.22

For the Sisters of Our Saviour, San Francisco—St. James' Parish, Washington, D. C. .... \$10.00

**BOOKS RECEIVED.**

**EDWIN S. GORHAM.** New York.  
*History of St. Stephen's Parish in the City of New York.* 1805-1905. With illustrations.

**LITTLE, BROWN & CO.** Boston.  
*The District Attorney.* By William Sage, author of *Robert Tournay*, etc. Price, \$1.50.

**LONGMANS, GREEN & CO.** New York.  
*The Genuineness and Authorship of the Pastoral Epistles.* By Rev. J. D. James, B.D., Vicar of Cadoxton-Juxta-Neath, formerly Classical Scholar of Magdalene College, Cambridge. Price, \$1.25.

**PAMPHLETS.**

Report of the *New Guinea Mission* For the Year Ending 31st March, 1905. W. A. Pepperday & Co., Sydney.

*Edwin M. Stanton.* An Address by Andrew Carnegie on Stanton Memorial Day at Kenyon College. Doubleday, Page & Co., New York.

*The Society for Italian Immigrants.* Fourth Report, March 1904 to January 1906. 17 Pearl St., New York.

*Thirty-second Annual Report Christ Hospital,* 176 Palisade Ave., Jersey City, N. J., For the Year Ending December 31, 1905. Issue of 1906. Published by The Council of Christ Hospital.

JUST AS SOON as we turn toward Him with loving confidence, and say, "Thy will be done," whatever chills or cripples or enslaves our spirits, clogs their powers, or hinders their development, melts away in the sunshine of His sympathy. He does not free us from the pain, but from its power to dull the sensibilities; not from poverty and care, but from their tendency to narrow and harden; not from calumny, but from the maddening poison in its sting; not from disappointment, but from the hopelessness and bitterness of thought which it so often engenders. We attain unto this perfect liberty when we rise superior to untoward circumstances, triumph over the pain and weakness of disease, over unjust criticism, the wreck of earthly hopes, over promptings to envy, every sordid and selfish desire, every unhallowed longing, every doubt of God's wisdom and love and kindly care, when we rise into an atmosphere of undaunted moral courage, of restful content, of child-like trust, of holy, all-conquering calm.—*William W. Kingsley.*

THE FACT that man is the child of God reveals the truth, that all men are brothers and the race of men is the family of God.—*Joseph B. Dunn.*



# THE CHURCH AT WORK

## ANNUAL MEETING OF CHURCH MISSIONS PUBLISHING CO.

THE ANNUAL meeting of the Church Missions Publishing Company, an auxiliary to the General Board of Missions of the Episcopal Church, was held at its office in Hartford, Saturday, May 26th. The report of the editorial board showed the publication during the past year of four numbers of the "Round Robin" series, four of the "Soldier and Servant" series, the reissue of some study leaflets, together with the publication of a set of notes for six lessons on Japan, and of a larger handbook on "Some Strategic Points in the Home Field," intended specially for five lessons for Lenten study classes, with a compendium for use in connection with it.

The society has also just published, in cooperation with the English Society for the Propagation of the Gospel, a fully illustrated volume of about 200 pages on the English and American Church missions in Japan. It was written by Miss Arnold of the English mission, under the sanction of Bishop Awdry of South Tokyo, who has also furnished the prefaces. The American editor has an additional chapter and notes, and bears on the cover a picture of the Cape Inaboe lighthouse. It was voted to present full sets of the company's publications to the travelling libraries of works on missions which are to be established by the Connecticut branch of the Woman's Auxiliary and also to provide a set for the Sunday School Commission of the diocese.

The treasurer's report showed that the balance from last year, with \$522 from this year's sales and \$191 from gifts, had met the bills for printing and distribution of publications. Officers were elected as follows, Bishop Tuttle of Missouri, as Presiding Bishop, being *ex officio* president:

Vice-President, Rev. Dr. Samuel Hart; Recording Secretary, Carlos E. Jones; Corresponding Secretary and Treasurer, Miss Mary E. Beach; Auditor, Robert W. Huntington, Jr.

Several additions were made to the board of editors, and C. Jarvis Harriman of Berkeley Divinity School was elected a member of the board of managers.

## FIFTIETH ANNIVERSARY OF ST. JOHN CHRYSOSTOM, DELAFIELD, WIS.

THE 50TH ANNIVERSARY of the consecration of the Church of St. John Chrysostom, Delafield, Wis., was celebrated on Ascension day, at 7:30 P. M. The church was beautifully decorated with white flowers, and was filled to overflowing with the people of the parish. The Bishop Coadjutor of Milwaukee preached the sermon.

After Evening Prayer was said, a class of six adults was presented to the Bishop



ST. JOHN CHRYSOSTOM, DELAFIELD.

Coadjutor for Confirmation by the rector, the Rev. Elton C. Healy.

The Church of St. John Chrysostom is one of the historical churches of Wisconsin. It was built in 1852, in memory of Rolston Cox, by members of the Cox family. Mr. Rolston Cox himself drew the plans for the



REV. ELTON C. HEALY.

church, but lost his life on an Ohio River steamer while en route to Wisconsin. The Rev. Wm. Markoe, who married into the Cox family, was its first rector

In 1854 the saintly De Koven was called to be rector, and it is needless to say that under his rectorship a great work was done. He remained rector until he was called to the presidency of Racine College. About 1855 the Rev. J. S. B. Hodges became an associate rector with Dr. De Koven. In 1859 he resigned, and for three years the parish was in charge of the Nashotah clergy. In 1861 the Rev. Wm. H. Stoy was called to the rectorship and served as such until September, 1863, when it was again placed in charge of the Nashotah clergy. In 1866 the Rev. Geo. A. Whitney became rector and served until 1869, when he resigned and the Rev. Chester F. Adams was called. Mr. Adams resigned in 1871, and Dr. Geo. G. Carter, then president of Nashotah House, added the duties as rector to his many duties at Nashotah House. Dr. Carter was rector for ten years and was followed successively by the Rev. Dr. Adams, from 1881 to 1886; Rev. Dr. Smythe, from 1886 to 1891; Rev. H. E. Chase, from 1893 to 1897; Rev. Elton C. Healy, from 1898 to the present time.

This parish, like many others, has had its ups and downs. At one time it owned three village blocks, containing about two acres each, and had a flourishing parish school. The church was built on one block, the parish school on another, and the rectory on a third. The parish school grew and developed under Dr. De Koven till he was made warden of Racine College, when the students were transferred to Racine. The parochial school however was resumed again, and later developed into the present St. John's Military Academy, and acquired the school buildings and the block of land on which they stood, without compensation to the parish.

In 1904 the parish sold the rectory and lot to the St. John's Military Academy for \$2,500 in cash and bought the vacant block, joining the churchyard on the north, for \$1,750. The parish is now in a thriving condition with no debts, and \$600 out at interest. It hopes from time to time to add

to this amount until it has sufficient money to build a rectory upon the new lot.

## CHURCH BURNED ON MOHAWK RESERVATION IN CANADA.

A GREAT misfortune befell the church on the Mohawk Reserve, May 12th. The northwest corner was struck by lightning, igniting the framework, and a heavy wind from the west fanned the flames. Relief was sent out from Deseronto, but as there was no water within reach, little could be done, though nearly all the furnishings were removed. The beautiful stained glass window presented by Dr. Oronhyateka was destroyed. The church was a very old one and had an interesting history, having in its possession a Communion set indirectly presented by Queen Anne. Many of the chiefs and their families of this tribe of Mohawks have been buried within the churchyard.

## ANNUAL MEETING OF NASHOTAH HOUSE

AN ENTHUSIASTIC trustee meeting was held at Nashotah House on the 30th ult. There were present of the board of trustees, Bishops Weller and Webb, and the Rev. Messrs. Mallory, Larrabee, Toll, Piper, D.D., Barry, Rogers, Foster, Wright, Ph.D., and Heermans, and Mr. W. S. Brockway. For the first time since Bishop Nicholson came to the diocese of Milwaukee he was obliged to be absent, on account of illness.

Reports made to the trustees show that the House is entirely out of debt, the last note of the old indebtedness having been paid during the past year.

On account of President Webb's elevation to the episcopate, his resignation was presented and accepted, and he was then elected a trustee, having before held the office *ex officio*. The title of the office of president of the faculty was changed to that of dean, and the Rev. J. G. H. Barry, Canon of St. Paul's Cathedral, Fond du Lac, was unanimously elected to the office, and the degree of Doctor of Divinity was conferred upon him. The faculty was reorganized under five professorships, and filled as follows:

Dean Barry, "Peter Hubbel Professor of Morals and Pastoral Theology." A new professorship was named, "The William Adams Dogmatic and Moral Theology," which the alumni propose to take care of and to endow the chair. The Rev. Sigourney W. Fay, Archdeacon of Fond du Lac, was elected professor and assigned to this chair.

The Rev. Burton S. Easton, D.D., who has been an instructor at Nashotah for the past year, was elected professor of "New Testament Exegesis and Literature."

Under the terms of the Hellmuth bequest, which was made available this year, provision was made for the endowment of a professorship, to be named "The Dr. William Sheafe Hellmuth Professorship." It was assigned to the history professorship, and the Rev. Canon St. George, who has occupied the chair of History, was given the title.

Professor Fosbroke continues at the head of Hebrew and Old Testament Exegesis and Literature, and also warden of the preparatory department.

The Bishop of Fond du Lac was added to the board of trustees.

The executive committee consists of the Bishop and the Bishop Coadjutor of Milwaukee, and the Bishop Coadjutor of Fond du lac, together with the Dean of Nashotah House.

The resignation of President Webb takes



effect August 1st, when the new Dean hopes to go into residence at Nashotah.

The entire Church is to be congratulated on having so strong a faculty at one of its important theological seminaries; and probably no seminary in the American Church, at any time, has had a stronger faculty. Then too, the number of friends of Nashotah do not decrease with years, for at no time in her history has she more fully deserved the support of the Church, nor has had a larger degree of its confidence.

#### HALLOWING OF THE CATHEDRAL CLOSE.

ASCENSION DAY is regarded as the special festival day of the Washington Cathedral, and in the afternoon the first open air service of the summer is held on the grounds. This year the special feature was the hallowing of the Cathedral Close, now happily freed from debt, and many hundreds of Church people took part in the beautiful and inspiring service. The procession, of most of the male vested choirs, and nearly all the clergy of the city, formed between St. Alban's Church and rectory, and passed down by the Little Sanctuary round to the Peace Cross, near which their seats were placed. The processional was "Crown Him with many crowns," accompanied by brass instruments. After the usual open-air Evensong, the special Office set forth for the occasion was said, the Rev. Dr. Devries beginning it with the words, "Good people, we are gathered together in the Name and presence of Almighty God, to continue our new sowing for the Master and for man. We have come to hallow this ground to be a place for the temple of the Lord, an habitation for the Mighty God of Jacob." The prayers were for acceptance and hallowing of the ground dedicated to the service of God, for blessing upon the founders, benefactors, and all who work and pray for the Cathedral; and for a speedy fulfilment of this great undertaking; and the Office closed with the Bishop saying:

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"I do pronounce this ground duly and truly dedicated to God, and set apart as the Cathedral Close of the diocese of Washington, and I do declare this landmark to be a witness and memorial that this is holy soil, consecrated to the glory and honor of God Most High, and hallowed for the benefit of His people throughout all generations. Amen."

