



# The Living Church

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# The Living Church

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MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 25, 1908.

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*A Weekly Record of the News, the Work, and the Thought  
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## THE RELIGION OF RESTRAINT AND THE RELIGION OF PURITY.

EXCEPT your righteousness," said Jesus to His disciples,  
"shall exceed the righteousness of the Scribes and Pharisees  
ye shall in no case enter into the kingdom of heaven" (St.  
Matt. 5:20ff. Gospel for the Sixth Sunday after Trinity).

This is a subject on which there has been an immense  
amount of discussion. Not only did the Apostle Paul treat of  
two kinds of righteousness—that of law and that of faith—but  
what he meant by this has been matter of endless dispute. It  
divides the Roman Catholic and Protestant branches of the  
Church to-day, and there seems no immediate prospect of  
agreement.

And yet this is a subject of transcendent, practical im-  
portance, not only for the salvation of the individual, but, if  
the language may be allowed, for the salvation of the Church  
itself. There is not going to be any Church Unity until this  
matter of righteousness is understood and given its true place  
and the scattered fragments of the Church come together on it.

For another reason the subject is important. The number  
of people in the world, outside the Church, who are in pursuit  
of righteousness is very considerable.

Has the Church made clear to this large body of morally  
earnest men and women what the righteousness of the Kingdom  
is and how it is to be attained?

On the contrary, the Church herself, as a whole, can hardly  
be said to know. There is either held up before the people, as a  
rule, a conception of righteousness not essentially different from  
that of the Scribes and Pharisees, against which Jesus warned  
His disciples, or else a religion is taught not vitally connected  
with righteousness at all.

How this state of things came to pass is a long story, but,  
in brief, it came about through neglecting the teachings of  
Jesus. The Reformation, for example, was not even professedly  
founded on the teachings of Christ, but on one formula of St.  
Paul's—justification by faith.

The root of the whole matter is laid bare in a few simple  
words of the Master. The meaning of the righteousness of the  
Kingdom, as contrasted with the righteousness of the Scribes  
and Pharisees, He makes clear by several illustrations. Here is  
one of them: "Ye have heard that it was said to them of old  
time, Thou shalt not kill . . . but I say unto you, Whoso-  
ever is *angry* with his brother shall be in danger of the judg-  
ment." Can anything be more simple? The one is the religion  
of restraint, of pent up passions; the other of freedom and of  
purity of heart. Damming up a stream of foul water does not  
purify the spring. Caging wild animals does not convert them  
into gentle lambs and cooing doves. The righteousness of the  
Scribes and Pharisees is the righteousness of obedience to ex-  
ternal law. It lacks right motive; it lacks the *love* of right.  
There may be much doing of right things and abstaining from  
many wrong things while the heart is cherishing desires it dares  
not act out. A promised heaven, a threatened hell, the applause  
of men, the conventions of society, the satisfaction of one's  
own pride and vanity—any or all of these may cause a man to  
appear different from what he really is. What Jesus means is  
not mysterious. It is as clear as the sunshine and as sparkling  
as the dew. He wants us not merely to keep from doing bad  
things and to do good things, but to be good and to love good.

Nor is this anything different from what St. Paul taught,  
though theologians have seldom troubled themselves about  
squaring the Epistle to the Romans with the Sermon on the  
Mount. Really to love goodness, the old self must die; and that  
can be brought to pass in but one way: through fellowship with  
Him who on the Cross died to self and sin; "that like as Christ  
was raised from the dead by the glory of the Father, even so  
we also should walk in newness of life (Rom. 6:3ff.)" W. B. C.

## VOICES FROM LONDON.

UNLESS one desires to spend the dog days in doing nothing else, night and day, than reading the reports of the sessions of the Pan-Anglican Congress, he cannot hope to have more than a general, smattering impression of what was said and done. In truth the Congress was a demonstration of Anglican Churchmanship on a scale never before attempted. Its very magnitude seems to have taken London by storm, and for once the London daily press fully recognizes that the Church of England and its allied Churches throughout the world are a tremendous institution. The Bishop of London truly observed in his sermon at Westminster Abbey: "The Pan-Anglican Congress has undoubtedly struck the imagination and even awed the spirit of Londoners in a way which nothing of the kind has done, so far as I can myself recollect, in our generation."