The landmark is a large block of stone, in the form of an altar, and is the gift of Mrs. James, whose offering of \$50,000 made the service possible at this time; and upon it are inscribed the names of her mother and sister, in whose memory it was given. The stone also bears the arms of the diocese and this inscription: "This landmark is set up in the Cathedral Close in memoriam, on Ascension day, 1906, in the eleventh year of the episcopate of the first Bishop of Washington." On the top of the stone is carved a large prostrate cross, extending its whole length, and where the arms meet is placed a sundial. A shadow calendar has also been arranged by means of a small upright cross, rising from the centre of the long arm of the prostrate one. Its shadow will indicate the chief seasons of the Christian Year. Along the bevel edge of the stone are the words, carved in Gothic letters, "*Transit umbra; lux permanet,*" and the passage, "From the rising of the sun unto the going down of the same, etc. The sundial is said to be one of the most complete in existence, and is the work chiefly of the Rev. Frank H. Bigelow, one of the clergy of St. John's parish, and a well-known astronomer, who, in the necessary measurements, and in establishing the Cathedral meridian line, had the assistance of Mr. Yowell of the United States Naval Observatory, by permission of the superintendent, Admiral Walker.

#### A GIFT OF CONFIRMATION CLASSES.

A VERY beautiful little addition to the chancel furnishings of Grace Church, Port Huron, Mich., has been made by the Confirmation classes of 1904-5 in the shape of a polished brass piscina on the south side, close to the credence table. In all ancient churches piscinas are found near the altar, indeed, in several cases of ruined abbeys, the actual location of the altar has been decided from the finding of piscinas in position. The name is derived from the Latin word "*piscis*—fish," and means simply a cistern or fish pond, in other words a receptacle for water. Grace Church has never had a proper place for pouring the water used in Holy Baptism (our present font being deficient in this as in other respects) or for the washing of the Holy Communion vessels, and when the question arose as to what the two Confirmation classes in question should leave in the church as a memorial, this seemed to be a good object. The design was made by the rector himself, nearly twenty years ago, and intended for his first parish, St. Stephen's, Detroit. Financial reasons prevented it being used at that time, and it is, so far as he knows, absolutely unique in the United States and perhaps in the world. The manufacturers are the Gorham Company of New York, who have produced a very beautiful fabric of brass and oak, the basin being in the form of a foliated shell surmounted by a cross, and the cover of oak, bearing inscribed plate.

#### MEMORIAL CHURCH AT CHAPPAQUA TO BE CONSECRATED.

THE CONSECRATION of the Memorial Church of St. Mary the Virgin, Chappaqua, N. Y., is to take place (D.V.) on Thursday, June 21st, at 10:30 A. M. The consecration is by the Rt. Rev. the Bishop of Springfield, acting for the Bishop Coadjutor of New York.

The address is to be by the Rt. Rev. the Bishop of Delaware, president of the Church Unity Society, the church at Chappaqua being a votive offering for the union of Christendom.

The reverend clergy are cordially invited, and are asked to bring cassock, surplice, and biretta, and to remain after service for luncheon. The train leaves Forty-second Street station at 9 o'clock in the morning.

#### DR. CRAPSEY'S ATTORNEYS APPEAL.

THE APPEAL from the verdict of the court in the case of the Rev. A. S. Crapsey, D.D., has been prepared by Edward M. Shepard of New York, has been approved by Hon. J. B. Perkins, and is in the hands of Dr. Crapsey.

Copies of the appeal have been sent to Bishop Scarborough, president of the Court of Review, to the Rev. J. A. Regester, D.D., president of the Standing Committee of Western New York, to the Rev. Walter North, L.H.D., its secretary, to the Rev. W. C. Roberts, president of the Ecclesiastical Court of Western New York, and to Bishop Walker.

The grounds of the appeal, according to Mr. Shepard, "will be, that the court was improperly constituted, as we pointed out before the trial went on; that our motion for adjournment to give us time for proper preparation of the case was denied, and that our witnesses were ruled out of court. Then we will appeal the exceptions which we took during the process of the trial."

#### SEABURY ALUMNI ASSOCIATION.

THE ALUMNI ASSOCIATION of Seabury Divinity School held its annual meeting at the Hall on Tuesday and Wednesday, May 29th and 30th. At the banquet, the Rev. W. H. Knowlton presided, and speeches were made by the Bishop and the assistant Bishop of

South Dakota and the Rev. Messrs. G. H. Davis (warden of the School), F. A. McElwaine, C. R. Taylor, Geo. C. Tanner, and Mr. Robert C. Ten Broeck of the class of '06. The Rev. Messrs. Purves, Knowlton, Dray, Plummer, and Mueller were the officers elected for the ensuing year.

#### LARGE BEQUESTS TO THE CHURCH.

THE WILL of Miss Sarah Dunn, who died a week ago in Boston and who, up to the time that she was unable to get about, was a constant communicant at Trinity Church, has been filed. The sum of \$5,000 is left to the Vincent Memorial Hospital, which practically is a Church charity; a similar amount to the Domestic and Foreign Missionary Society of the Church; \$2,500 to the Episcopal City Mission. The bequest to the Vincent Memorial is to be used for a free bed in memory of Mrs. Catherine Paine, an aunt of the testatrix.

Upon the death of the last of certain annuitants, the trust property, with its accumulations, shall go to the Domestic and Foreign Missionary Society of the Church,

The executors and trustees of the will are William P. Blake and Robert H. Gardiner. The will is dated January 8, 1899.

At the funeral of Miss Dunn, which was held at Trinity Church, the principal mourners were Secretary of the Navy Bonaparte and Mrs. Bonaparte, who was a niece of the deceased.

#### SEABURY COMMENCEMENT.

MAY 25.—"Kick Out Banquet," given by underclassmen to graduating class. A miniature replica of the alumni banquet. Toasts by representatives of each class, and "Auld Lang Syne" sang hand in hand.

May 28.—Faculty reception. Bishops, members of faculty and wives formed a receiving committee of sixteen. Townspeople, St. Mary girls, Shattuck cadets, professors and instructors of the Church and State schools formed the largest assembly Seabury has seen for many a year.

May 29.—Commencement day, 7 A. M., Holy Communion; 11 A. M., Morning Prayer. Sermon by the Bishop Coadjutor of South Dakota, topic "Adherence to the Vision."

Certificate of work completed, John Vinton Plunkett; diplomas, S. Mills Hayes, B.A. (Harv.), Robert C. Ten Broeck, B.A. (Minn.), all three Minnesota candidates. By vote of the faculty, R. C. Ten Broeck was awarded B.D.

Prizes: Missionary essay, G. G. Bennett; Greek prize (N. T.), G. E. Wharton; English Bible, Charles Maltas—each \$30 in books.

Alumni banquet—representatives of 18 classes sat down to this. Toasts by Bishop Edsall, Rev. Dr. Tanner, Rev. Messrs. Knowlton, Ten Broeck, and others.

May 30.—7 A. M., Holy Communion; 9 A. M., alumni meeting, routine business; old officers reelected. Question: "What Constitutes an Alumnus?" A committee was appointed to report the qualifications.

#### MEETING OF THE COUNCIL OF THE CLERICAL UNION.

ON TUESDAY, May 29th, the semi-annual meeting of the Council of the Clerical Union for the Maintenance and Defence of Catholic Principles was held at St. Ignatius' Church, New York City. After solemn High Mass in the church at 11 o'clock, the business meeting was held, at which the following resolutions were passed:

1. That the Union recommends to the clergy and laity the observance of next Advent as a season for special emphasis upon the doctrine of the Incarnation, at the altar and in the pulpit, with prayers for the defence of the Faith and for the conversion of those who are in darkness and error.

2. That the president and secretary of the



Union be asked to express to the *Southern Churchman*, the *Church Standard*, and THE LIVING CHURCH our appreciation of their loyalty to that Faith which is equally dear to orthodox Churchmen of all schools, but which has recently been denied by a few priests of this Church; and to declare to the *Churchman* our profound regret at its apparent sympathy with infidelity inside the Church.

3. That a standing committee be appointed, to be known as the Campaign Committee, consisting of three members from each club, with power to add to its membership priests not enrolled in the Union; this committee to plan for definite action in defence of the Faith, and for the enforcement of the Church's discipline, and to have full power, subject to the approval of the president and vice-president.

#### DEATH OF MR. F. H. WRIGHT.

ON MAY 5TH the venerable Franklin H. Wright, of Fenton, Mich., departed this life at the age of 90 years.

Mr. Wright was for 37 years a vestryman and warden of St. Jude's Church, Fenton. He removed to Fenton in 1863 from Huron, Ohio, for the purpose of educating his two sons in a Church school established there. One of his sons is the Rev. Geo. D. Wright, chaplain of St. Luke's Hospital, Chicago, and the other is Mr. F. D. Wright, also of Chicago.

Mr. Wright came of sturdy Scotch and Revolutionary stock, his paternal grandfather having been a major in the British army sent to America at the time of the Revolution and his maternal ancestry having come from England in ship *Elizabeth* in 1634, settling near Boston, Mass. His early training was under the strict discipline of the United Presbyterian school of thought, which laid the foundation for the high standard of morality and honesty that characterized his life.

In January, 1853, he was married to Miss Mary Amelia Deming, who had been reared in the Universalist faith.

They came under the influence of the Rev. Samuel Marks, a man of rare distinction and grace, presented by him to Bishop McIvaine for confirmation in Christ Church, Huron, Ohio, about 1863. From that time both were very active in the work of the Church.

#### MEETING OF EASTERN CONVOCATION OF MASSACHUSETTS.

THE 299TH MEETING of the Eastern Convocation of the diocese of Massachusetts was held at St. Margaret's Church, Brighton, on the octave of the Ascension, May 31st. The Holy Eucharist was celebrated by the Dean of the Convocation, the Rev. A. St. John Chambre of Lowell, assisted by the rector of the parish, the Rev. Augustus Prime. The sermon was preached by the Rev. Fr. Powell, S.S.J.E., of the Church of St. John the Evangelist, Boston. His theme was the need of the consecrated life, the dedicated life, the religious life for the saving of the Church itself from worldliness that the salvation of the world may be attained. The discourse was given with intense earnestness and simplicity, and was conducive to much sober thought and prayer.

At the business meeting which followed, it was voted to have an historical address at the next meeting—the three hundredth of the Convocation—and also to accept the invitation of the Rev. Dr. Charles L. Hutchins to meet at his beautiful home in Concord for that special occasion. Luncheon was served by the ladies of St. Margaret's in the new parish house, which is called the Louisa Muriel Arber Prime Memorial, a name which recalls the patience and sweetness of the rector's only daughter. There were brief ad-

resses by a number of the clergy and a social hour followed.

The afternoon meeting was given up to three addresses on "Church and College." The first was by the Rev. Dr. Mann of Trinity Church, Boston, on "The Church College." Dr. Mann considered that the Church college finds its due place, and that its smallness instead of being a hindrance to scholarship, is especially strong in all that relates to professional training. He maintained also that the Church side of it should be emphasized and brought forward, since it is this which is the chief reason for its existence. The religious training is always in such colleges exactly what it is made by the chaplain. In the opinion of Dr. Mann, the chaplain's office is more essential to vital progress than that of president or faculty.

The second address was by the Rev. Dr. Prescott Evarts of Christ Church, Cambridge, on "Conditions at Harvard," and he said that the influence of the University is one of harm to all forms of Christianity and weakening to the belief of students entering the University. Dr. Eliot is antagonistic to the Church and his attitude is one of unconcealed contempt for her; indeed he has said that the Church is a failure. The old motto of Harvard, "*Christo et Ecclesiae*," is now practically superseded by the new word *Veritas* on the college shield; and by *Veritas* is not meant absolute truth, but mere search for knowledge. Dr. Evarts read the concluding words of a commencement sermon by Dr. A. P. Peabody in 1881, urging upon the graduates of that year their making Christianity to hold a sovereign place in their lives. Such a sermon, as Dr. Evarts said, could not be preached in these days.

The last address, by the Rev. Father Turner, S.S.J.E., was on "Impressions as to Present-day Conditions in Oxford." He gave a very full and clear account of the influences thrown round undergraduates in all Oxford colleges, influences so varied, so strong, and so constant, as to make Oxford still, notwithstanding the secularization of the University, a centre of Christian spiritual influence. He noted also the part played by the parish churches in Oxford in bringing the Church into the life of students.

#### DEATH OF PRINCIPAL WAITT OF LENNOXVILLE.

VERY great sorrow is felt at the sudden death of Principal Waitt of Bishop's College, Lennoxville, May 27th, after an illness of a few days, of acute pneumonia. After playing tennis and cricket with the students one afternoon, the late principal went into the St. Francis River to bathe and took a severe chill, which caused his illness. During the last two days he appeared to be improving and at a consultation of physicians held on the day previous to his death, it was announced that there was hope of recovery. Only two hours before he died he dictated a message to the college and school, expressing the hope that he would be spared to return to his work among them. Shortly after this, without any warning, he began to sink and died within an hour.

The Rev. T. Brace Waitt came to Lennoxville from Quebec only last September. He arrived in England when the General Synod of the Canadian Church was in triennial session. His first public appearance in Montreal was when he preached in the Church of St. John the Evangelist, shortly after his arrival in the country. He at once attracted much attention; his powers of speaking were above the average, his pulpit utterances being both forceful and eloquent.

On June 21st next, Principal Waitt would have completed his first academical year at Lennoxville. It was proposed to confer upon him on that day, at the College convocation, the degree of D.C.L.

One who was associated with the late

Principal in his work at Lennoxville said of him: "In a somewhat difficult position our late principal displayed qualities which won for him the respect and love not only of those who knew him at the university, but of all with whom he came in contact throughout the diocese."

#### DR. KINSOLVING GOES TO BALTIMORE.

AT MORNING SERVICE on Whitsunday, the Rev. Dr. Kinsolving made formal announcement to his congregation in Brooklyn that he had resigned his position to assume in the autumn the rectorship of St. Paul's Church, Baltimore.

"Just one year ago," he said, "on this same festival of our Holy Church, I announced to you that after facing for some weeks the question of removing to Richmond to assume there the rectorship of an historical and noble parish, my duty had been made clear to remain here at Christ Church. I have never had a happier year than the one just past. The parish is in admirable condition, better organized and equipped for work than ever, with rare spiritual climate and perfect unity, and it is hard indeed to leave such a people as I have here. Many changes have been made in the conduct of our services during these years, and the largest requisitions have been made upon your generosity, but you have trusted me through all and given me that broad, intelligent coöperation which only such a vestry and people might give. My very life has been woven into this work, and when the tender memories of pastoral ministry in your homes rise before one, the thought of sundering such ties becomes almost unbearable.

"But after using such means as lay within my power of determining where my duty lies, I seem to hear a clear voice that bids me take up the responsibilities of the position offered me."

Dr. Kinsolving has been nearly seventeen years in Brooklyn. During his incumbency the parish which was found somewhat aloof from the work of the diocese has been brought into close affiliation with it. Four important buildings have been erected and paid for. Last year there were 80 baptisms, 103 confirmations; the number of services have been multiplied fourfold; the offerings were \$37,000.

The rector of Christ Church was given by his brethren of the clergy and laity a number of important positions in the diocese; member of the Standing Committee, of the Committee on the Estate belonging to the diocese, of the Executive Board of the Church Charity Foundation, and a Deputy to the last General Convention. It was largely through his influence that the American Church Missionary Society was merged, as far as might be, in the General Board of Missions of the Church.

#### ALASKA.

P. T. ROWE, D.D., Miss. Ep.

All Safe at Fairbanks.

A DISPATCH from Archdeacon Stuck contains the gratifying news that the members of the Church's mission staff at Fairbanks, Alaska—Archdeacon Stuck, the Rev. C. E. Betticher, Deaconess Carter, Miss Emberly and Miss Farthing, escaped personal injury during the fire which destroyed Fairbanks, May 22nd, and also that the mission property, St. Matthew's Church and Hospital, were not reached by the flames.

#### ALBANY.

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

Woman's Auxiliary.

THE SEMI-ANNUAL MEETING of the Woman's Auxiliary opened on Tuesday evening, May 8th, with a missionary service, held in St. John's Church, Ogdensburg. The



first speaker was Mr. Swindlehurst, who had been for some time connected with the missionary work in Labrador, and out of his own experience he told graphic tales of the dreadful hardships and even cruelty which make up the Eskimo's grim struggle for existence. An example of this was the case of an Indian who cut the arteries of his arm that his child might drink the blood and escape starvation.

The Japanese missionary, Rev. Watura Sakakibara, who next spoke is the son of the head priest in one of the largest Shinto temples in all Japan. He described the two forms of religion in his own land, Buddhism and Shintoism, both of which, though moral in teachings are rather systems of philosophy than religion. He told of their loss of power over the Japanese people since the introduction of Western civilization, the consequent spread of Agnosticism among the youth of Japan and their great need of a new and vital religious inspiration.

On Wednesday morning, Bishop Nelson, assisted by the Rev. Mr. Sanford, celebrated the Holy Communion, and after that the business meeting began with the Bishop in the chair. He expressed to the delegates Mrs. Ward's sincere regret that her serious illness prevented her from being present at the meeting.

The roll call showed 11 parishes represented by 35 delegates and two juniors. The treasurer, Mrs. Rochester, reported \$684.25 received for pledges, leaving a deficit of \$565.25. The united offering had passed the thousand-dollar mark.

Bishop Nelson told of the tentative plan in regard to the annual meeting, that on the evening before the meeting a joint missionary service should be held for the Auxiliary and the Convention, at which all the missionary speakers would make their addresses and a full choral service be given. Then the following day could be entirely devoted to business. The success of the missionary meeting at Ogdensburg adds emphasis to this proposition.

Following the noonday prayer for missions came an address by Bishop Nelson. In accordance with his suggestion, a very interesting and important motion was made and carried that a committee of four be appointed, one from each archdeaconry, to thoughtfully consider what is strictly the sphere of work as Auxiliary to the Board of Missions, the Woman's Auxiliary owing its existence to the Board of Missions. Bishop Nelson was asked to appoint the committee, and named the following ladies: Chairman, Mrs. A. S. Earle, Potsdam; Mrs. E. W. Babcock, Troy; Miss Pauline Wilson, Albany; Mrs. E. A. Stewart, Oneonta. This committee is to report at the annual meeting, and will doubtless be of great help in determining the often difficult question as to just which calls for help have a legitimate claim upon the Auxiliary.

The attendance was unusually large, Tuesday evening there were fully 600 persons present. The vested choir led the singing. Wednesday night the chapel was packed, standing room all taken and crowds turned away. Everyone was delighted with the Rev. Mr. Swindlehurst's pictures and his descriptions of missionary work. Delegates came from Albany, Troy, Cohoes, Champlain, Norwood, Massena, Waddington, Potsdam, Canton, Morristown, and other places. Thirteen clergymen were present.

THE SPRING meeting of the Archdeaconry of the Susquehanna was held in Grace Church, Cobleskill, on Tuesday and Wednesday, May 15th and 16th. The Ven. Archdeacon R. N. Park presided. There was a large attendance of the clergy.

On Tuesday evening the beautiful little church was filled to completion. The speakers were the Rev. Messrs. Lacey of Oneonta and Pittman of Schenectady. The subject was "The Historical character of the Church."

The subject was clearly and forcibly expressed.

On Wednesday morning at 8 A. M., the Rev. E. R. Armstrong, secretary, celebrated Holy Communion, assisted by the Rev. J. N. Marvin of Albany. At 9:45 Morning Prayer was said by the Rev. J. N. Marvin and the curate, the Rev. T. N. Oxford. The Rev. Mr. Marvin baptized the infant granddaughter of the seior warden, Helen Clark Bierck. At 11 o'clock there was a second celebration, the Ven. Archdeacon being celebrant, assisted by the Rev. John Prout. The sermon was preached by the Rev. Mr. Pemberton of Walton. The subject was "The Endurance and Flexibility of the Faith." It was a strong sermon and was enjoyed by all present. A luncheon was served at the American Hotel.

At 2 o'clock the clergy met together in business session. The missionaries made very interesting reports. The Rev. J. N. Marvin read a letter from the Bishop of the diocese on the subject of the missionary thank offering. A resolution was offered and carried, that the clergy use all possible interest and activity in forwarding this missionary movement. The Rev. Ralph Birdsell of Cooperstown read the report of the committee for closer relation with Oriental Churches. The report was received and the committee continued. By request of the Bishop Coadjutor, through the Archdeacon, various committees were appointed to report at the October meeting on the state of the missionary work and opportunity in the Archdeaconry of the Susquehanna. An essay followed, the writer being the Rev. Mr. Grout of Delhi. His subject was "The Gifts of Prophecy." The matter contained in this very interesting essay was thoroughly enjoyed and the discussion was interesting as well. Thus ended the first meeting of the archdeaconry in the newly established mission at Cobleskill. The hospitality of the people and the pleasant surroundings were all that could be wished for.

THE ARCHDEACONRY of Ogdensburg was held in Lake Placid on May 22nd and 23d, and was of unusual interest. First, because it was held in the mission of St. Eustace-by-the-Lakes and St. Hubert's-at-Newman and when this incomparable Adirondack resort was to be seen at its best. Each year adds to the attractiveness of this region, largely through the work of the D. & H. R. R., who are sparing no money in making Saranac Lake and Lake Placid and the other portion of the Adirondacks accessible, comfortable, and a place of resort and health for the millions who recognize their glory.

Through the kindness of Dr. and Mrs. Melville Dewey, the Adirondack Club opened its doors and its gracious hospitality to the members of the Archdeaconry who, with the exception of two, were present.

At 3 P. M. on Tuesday, the 22nd, the Bishop Coadjutor confirmed a large class in St. Hubert's-at-Newman. Immediately after the clergy were invited to attend a reception for Bishop Nelson, held in the parish house. A large gathering was present, a luncheon was served and the occasion was made a most joyous one, all attesting their love and pleasure at having Bishop Nelson with them at this time.

On Tuesday evening, in this beautiful memorial church of St. Hubert's-at-Newman, a missionary meeting was held. The address on missionary work was given by the Rev. H. P. LeF. Grabau of Plattsburgh. It was a masterly presentation of missionary work in its general and local character. It was not only enjoyed by the large number of people but will be an inspiration for the missionaries themselves who are unusually enthusiastic in spreading the good work in this northern section of the state.

Wednesday morning at 8 o'clock there was a celebration of the Holy Communion in

St. Eustace-by-the-Lake, the celebrant was the Rev. Mr. Grabau. At 10 o'clock, in the parish house, which is also fitted up as a chapel, the Bishop Coadjutor ordained Mr. W. H. Mills to the diaconate, preached the sermon, and celebrated the Holy Communion. Immediately following this service the clergy assembled in their cassocks, and after silent prayer, the Bishop announced that an Archdeacon to succeed the late R. M. Kirby, D.D., was to be nominated to the Bishop. The choice fell on the Rev. Walter H. Larom of Saranac Lake, rector of St. Luke's Church. This was a most fitting selection as Mr. Larom has been most efficient in missionary work in the Adirondacks for many years and enjoys the confidence and love of a vast number of souls, not only in the Adirondack region but throughout the country. Mr. Larom, upon his appointment, resigned his position as a clerical member of the board from the Archdeaconry of Ogdensburg. His successor was immediately chosen, and it was also most fitting that it should have been the Rev. E. L. Sanford, rector of St. John's Church, Ogdensburg, who has made himself a power in the northern part of the state of New York both as a clergyman and as a man among men.

At 2 P. M. a business session was called by the Bishop Coadjutor at the House of the Seven Gables (a cottage belonging to the club), where various resolutions and details of business were transacted. The Rev. Mr. Marvin read a letter from Bishop Doane on the subject of the missionary thank offering and, as secretary, urged more activity in this direction. The Bishop Coadjutor, in strong and helpful words told the story of the object of this offering and urged that we stand loyally by the Bishop and so accomplish the work which is so near to his heart. The clergy then went their several ways home, each and every one expressing his pleasure and profit from this most delightful gathering of the Archdeaconry. The Rev. William Martin Sidener, priest in charge of this work, was very attentive to the wants and pleasure of the clergy and received unstinted praise for his kindness. These missions have taken on their old-time activity and the work is of the highest character.

#### CENTRAL NEW YORK.

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

#### Woman's Auxiliary.

THE CENTRAL NEW YORK branch of the Woman's Auxiliary held its annual meeting at St. Peter's Church, Auburn, May 16, 1906. Holy Communion was celebrated at 7:30 A. M., the Rev. R. M. Church of St. John's Church, Auburn, officiating. At 10:30 the Litany was read by the Rev. Mr. Manross of Syracuse, and sermon preached by the Rev. William H. Hutchinson of St. John's Church, Ithaca, followed by the Holy Communion, celebrated by the Rev. Henry E. Hubbard of Waterloo, assisted by the Rev. Mr. Church.

At twelve o'clock a meeting of the officers of the Woman's Auxiliary was held, to outline the work for the coming year. It was decided that the pledges be increased \$53.50. At one o'clock a delicious luncheon was served, at the parish house. At 2:30 the business session of the Auxiliary was convened, with the President, Mrs. Irish, in the chair. Service was opened with prayer, and an address of welcome by the Rev. W. B. Clarke, Dean of the District. An unusually large number of women were present, and 144 delegates responded to roll call. The minutes of the last meeting were read and approved.

It was with universal regret that announcement was made of the illness of the retiring Secretary, Mrs. Willard, and her report was read by the present Secretary.

The report was accepted, and a vote of thanks given Mrs. Willard for her very effi-



cient and faithful work of the past two years.

The Treasurer, Mrs. Cornell, presented a most gratifying report, showing a balance in the treasury.

Miss Mary Huntington, United Offering Treasurer, made a report, showing that she had distributed about three hundred boxes, during the year.

The Secretary read the annual report of the Rev. Mr. Hayward, for Onondaga Mission, giving interesting details of the work. A letter from Miss Aria Huntington, acknowledging the boxes received from the various branches of the Woman's Auxiliary for the Shelter, in Syracuse, was also read.

Gratifying reports of the work in every district were made by the President of each district, showing a total gain in boxes and money of \$800 over last year.

Mrs. Knickerbocker, Chairman of the committee appointed by Bishop Olmsted to revise the constitution, reported changes as suggested by the Bishop, which were adopted as a whole.

The constitution, as revised, will be published in the year book. Miss Emery gave an earnest and inspiring address, urging all members of the Woman's Auxiliary to greater interest in missions, especially in the apportionment plan. Every woman should know what the apportionment plan is, and every woman present should ask the question, on going home—"How has the apportionment in our parish been met?" and then consider themselves a committee to help on the work. One thing every woman could do—increase the subscription list of the *Spirit of Missions*, and the message, "God is Love," is the message the Auxiliary is to carry to all parts of the earth.

The President, Mrs. Irish, made a most interesting address, thanking the women of the diocese for the loyal support given her, and paying a high tribute to the work done by the district officers. Mrs. Irish referred to the splendid work done by Mrs. Knickerbocker during her fifteen years' work as President of the diocese, but reminding the women that although the work was left thoroughly organized, that did not insure its future, and to increase interest and spiritual life, without which there can be no strength or vigor, the women of the Auxiliary must give, not only their prayers and money, but themselves to the work. "When we give ourselves, then will our work grow."

The pledges for the coming year are:

Salary of missionary at Onondaga	
Reservation .....	\$ 500.00
General Missions .....	550.00
Diocesan Expense Fund .....	203.50
Bishop Rowe .....	100.00
Archdeacon Russell, Lawrenceville, Va. ....	100.00
Training School for Women, Sendai, Tokyo, Japan .....	100.00
Bishop Hare .....	100.00
	<hr/>
	\$1,653.50

A vote of thanks was given the women of Auburn for their hospitality and prayers were read by the Dean, when the meeting adjourned.

Evening service was held at 7:30, when the Rev. Isaac Dioman, of Japan, gave an able address upon "The Influence of Christianity on Japanese Life."

It was a source of deepest regret, to every person present, that the rector of St. Peter's, the Rev. Dr. Brainard, was unable to be present at any of the meetings.

#### CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

##### Standing Committee Reorganized.

IMMEDIATELY after the adjournment of the recent diocesan Convention of Central Pennsylvania, the newly elected Standing Committee met for organization, and elected

the Rev. Marcus Alden Tolman of Bethlehem, president, and the Rev. W. P. Orrick, D.D., secretary. The Rev. Henry L. Jones, D.D., and Guy E. Farquhar, Esq., were appointed a sub-committee to examine testimonials.

#### CHICAGO.

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

##### Church of the Advent Burned—Services Discontinued—Parish House Proposed at Joliet.

THE CHURCH of the Advent, Chicago (Rev. D. LeB. Goodwin, priest in charge), was partially destroyed by fire, May 25th. The fire was caused by spontaneous combustion. The chancel was entirely burned. The loss is \$3,000, entirely covered by insurance. The church was to have been formally opened on Whitsunday. The work will be delayed but a few weeks.

THE REGULAR Wednesday evening services at St. Mark's Church (the Rev. Wm. White Wilson, rector), have been discontinued for the summer. The last lecture took place on the evening of Memorial day, when a patriotic programme was given.

AT THE May meeting of the Men's Club of Christ Church, Joliet (the Rev. T. W. MacLean, rector), action was taken looking to the erection of a parish house. President Lauer was instructed to appoint a committee of three to confer with the vestry to consider the ways and means.

#### COLORADO.

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

##### Farewell Sermon.

THE REV. BENJ. BREWSTER preached his last sermon as rector of Grace Church, Colorado Springs, May 20th. He will enter on his duties as Dean of the Salt Lake Cathedral, Whitsunday. Before leaving Colorado Springs, Mr. Brewster was presented with a purse containing \$560 by the parishioners of Grace Church.

#### CONNECTICUT.

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

##### Fiftieth Anniversary of St. Paul's, Fairfield—Personals and Other Notes.

THE 50TH ANNIVERSARY of the consecration of St. Paul's Church, Fairfield (the Rev. Allen E. Beeman, rector), was observed on May 20th, the Fifth Sunday after Easter. On Saturday evening a reception was held at the rectory, affording the people of the parish an opportunity of meeting the Bishop of the diocese. At the morning service on Sunday, the Holy Communion was celebrated by the Bishop, who also preached the sermon. The service of Confirmation was omitted, the rector's illness having prevented the preparation of a class. At Evening Prayer, at 4 o'clock, an address was delivered by the Rev. Edmund Guilbert, D.D., rector of the mother parish of the town, Trinity Church, in the village of Southport. The Rev. W. Strother-Jones, D.D., rector of St. Michael's, Trenton, N. J., is the only survivor among the former rectors. Dr. Jones was unable to be present, but sent his congratulations. There was also a telegram from the Rev. Dr. Morgan Dix, who said he well remembered the consecration of St. Paul's, fifty years ago; that engagements prevented his being with us this day, and sending his congratulations and best wishes to the people. Dr. Dix is the only clergyman now living of those who officiated with Bishop Williams at the consecration, fifty years ago. Dr. Dix read the lessons on the occasion.

MRS. AMELIA (Lewis) GLAZIER, widow of Theodore C. Glazier, formerly of Watertown, died on Friday, May 25th, at Jonestown, Pa. Mrs. Glazier was the youngest daughter of the Rev. William H. Lewis, D.D., who was formerly rector of the Church of the Holy Trinity, Brooklyn, N. Y., and later of Christ

Church, Watertown. Two of her brothers are the Rev. John V. Lewis, D.D., of Point Pleasant, N. J., and the Rev. William H. Lewis, D.D., of St. John's Church, Bridgeport. A sister, Mrs. Sanford, the widow of the Rev. David P. Sanford, D.D., is a well-known writer in the Church, and the mother of the Rev. David L. Sanford of Bellows' Falls, Vermont, and the Rev. Edgar L. Sanford of Ogdensburg, N. Y.

THE BUILDINGS in the village of Hamden, near New Haven, formerly those of the Rectory School, were totally destroyed by fire on the morning of Ascension day. The school was founded, and for many years conducted, by the late Rev. Charles W. Everest, and enjoyed a wide reputation. It was subsequently carried on by the sons of the founder, the Rev. Haynes L. Everest and Charles S. Everest. The buildings had been of recent years used as dwellings.

#### FOND DU LAC.

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

##### New Chapel at Abbottsford—Shakespearean Play.

A NEW chapel is being built for St. Margaret's Mission, Abbottsford, at a cost of about \$1200. This mission is in charge of the rector of Stevens Point, who holds services there every Tuesday evening.

"AS YOU LIKE IT" was most successfully presented by the young ladies of Grafton Hall, Fond du Lac, on the afternoon of Ascension day. It was an out-door presentation, the first act being on the large south veranda, and the rest of the play on the lawn under the elms. The part of Rosalind was very creditably taken by Miss Clara Bullis of Fond du Lac. The players were coached by Miss Clark, the instructor of English Literature. A large crowd was in attendance and the proceeds were devoted to the fund for the purchase of new pews for the school chapel.

#### KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

##### Contributions to California.

ST. PRISCA'S GUILD, Coffeyville, contributed \$25 to Bishop Nichols, to aid the Church in San Francisco.

#### KENTUCKY.

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

##### Personals—Cathedral Offerings.

THE REV. L. W. ROSE has resigned the rectorship of St. Paul's parish, Henderson, and has accepted St. John's, Laurel, Miss., of which he will take charge about the 1st of July. Mr. Rose's resignation leaves vacant the largest parish in the diocese outside of Louisville, and his departure will be regretted by his many friends in Kentucky.

THE REV. FATHER PARRISH, O.S.B., has promised to give a mission (D. V.) in Grace parish, Louisville, beginning January 25th and continuing until February 3, 1907.

Father Johnston, rector, has distributed among his people copies of an appropriate prayer for the success of the mission, with the request that the prayer be used daily.

AMONG the offerings at the Cathedral, Louisville, on Expectation Sunday, was a check for \$6,000, to be added to the fund for the erection of a parish building. The name of the generous donor is known only to Dean Craik. This fund now amounts to about \$10,000, but the Cathedral chapter do not intend to build until they have \$30,000 for the purpose.



**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**Trinity Church, Roslyn—Men's Parish Club.**

THE VESTRY of Trinity Church, Roslyn, has formally accepted the offer of Mrs. Clarence H. Mackey to build a new parish church as a memorial to her mother, Mrs. Wm. A. Duer, and the plans for the structure have been approved. The cost of the new church



TRINITY CHURCH, ROSLYN.

is to be about \$45,000, and in connection with the parish house which Mrs. Mackey is now building, and the rectory, the parish plant will be one of the finest in the diocese. Plans for the church were drawn by McKim, Mead & White, New York architects, and they call for a brick structure with interior finish of stucco and ash. The church will be 48 feet wide in the nave and 70 feet at the transepts. From the front to the apse of the chancel will be 96 feet. Work is soon to begin on the building. The present church will be moved to the rear of the parish house and will there be used until the completion of the new one. It is believed that the new church can be finished by next Easter.

THE MEN'S parish club of St. Paul's Church, Flatbush, have instituted an annual service, when the men of the parish sit together and there is an appropriate address. The first such service was held on Sunday evening of last week, when there was present a large body of men. The plan meets much favor from the rector and the men of the club, and the service will hereafter be an annual fixture.

**LOS ANGELES.**

Jos. H. JOHNSON, D.D., Bishop.

**Sunday School Institute.**

THE SUNDAY SCHOOL INSTITUTE of the diocese of Los Angeles has invited the Rev. Charles Scadding, chairman of the Chicago Sunday School Commission, to lecture on Church History and take part in Sunday School conferences in this diocese during the autumn. Mr. Scadding has accepted, and in place of a summer vacation will give the month of October to lecturing in and around Los Angeles. Parishes desiring to secure the illustrated lecture, "The Church in America and Her Missionary Work," should write at once to the Rev. Robert L. Windsor, 1012 Florida Street, Los Angeles, in order to reserve a date.

**LOUISIANA.**

DAVIS SESSUMS, D.D., Bishop.

**Meeting of the Church Club—Knight Templar Service.**

THE CHURCH CLUB of the diocese of Louisiana is in a flourishing condition and is yearly increasing in efficiency. The club not only entertains by a dinner, at least twice a year, but, during Lent arranges for special services, addresses, missions, retreats, quiet hours, etc., as occasion and opportunity may allow. It also contributes to the missionary work of the diocese, and in their respective parishes the members of the Church Club are the leaders in every enterprise inaugurated for the benefit of the parish. They are regular in the worship of

God and thus set an example to men generally. The efficient secretary of the Church Club, Mr. Warren Kearney, in requesting the clergy of the various parishes to endeavor to increase the membership of the club, announces the following gentlemen of New Orleans as on the roll:

Annunciation—Messrs. W. H. D. Brook, Dr. J. B. Elliott, Jr., Geo. A. Hogsett.

Christ Church Cathedral—Messrs. T. W. Castleman, C. P. Cooke, B. F. Eshleman, C. H. Hyams, H. H. Hall, G. R. Westfeldt, W. W. Howe, C. C. Harvey, J. D. Preston, F. S. Shields, L. H. Stanton, P. M. Westfeldt, W. Van Benthuisen.

Grace—Messrs. W. C. Douglass, A. D. McBryde, H. M. Preston, G. A. Weigand.

Mt. Olivet—J. C. Matthews.

St. Anna's—Messrs. A. Baldwin, J. C. Haugh, S. Maunsell.

St. Andrew's—Messrs. C. N. Burton, J. W. Y. B. Haskell.

St. George's—Messrs. C. F. Buck, C. B. Coate, J. H. Dillard, E. F. Henriques, A. L. Keppler, N. P. Randolph, W. M. Rhodus, H. E. Grice.

St. Paul's—Messrs. E. Belknap, J. P. Blair, W. G. Coyle, W. J. Hammond, H. R. Labouisse, A. Le Blanc, Geo. Medus, James McConnell, C. M. Whitney.

Trinity—Messrs. C. J. Alleyn, H. G. Bush, Dr. W. W. Butterworth, M. Bosworth, J. W. Craddock, A. Craft, N. D. Cooke, W. A. Collins, H. H. Collins, J. F. Coleman, Dr. T. S. Dabney, C. E. Fenner, E. H. Farrar, F. T. Howard, J. D. Hardin, J. A. Harrall, C. H. Hyams, Jr., Warren Kearney, O. Lake, T. M. Miller, J. D. Miller, P. Millard, T. L. Macon, Dr. P. B. McCutcheon, H. W. Nathan, G. McD. Nathan, C. Pursell, F. S. Palfrey, J. Z. Spearing, A. W. Seguin, Edw. Thompson, S. A. Trufant, F. B. Thomas, G. F. Wharton, M. J. Welborn, John Watt, Geo. Q. Whitney.

THE KNIGHTS TEMPLAR observed Ascension day by a special 5 P. M. service in Grace Church, at which a magnificent sermon was preached by Bishop Sessums. The church was crowded. Ascension day was observed in all the other churches by celebrations of the Holy Communion, and in some of the churches by special sermons on the doctrinal aspect of the Ascension.

**MARYLAND.**

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

**Many Notes of Interest.**

THE ANNUAL meeting of the Bishop's Guild was held recently in St. Paul's parish house, Baltimore. Addresses were made by the Bishop of Maryland and the Rev. Samuel Thurlow. The reports of the officers showed that the guild had made good progress during the year. Through their efforts ten churches have been kept open which otherwise would have been silent.

ST. PHILIP'S MISSION, Highlandtown, which is a new work, was opened a few days ago with special services, conducted by the Bishop of Maryland and the Rev. John Gardner Murray. The mission will be under the guidance of the Bishop.

WESTMINSTER PARISH, in Anne Arundel county, has secured the Rev. A. C. Haverstick as its rector. Mr. Haverstick was formerly in the diocese, at Frostburg, but for the past few years has been in Maine, where he was located at Fort Fairfield.

THE VESTRY of old St. Paul's Church, Baltimore have extended a call to the Rev. Arthur B. Kinsolving, D.D., to become the successor of the Rev. J. S. B. Hodges, D.D., now rector emeritus after more than thirty-five years' active service as rector. The Rev. Dr. Kinsolving is now rector of Christ Church, Brooklyn, where he has been for about fifteen years. There are several circumstances which will probably tend to cause

him to accept the call unless his congregation in Brooklyn can persuade him to the contrary.

A Virginian by birth, his father was rector of the adjoining parish to the father of Dr. Davies, rector of Memorial Church, Baltimore, and both families have had a friendly rivalry as to which could send the most sons into the ministry. And Mrs. Kinsolving is a niece of Mr. William Cabell Bruce, city solicitor of Baltimore. Dr. Kinsolving was in Baltimore on Sunday, May 27th, looking over the parish and its work.

**MICHIGAN.**

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

**Gift to a Mission.**

ST. JOHN'S mission church, Sandusky, has received a baptismal font, given to them by the Babies' branch of the Woman's Auxiliary of Michigan. It is made of white limestone and stands four and one-half feet high, weighing 600 pounds. Upon the pedestal the words "Little Helpers of Michigan. 1906" are carved. It was contributed at the suggestion of Archdeacon Sayres.

**NEBRASKA.**

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

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

**Woman's Auxiliary Meeting—Bishop Worthington at Home.**

ON TUESDAY, May 15th, the diocesan branch of the Woman's Auxiliary held its annual meetings in Trinity Cathedral, Omaha. At 10 A. M. the Cathedral was well-nigh filled for the opening service, which was a celebration of the Holy Communion. The Bishop Coadjutor was the celebrant and was assisted by the Dean, the Rev. W. H. Moor, and the Rev. R. R. Diggs. Immediately after the opening service the delegates adjourned to the crypt of the Cathedral and were called to order by the president. The minutes of the last annual meeting were read and confirmed, and the reports of the treasurer and other diocesan officers were received. Pledges for mission work during the coming year were called for and when totaled up amounted to over \$1,400. A special of \$100 was pledged to be given to Miss Lilas Crummer before she returns to her work in China, as a slight token of appreciation of her kind assistance in disseminating missionary information in the diocese during her furlough.

All the diocesan officers were reelected, viz.: President, Mrs. Chetwood Hamilton; Secretary, Mrs. A. K. Gault; Treasurer, Miss Barbara Gering; Treasurer United Offering, Miss Jessie Royce.

At 1 P. M. lunch was served in the Cathedral parish house, when more than 200 persons sat down to a bountifully laden board provided by the ladies of the city. At 2:30 the ladies assembled for the missionary meeting. The Rt. Rev. A. L. Williams made an address of welcome, in which he specially commended the work of the Auxiliary in their support of the Aged and Infirm Clergy Fund and the fund known as the Bishop Williams Special, through which he has been able to reopen the mission at York, and establish a new mission at Fairbury. The chief address of the afternoon was delivered by the Rev. W. F. Madely of Akita, Japan. Mr. Madely spoke of the great advantage of the medical and educational departments of the mission work in the foreign field. He then illustrated the evangelistic side of the work by giving a minute account of his own work in Akita from the time of its inception. Then followed two practical addresses by the Rev. R. B. H. Bell and the Rev. E. G. B. Browne on the subject, "How the Auxiliary can Increase Interest and Efficiency in our Sunday School Work." At 4 o'clock there was a meeting of the Junior Auxiliary, under the leadership of Mrs.



Stubbs. After roll call and approving of the minutes of last year's meeting, a very excellent paper on the work of the Junior Auxiliary was read by Miss Hillyard for Miss Mary Ringwalt, who was absent on account of sickness. The Rev. Mr. Madely spoke of the work in Japan among the children and especially of the new departure in the way of kindergartens for the very young children.

In the evening an informal reception was held at the residence of the Bishop Coadjutor. In the receiving line were Mrs. A. L. Williams and the officers of the Woman's Auxiliary of the diocese. The parlors and halls had been tastefully decorated with flowers and lights, and it was a beautiful sight to see the many happy faces of those present, many of them renewing the acquaintanceship and friendship of past years. And thus closed one of the brightest days in the history of the Woman's Auxiliary of Nebraska.

THE BISHOP of Nebraska is in his diocese as usual at this season. He will ordain candidates for the sacred ministry, and participate in the semi-centennial anniversary of his Cathedral at Omaha. Bishop Worthington will preside at the commencement of his diocesan school for girls and confer diplomas to nineteen graduates. The annual meeting of the trustees of Brownell Hall and the Clarkson Memorial Hospital, of which the Bishop is president, occurs at this time.

#### NEW JERSEY.

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

#### Activities in the Diocese—Diocesan Improvements.

ST. STEPHEN'S CHURCH, Netherwood (the Rev. A. S. Peck, rector), has purchased a building to be used as a parish house. The house is being enlarged and the second floor fitted and furnished as a residence for the rector. In addition to the establishment of a free circulating library, other institutional work has been commenced, notably the purchase of a printing establishment, so that the parish now issues a monthly magazine, set up and printed by the men and boys, and has also undertaken outside printing. A clothing bureau is another feature of the work.

AT TRINITY CHURCH, Princeton (the Rev. A. B. Baker, D.D., rector), the parish has received a legacy of \$13,000 from the estate of the late Mrs. J. A. Swann. With a recent legacy from J. Dundas Lippincott this will make gifts of \$34,000 to the church in the past year.

ST. STEPHEN'S CHURCH, Riverside (the Rev. J. H. Fielding, rector), has erected a new parish house at a cost of \$5,200, and has also made improvements to the church building.

ST. MARY'S-BY-THE-SEA, Point Pleasant, has recently reduced its debt until there remains but \$900, and one of the parishioners has now offered to pay one-third of this balance, provided the parishioners raise the rest, so that very soon the church will be entirely free of debt.

CHRIST CHURCH, Shrewsbury, one of the oldest parishes in the diocese, having been established in 1702, has been renovated and beautified, still preserving the lines of the old church building, which was erected 137 years ago. St. Peter's, Perth Amboy, another Colonial church, has also been greatly improved, the erection of a new chancel having just been completed.

CHRIST CHURCH, Riverton (the Rev. R. Bowden Shepherd, rector), has received an addition of \$10,000 to its endowment fund in two legacies of \$5,000 each from Mrs. M. M. Fidler and W. P. Ellison. Mr. Ellison was warden of the parish for nearly half a cen-

tury, having served in that capacity since the establishment of the church in 1860. A fund has been started to tile the church aisles as a memorial to him.

TRINITY CHURCH, Moorestown (the Rev. Robert McKay, rector), has received a legacy of \$2,200 from Miss Emma S. Doughten, to be added to its endowment fund. Church improvements, costing \$1,100, have lately been made here.

AT ST. THOMAS' CHURCH, Glassboro, in addition to the improvements recently noted in these columns, a stone and marble altar has been erected in memory of Margaretta Batton Dubell, and a window has been placed in the church in memory of Bishop George Washington Doane of New Jersey.

ASBURY PARK expects soon to have a new church building to replace the present structure of Trinity parish. A large sum is already on hand, and at a recent congregational meeting it was decided to procure plans and as soon as possible to begin the erection of a stone or brick church.

THE CHURCH of the Atonement at Laurel Springs, a new missionary venture, with the Rev. W. J. Robertson in charge, also hopes to have a new church. A lot has been purchased and a concrete block machine procured, so that the men of the congregation can work themselves in the erection of a modest church of concrete.

ST. STEPHEN'S CHAPEL of St. Paul's parish, Camden, has recently paid off a mortgage of \$2,500. Other convocation missionary work is reported in a flourishing condition. Dean Perkins of Burlington is able to report that Wildwood has become an independent parish, with its own rector and a strong working force. The mission at Riverside has also become an organized parish. During the past year the missionaries of the Southern Convocation have held 1,416 services, with 2,310 pastoral calls and 70 Baptisms. In the Convocation of New Brunswick, Dean Baker reports that a new mission has been started at Parkertown by the rector of Navesink, and that services have also been begun at Jamesburg. A new altar has been given to Trinity chapel, Princeton Basin, and the chapel has been completely renovated. In this Convocation the Trenton Associate Mission, with five men on its staff, cares for twenty-four places, and reports a great increase of Baptisms and Confirmations, and much new Sunday School work undertaken. In the Northern Convocation, 1,398 services were held during the year, with 90 Baptisms and 54 Confirmations.

OLD ST. MICHAEL'S CHURCH, Trenton, the mother church of the city, was reopened on the Sunday after the Ascension, having been closed for four months for improvements and alterations which have cost over \$7,000. The interior of the church has been redecorated, the gallery at the west end has been removed, and a beautiful west window put in; all the other windows are also new, except one which is also to be replaced soon by a memorial window, to be given by Judge Garret D. W. Vroom. The aisles have been tiled, the chancel altered, and many memorial gifts for the sanctuary have been received, while the exterior has also been greatly improved. The whole cost of the improvement has been met, and the money has come in gifts from almost every member of the congregation. At the service of dedication, the rector, the Rev. W. Strother Jones, D.D., preached. On the following Sunday, Whitsunday, there were large congregations and many communicants at the festival services.

St. Michael's first church was built in 1751; during the Revolution it was used as a stable by the Hessian soldiers. In 1819 the present church was built, and in 1843 and

again after the Civil War it was enlarged and remodelled. The parish has always been active in missionary work and in Church extension. Grace Church owes its existence to its fostering care, as does also St. Andrew's mission, the newest of the Trenton churches. During Dr. Jones' rectorship the parish has had a steady and healthy growth, and has also increased in financial strength.

AT CHRIST CHURCH, Trenton, a splendid Masonic service was held on the day after the Ascension. Members of all of the Trenton lodges, six in number, were present, and the church was crowded to the doors. Only Masons were present, even the vested choir of men being members of the order, as were also the officiating clergy, the Rev. E. J. Knight, the rector of the parish, and the Rev. W. Strother Jones, D.D., rector of St. Michael's Church. Mr. Knight is Master of one of the Trenton lodges, and Dr. Jones is Grand Prelate of the Knights Templar of the state. The sermon was preached by Bishop Talbot of Central Pennsylvania, and in it he spoke of the movements in various parts of the country towards political and municipal reform, and urged his Masonic brethren to take their part in driving out the demons of graft. "Aid in the battle against corruption. Do not turn from politics because you think it is corrupt. That is the very reason you should stand by the polls and vote right. To vote right is as important as to pray right. The perpetuity of the country cannot be preserved under a rule by political bosses. The fact that political bosses exist is your fault and mine. It is the fault of the good men who keep aloof from politics, and let the politicians run the business. Fight the good fight of political faith. Build the altar there also." After the service, a reception and collation was held in the parish rooms.

ON THE Sunday after the Ascension a new church was opened at Millington, an offshoot of the work at St. Mark's, Basking Ridge, and a mission of the parish of St. Bernard's, Bernardsville (the Rev. T. A. Conover, rector). Millington is just over the border line, in the diocese of Newark, and the Bishop of Newark received the mission with gratitude for the fostering care of St. Bernard's.

The Bernardsville parish has grown wonderfully during Mr. Conover's rectorship; the church has been enlarged to double its former seating capacity; and besides a farm school for boys, missions are served by Mr. Conover and his assistants at Basking Ridge, Peapack, Mine Mount, Gladstone, Sterling, and other nearby points. The Millington chapel is the second one to be erected, the other being St. Luke's, Peapack, a beautiful little stone church and parish hall, which were opened for use a year ago.

## For Breakfast Luncheon or Tea

A few small biscuits easily made with Royal Baking Powder. Make them small—as small round as a napkin ring. Mix and bake just before the meal. Serve hot.

Nothing better for a light dessert than these little hot biscuits with butter and honey, marmalade or jam.

You must use Royal Baking Powder to get them right.

ROYAL BAKING POWDER COMPANY,  
NEW YORK.



**NEW HAMPSHIRE.**

WM. W. NILES, D.D., Bishop.  
EDWARD M. PARKER, Bp. Coadj.

**The Bishop's Improved Health—Improvements in the Diocese.**

BISHOP NILES has so far recovered from the results of his fall in Richmond, Va., that he is making his regular visitations.

THE BISHOP COADJUTOR has taken up his work with much energy and effectiveness. He has confirmed a class of ten at the mission of the Messiah, Lincoln, in the lumber region, the first fruits in the way of Confirmation, of this work, which was but recently begun. In this mission the ground has been broken and plans accepted for a frame church to seat 130. The mission is generously supported by the people of the village, and all assessments, diocesan and general, are paid in full.

AT LISBON the priest from Woodsville holds services twice a month, and the Bishop has visited the new mission and appointed a committee in charge.

AT DERRY a church is to be built on a large lot purchased some time ago.

AT BERLIN (Rev. T. Cline) the congregation has outgrown the church, and is much in need of a new building.

THE TWO diocesan schools: Holderness for boys, and St. Mary's for girls, have excellent prospects. Holderness has been full to its limit all the year, and the alumni are to lay the corner-stone of a new building next week. St. Mary's has a new gymnasium and its financial prospects are much better than ever before, owing to the generosity of a constant friend of the school. To the Bishop, who founded these schools, and who has upheld them continuously in the face of great difficulties, their present bright prospects are a great comfort.

THE NINTH annual choir festival of the Choir Guild of New Hampshire enjoyed the hospitality of Trinity Church, Claremont (Rev. W. E. Patterson, rector), on the octave of the Ascension. More than 200 members of nine choirs participated in the service.

THIS YEAR has been one of advance, spiritual and financial, in St. Paul's Church, Concord (Rev. D. C. Roberts, D.D., vicar). The Brotherhood of St. Andrew has aroused much interest in Church principles and in the practical following of them. Monthly preparation services for the corporate Communion have been largely attended and have been much helped by the clergy in charge, the Bishop Coadjutor, Fr. Turner, S.S.J.E., Fr. Hughson, O.H.C., Rev. G. M. Brinley, Rev. A. N. Peaslee, Rev. W. S. Emery.

**NEW MEXICO.**

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

**Bishop Visits Raton.**

AT THE first Bishop's visitation of the new mission at Raton, eight candidates were presented for Confirmation by the Rev. W. Wyllie. This mission was commenced only three months ago.

**OHIO.**

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

**Woman's Auxiliary Meeting.**

THE WOMAN'S AUXILIARY of the diocese held its annual convention at St. Paul's Church, Cleveland, on Tuesday, May 22nd. The Holy Communion was celebrated at the opening of the morning session, with Bishop Leonard as celebrant, Archdeacon Abbott, gospeller, and the Rev. Dr. McGrew, epistoler. In a brief address of welcome the Bishop gave them as a watchword for the year, "Grow," calling upon them to grow in the appreciation of the extent and importance

of the Kingdom and of each individual soul, and to grow in personal holiness.

Mrs. Leonard presided at the business session. A roll call of parishes showed 270 present. Encouraging reports were read by the second and third vice-presidents for the Sandusky and Toledo Convocations, and by the secretary, summing up what had been accomplished during the year. Every pledge had been met. Three missionaries are entirely supported by the Ohio branch. The apportionment to the Board had more than been met. The total value of the year's work amounted to \$12,810.21.

Noonday prayers were said for Missions, after which Miss Helen Thomas read the report of the Junior Auxiliary, characterizing the year's work as probably more practical than ever. An advance had been made in the holding of officers' meetings. More boxes had been sent than ever. The value of the year's work amounted to over \$1,000. A report of the Church Periodical Club was read by Mrs. Wolverson of Toledo, and a paper on "The Practical Management of a Society," by Mrs. M. B. Cummer of Emmanuel Church, Cleveland.

After luncheon, pledges for the support of three missionaries and for several scholarships were renewed, and in addition a pledge of \$250 was made for Bishop Brooke of Oklahoma. The missionary address of the afternoon was given by the Rt. Rev. F. K. Brooke, D.D., Bishop of Oklahoma and Indian Territory. The following officers were elected for the ensuing year: President, Mrs. W. A. Leonard; First Vice-President, Mrs. H. T. Knapp of Painesville; Second Vice-President, Mrs. Chas. F. Walker of Calvary Church, Sandusky; Third Vice-President, Mrs. Thos. H. Walbridge, of Trinity Church, Toledo; Secretary-Treasurer, Mrs. Cyrus S. Bates of St. Paul's Church, Cleveland; Director of the Junior Auxiliary, Miss Helen Thomas of St. Paul's Church, Cleveland; Director of the Babies' Branch, Miss Miriam Norton of St. Paul's Church, Cleveland; and Director of the United Offering, Mrs. C. T. Hatch of Emmanuel Church, Cleveland.

THE KNIGHTS TEMPLAR attended the service in Trinity Church, Toledo (Rev. C. T. Brady, D.D., rector), on Ascension night. There were nine clergy and five choirs, some two hundred singers, besides the St. Cecilia Society, all vested and united in the music. The church was bright with Old Glory and Masonic banners. The rector's address of welcome was eloquent in eulogy of the order, and in the plea for high ideals of manhood. The sermon, by the Rev. C. G. Adams of Lima, Ohio, was a strong setting forth of the Church as indispensable for Christianity. The church was crowded and the offering was for the missions under the care of "Old Trinity."

**PENNSYLVANIA.**

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

**Notes of Interest—Two Memorial Windows—Endowment of Calvary Church, Conshohocken—News from the Diocese.**

IN THE competitive tests on English literature between the various branches of the Girls' Friendly Society in the diocese of Pennsylvania, old St. John's branch (the Rev. Oscar S. Michael, rector) won the first prize in each grade.

THE DEDICATION festival of the Church of the Annunciation (the Rev. Daniel Ingalls Odell, rector) will be observed on Whitsunday. The parish has never been in so satisfactory a financial condition as at present.

THE UNIQUE work of rearing a structure to the glory of God and in memory of George Washington at Valley Forge, Pa., has gone on for three years with excellent success. It is expected that the Pennsylvania Bay,

corresponding to the New Jersey Bay, will be dedicated in June. The pews of the chapel are to be of carved oak, each to be a memorial of soldiers who fought in the War of the Revolution, with the coat of arms of the diocese and of the family, if there be such. The first of these pews will be the gift of Mrs. S. S. Zulich of Norristown.

IT IS expected that the Rev. Hibbert H. P. Roche of the Church of the Transfiguration; the Rev. N. D. Van Syckel, curate of St. Michael's chapel of St. Mark's Church, and the Rev. C. Rowland Hill of St. Matthias' Church, will spend their vacations in Europe.

A GOLD WATCH and chain has been given to Mr. Walter St. Clare Knodle, choirmaster and organist of the Church of the Ascension (the Rev. G. Woolsey Hodge, rector), in recognition of his faithful and acceptable services in the parish.

A VERY handsome altar book for the Lady Chapel has been presented to St. Michael's chapel (the Rev. N. D. Van Syckel, vicar), in loving memory of the late John Vaughn Merrick, for many years a member of the Standing Committee of the diocese of Pennsylvania. Mr. Merrick was a nephew of the Rev. John Vaughn, whose tablet is on the wall of St. Michael's chapel, which was formerly the Church of the Mediator.

THE REV. NELSON KELLOGG, curate of St. Clement's Church, was advanced to the priesthood by the Bishop Coadjutor of Albany, on May 19th.

OVER \$34,000 has been contributed by the Sunday Schools of the diocese of Pennsylvania for missions during Lent, 1906.

A FINE memorial window to the late Jay Cooke, banker, was unveiled on Decoration

**KNIFED**

COFFEE KNIFED AN OLD SOLDIER.

An old soldier, released from coffee at 72, recovered his health and tells about it as follows:

"I stuck to coffee for years, although it knifed me again and again.

"About eight years ago (as a result of coffee-drinking, which congested my liver) I was taken with a very severe attack of malarial fever.

"I would apparently recover and start about my usual work only to suffer a relapse. After this had been repeated several times during the year I was again taken violently ill.

"The doctor said he had carefully studied my case, and it was either 'quit coffee or die,' advising me to take Postum in its place. I had always thought coffee one of my dearest friends, and especially when sick, and I was very much taken back by the doctor's decision, for I hadn't suspected the coffee I drank could possibly cause my troubles.

"I thought it over for a few minutes and finally told the doctor I would make the change. Postum was procured for me the same day and made according to directions; well, I liked it and stuck to it, and since then I have been a new man. The change in health began in a few days and surprised me, and now, although I am seventy-two years of age, I do lots of hard work, and for the past month have been teaming, driving sixteen miles a day besides loading and unloading the wagon. That's what Postum in the place of coffee has done for me. I now like the Postum as well as I did coffee.

"I have known people who did not care for Postum at first, but, after having learned to make it properly according to directions, they have come to like it as well as coffee. I never miss a chance to praise it." Name given by Postum Co., Battle Creek, Mich.

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



day at St. Paul's Church, Ogontz (the Rev. J. Thompson Cole, rector). It depicts St. Paul at Athens. For many years Mr. Cooke taught a Bible class in this parish.

A NEW memorial window has been placed in the Church of the Saviour (the Rev. William B. Bodine, D.D., rector) by Colonel and Mrs. O. C. Bosbyshell in loving memory of their eldest son, Nathan Stem Bosbyshell, who was greatly interested in the work of this parish. The head in the centre medalion was selected from Hofmann's "Our Lord in the Temple," and is a faithful and striking copy of this celebrated painting. The tone of the window is warm in color, though delicate. The bits of rich color toward the centre and in the festoon of fruit have a most beautiful and restful effect. It is expected that the Church of the Saviour, which was recently destroyed by fire, will be consecrated on November 20, 1906, the 50th anniversary of the first service held in the original building.

AN EASTER offering by a member of Calvary parish, Conshohocken, in addition to sums already given by individuals and the Sunday School, completed an endowment for the support of the parish of upwards of \$10,000. The principal is so invested that only the interest can ever be used. Previous to the raising of this endowment, a mortgage of \$6,000 on the rectory had been liquidated during the present rectorship.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Opening of All Saints' Church, Allegheny—Cornerstone to be Laid—Festival Service at St. Mary's—Ascension Day Service—Church Club Banquet—Southern Convocation.

ON SUNDAY, May 20th, the Bishop of the diocese opened, with a service of benediction, the new All Saints' Church, Allegheny. There were present of the clergy, and assisting in the service, the priest in charge, the Rev. F. F. Flewelling; the Rev. H. A. Flint, chaplain of the Laymen's Missionary League, and Archdeacon of Pittsburgh; the Rev. Drs. Arundel of Pittsburgh, and Dyess of Bellevue; the Rev. Messrs. Rogers of Avalon, and Wightman, Schulz, and Speers of Pittsburgh. Addresses were made by the Bishop, Archdeacon Flint, Dr. Arundel, and Mr. Wightman. The mission was founded many years ago by the Laymen's Missionary League, and has struggled along as best it might in rented buildings for more than a decade. A handsome stone church has now been erected, with a seating capacity of about 250, with Sunday School and infant class rooms and kitchen on the lower floor. The church is furnished in quartered oak, with a lectern in brass, which is a memorial to Daniel Cline Shoemaker. The aisles are laid in tile, and the whole interior has a very pleasing effect. The lot upon which the building stands was the gift of Mr. D. B. Oliver, and the cost of the entire structure is about \$32,000. An offering was taken at the service for the building fund, which amounted to \$2,200, and there is now left less than \$2,000 of indebtedness, which, it is hoped, will soon be met, so that the church may be consecrated at no distant day.

THE CORNER-STONE of the magnificent new church for Calvary parish, Pittsburgh, will be laid by the Bishop of the diocese on Saturday afternoon, June 16th.

A FESTIVAL service and benediction of gifts took place at the Saint Mary Memorial on the eve of the feast of the Ascension, the Bishop of the diocese, who is rector of the parish, officiating, assisted by the vicar, the Rev. G. W. Lamb, and the Rev. L. F. Cole, Archdeacon of the diocese. The memorial gifts were a pair of eucharistic candlesticks of brass, given by the parents of Torrence

Power Richards, who in his infancy was transplanted into Paradise; and a window for the baptistery, commemorating Miriam Wyck. Other gifts were that of the baptistery, given by friends of the Bishop, and the lych-gate, provided by special contributions from parishioners. Following the benediction there was a gathering of the congregation in the parish rooms for the reading of the semi-annual reports of the work of the several parish organizations, all of which showed progress and hopeful prospects for the future. A social hour closed the evening, at which refreshments were served by the Ladies' Society.

AN ELABORATE Ascension day service was rendered on its anniversary day at the Church of the Ascension, Pittsburgh. The preacher on that occasion was the Rt. Rev. Charles Edward Woodcock, D.D., Bishop of Kentucky. At the close of the service, luncheon was provided in the parish house for the clergy and other invited guests. In addition to the Bishop, about twenty of the clergy of the city and vicinity were present.

#### THE POST DISCOVERY

A REVELATION IN HUMAN FOOD.

Previous to the discovery of the Post process of changing the starchy part of Wheat and Barley into a form of sugar, many people suffered from what is known as starch indigestion.

That was shown by gas and all sorts of stomach and bowel trouble (sometimes ending in appendicitis) brought on by the undigested starch in wheat, oats, white bread, cake, puddings, etc., etc.

Nature ultimately punishes anyone who continually takes some medicine or drug to smooth over or nullify bad conditions of the body. The only safe way to cure such is to correct or remove the cause. Therefore it was plain to Mr. Post, in working out his discovery, that people who show some weakness in digesting the starchy part of food (which is much the largest part of all we eat), must be helped by having the starch digested or transformed before being eaten. And of course the safest and truest way to do this would be to imitate nature and avoid all chemicals or outside and unnatural things. The body digests the starchy food by the following process: first the moisture or juices of the mouth and stomach, then warmth or mild heat, which grows or develops diastase from the grain. Time is also an important element, and when all work together and the human organs operate properly, the starch is slowly turned into a form of sugar, as it must be before the blood will absorb it and carry the needed energy to different parts of the body. Of course if the body fails to do its work perfectly trouble sets in.

So in the making of the famous food—Grape-Nuts—moisture, warmth, and time are the only things used to turn starch into sugar, thus imitating nature and keeping the human food in original purity, free from outside things and just as Mother Nature intends it shall be kept for advantageous use by her children. The food is fully cooked at the factories, and is crisp and delicious with a little thick cream poured over.

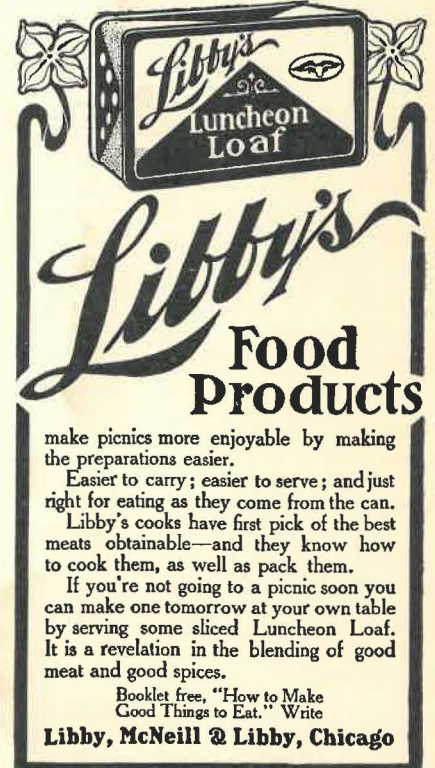
It can be softened for people with weak teeth, but is most valuable to others when it must be energetically chewed, thus bringing down the saliva from the gums to go to the stomach and help digest the entire meal, besides the use of the teeth strengthens and preserves them. Nature blesses the parts of the body that are used and not abused. Grape-Nuts food brings peace, health, and comfort when people are in despair from any one of the ails resulting from undigested food.

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THE CHURCH CLUB banquet was held at the Hotel Schenley, on the evening of Ascension day. The guest of honor was the Bishop of Kentucky, who made an address upon "The Exclusions and Inclusions of Life." The annual meeting and election of officers was set for the first week in June.

THE SPRING meeting of the Southern Convocation took place at St. Paul's Church, Kittanning, on Tuesday and Wednesday, May 29th and 30th. The opening service on Tuesday was Evening Prayer at 8 o'clock, by the rector, the Rev. F. C. Hartshorne, the Rev. Dr. McLure of Oakmont, and the Rev. W. E. Allen of Carnegie. The sermon was preached by the Rev. Dr. Lloyd of Uniontown. An informal reception in the parish house followed the service.

At 7:30 A. M. on Wednesday there was a celebration of the Holy Communion, the Bishop of the diocese officiating, assisted by the rector and Archdeacon Cole. Morning Prayer was said at 9:30 by the Rev. Messrs. Allen, Flewelling, and Meade. The morning session was for the clergy only, and the first thing on the programme was a debate on "Shall the Liberty of the Preacher be Unrestricted?" speakers, the Rev. Dr. Ward of Pittsburgh, the Rev. Dr. McLure of Oakmont, and the Rev. A. Alexander of Pittsburgh. Later came a paper by the Rev. J. M. McGann of Erie, on "The Relation of Jesus Christ to the Messianic Hope."

In the afternoon the Rev. D. L. Ferris of Pittsburgh read a paper on "The Trained Worker in the Sunday School," and this was followed by addresses on "Extending the Church to nearby points," by the Rev. Messrs. Rambo of Brownsville and Barber of Greensburg. There was a goodly attendance on the part of the clergy, the following being present in addition to those whose names have already been given: the Rev. Drs. Grange, Byram, Bragdon, and Ward; and the Rev. Messrs. R. A. Benton, Flint, Haylor, W. L. H. Benton, Paddock, Lloyd, Beavin, Cady, Stengel, Dimmick, Gray, and Speers.

ON THE morning of Whitsunday, at 9 o'clock, the Bishop of the diocese instituted the Rev. Joseph Speers into the rectorship of St. Stephen's Church, Wilkesburg, and made the address.

## Music

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

The music at the Ascension day service at Trinity Church, New York, was as follows: Prelude, Grand Choeur in D, Lacroix; Processional, "O Zion, blest city whence cometh salvation!" Hiles; *Introit*, "The Lord great wonders for us hath wrought," Hiller; *Kyrie*, *Credo*, *Sanctus*, *Agnus Dei*, and *Gloria in Excelsis*, from the "Messe Solennelle," Gounod; Offertory, "Let all men praise the Lord," "My song shall always be of Thy mercy," and "O give thanks to the Lord," Mendelssohn; Recessional, Hymn 374, "Crown Him with many crowns," Elvey; Postlude, the Overture to the Occasional Oratorio, Handel.

The work of the choir and orchestra, under the direction of Mr. Victor Baier, organist and choirmaster, was admirable in every respect. The church was crowded long before the time set for the service, and many persons were unable to gain admittance. One of the striking features of this service is the reverent attention of the people, and their participation in the portions intended for congregational singing, notably the responses, which in many of the chapels of Trinity parish are always sung to the same melodies.

A service of this kind, although musically enriched to the highest possible point, is very different from the so-called "musical service" which takes place from time to time

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## SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year began September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.  
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in some of our churches. There is a complete absence of the "sacred concert" atmosphere, which too often attends the "Popular Even-song." The solemnity of the Communion office; the appropriateness and adequate delivery of the music; the attendance of a congregation largely made up of those trained under the Churchly influence of Trinity parish; the commemoration of a parish anniversary; the great festival of the Ascension; all suffice to give this annual service a character distinctively its own.

The singing of the celebrant on this occasion (the Rev. J. Nevett Steele Mus.Doc.) deserves more than passing notice. In an elaborate choral Communion service the priest's part is quite as important as that of the choir. In fact we may say that it is *more important*, because he sings by far the greater part of the service. Many of our clergy seem to think that the priest's part is of little musical consequence, and that all that is necessary is a mere "getting through," without any previous preparation, and without vocal study. A greater mistake can hardly be made. The monotony of the service should be as artistic as the singing of the choir. In the choral Communion service on a great festival there is in addition to the plain monotone the ancient melodies of the Comfortable Words, *Sursum Corda*, and Prefaces. It is unfortunately a very rare thing to hear these portions sung in an ecclesiastical style, and with pure vocal delivery and strict fidelity to pitch.

The singing of the reverend vicar of Trinity Church on Ascension day was one of the most dignified, impressive, and musical features of the entire service, and we sincerely hope it served as a valuable object lesson to the many clergymen who were in the congregation.

A clerical correspondent writes: "I am a priest without musical training, and I have had but little opportunity for observing correct ecclesiastical usage in things musical. Perhaps you will, through your music column, give me your opinion on two points:

"1. As to introducing a verse of a hymn at the close of an anthem. For instance, in a recent Easter anthem by ———, a verse of the hymn "Jesus Christ is risen to-day" is used, followed by 'Alleluia,' as a sort of *finale*. Personally I consider the composer an inferior and unchurchly composer, but my estimate may only exhibit my own ignorance. The essential point is the one already stated—is the practice of introducing verses of hymns in anthems desirable from a musical and Churchly standpoint?

"2. How much liberty is allowable in the music at a wedding service in church? Is it considered proper, and correct ecclesiastically to have one or more solos sung while awaiting the arrival of the bridal party? What other vocal music is desirable in the course of the ceremony? The solo practice grates upon my sense of the Churchly, but I may be only prejudiced.

"Can you suggest, however, soprano solos and also quartettes for four parts? Is there a book published which would help untrained parsons in meeting such questions, and in vanquishing semi-professional and unchurchly choristers?"

In regard to point one, it is allowable to use words from the Hymnal, but not words of hymns not in the hymnal. Some of our best composers have incorporated verses from hymns—for example, Sir John Stainer and Sir George Martin. This falls under the rubric, "Hymns set forth and allowed by the authority of this Church," etc. There are, however, a great many clergymen who place a very liberal interpretation upon this rubric, and who use their own discretion as to what words are and are not lawful. Such clergymen claim that they obey the *spirit* rather than the letter of the rubric.

Point two is rather a difficult one for the

average rector to handle. In this country people seem to look upon a marriage service as a sort of jollification! Consequently they want "jolly" music!

Of course the rule is plain enough—the music at a wedding service should be strictly in keeping with the *sacred* character of the occasion. Our correspondent is quite right in objecting to "solos," and indiscriminate vocal music. The proper way is to exclude *all* vocal and instrumental music that is unchurchly. The trouble is so much license is given that people generally imagine they can have anything they want, and if told they cannot have it, they get angry and say, "We will go somewhere else." Discipline is very lax in this matter of wedding music. Most weddings are not choral. If choral there is opportunity for a processional hymn, a wedding anthem (which should be by some standard composer), and a recessional hymn. There should be no "solos" or operatic display of any kind.

There is a scarcity of books of musical instruction for clergymen. For a general history of the choral service, and for practical information regarding the priest's part, we recommend *A Manual of Intoning for the Use of Clergymen*, published by Novello, Ewer & Co., New York. A book called *Choralia*, by the Rev. James Baden Powell, published by Longmans, Green & Co., London, is of value both to choirmasters and to clergymen. It gives much information of a general kind, and is a very scholarly work.

THE MORE difficulties one has to encounter within and without, the more significant and the higher in inspiration his life will be.—*Anon.*

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