The Congress was really a series of seven simultaneous congresses, for it was sitting, most of the time, in seven different places, including the largest halls in London, and was simultaneously discussing an equal number of subjects. Consequently, though it is difficult to obtain any general view of the unparalleled gatherings by reading of them, it would have been physically impossible for the most energetic person on the ground to be in attendance at more than one-seventh. Specialists from all the world travelled thousands of miles for the sake of giving counsel on subjects to which they had given much thought and concerning which they were able to speak from a lifetime's experience, and they were fortunate if a dozen lines' summary of their careful remarks were awarded them in the best of the papers. The wealth of thought and of experience brought to bear upon the problems of the Church is indeed the chief embarrassment of the Congress. Much of that wealth must inevitably be lost in the mere colossal aggregation of speeches delivered. If these shall finally be published in full, as we presume they will be, they must comprise a library of current thought, valuable for reference, but too voluminous for general reading. Our first impression, derived from spending several July days in nothing else than reading the reports in the English papers—and yet doing no more than give a hasty, cursory glance through most of the addresses—is of the absolute impossibility of doing justice to the intellectual side of the occasion. After all, readers of THE LIVING CHURCH who obtain their chief information of the Congress from the condensed reports which have appeared in our own pages, have a better general view than they could obtain from any commonly feasible perusal of the events as more fully reported in the English Church press.

But the printed reports and our own private correspondence all agree in laying stress upon the opening service at Westminster Abbey, the closing service at St. Paul's Cathedral, and the nightly meetings at the great Albert Hall. The abbey does not readily lend itself to spectacular functions, but we can readily understand that the closing service at St. Paul's was such a demonstration as one can hardly hope to see twice in any decade. "Whilst waiting for the service to begin," says the account in the *Church Times*, "a steward told me that there were then fully 6,000 persons seated in the great church, exclusive of the two or three hundred who had yet to take up their places in the choir. The sun was shining, and the high altar, with its two lighted candles, two vases of white lilies, and central golden cross, looked beautiful against the background of the lofty reredos; there were also the two great lighted standard tapers, one on each side of the altar. The sun was shining, and above the choir and its side aisles glistened the noble mosaics of Sir William Richmond, already somewhat toned down from a certain garishness that characterized them when first erected. The brightness was tempered by the finely carved renaissance organ cases of dark oak on each side of the entrance to the choir."

A processional litany as the procession moved up the nave was a restoration of an old Anglican custom that has been too largely in abeyance during recent centuries. The Bishops comprised the largest number of Anglican prelates ever gathered together—a larger number than were in attendance at several ecumenical councils—and were arranged according to provinces or nations. A brief sermon by the Archbishop of Canterbury was couched in words admirably adapted to the occasion. We should have been glad if this thanksgiving service had been the Holy Eucharist, but it was otherwise arranged.

The thank offering amounted to £333,208 0s. 11½d., divided geographically as follows:

England and Wales .....	£257,122	6s.	11d.
Scotland .....	5,599	13s.	5d.
Ireland .....	4,939	19s.	3d.
British Army .....	394	17s.	4d.
British-Colonial .....	63,695	15s.	10½d.
United States .....	14,055	8s.	2d.
	£333,208	0s.	11½d.

The actual cash was not, however, presented, but, instead, each Bishop deposited in the alms basin a parchment engrossed record of the contribution of his diocese. We suspect the moment was an embarrassing one to some of our American Bishops; but in view of our own Men's Thank Offering presented last year it seemed impracticable to make a general canvass in American dioceses on behalf of this offering.

IN NAMING SPEAKERS for the various meetings there appears to have been a splendid courtesy shown to the visitors. Names of American Bishops appear frequently as chairmen, American speakers appear to have had quite their share upon the programmes, and familiar American likenesses quite frequently smile upon us from the pages of the illustrated papers. If the smile of American Bishops seems sometimes to be tempered with a look of unnatural anxiety, it may oftentimes be attributed probably, not to a fear of the possibilities of the forthcoming Lambeth Conference, but rather to an uncomfortable self-consciousness of episcopal legs, vested somewhat unnaturally for the average American Bishop, and lending a somewhat topheavy appearance to the novice in English episcopal dress; and a number of quiet smiles at this assumption of "prelacy" by certain American Low Church Bishops have rippled quite across the broad Atlantic, only to be guarded carefully among editorial secrets when they reach this office. American speakers, too, sometimes find themselves elevated to this pinnacle of fame only that they may be humbled when they have thought that they were standing; as when the name of the Bishop of Hankow goes down to posterity in the pages of the *Church Times* as Dr. Rook, and a distinguished Philadelphia presbyter as Dr. Dearing. Dr. Niver of Baltimore is said by the same journal to have spoken "in his delightful American accent"; but the *Church Times* generously says of a paper by Dr. Grosvenor of New York on organic unity in America: "Of all the papers I have ever heard, I put this among the best. Beautiful in its diction, definite in its appeal, wide in its sympathy with aspirations for human brotherhood, it made a profound impression." The Bishop of Central Pennsylvania is credited with some easily recognizable stories, and, indeed, American Bishops seem to have been very much to the front, as speakers and as presiding officers. American laymen, too, were not inconspicuous. Mr. John W. Wood valiantly held up the missionary end of the American Church, and our good friend, Silas McBee, not only reflected the greatest credit on American Church journalism, but appears also to have spoken on more questions than did almost any other speaker. From an admirably illuminative handbook treating of the personnel of the Congress under the title, *Who's Who at the Pan-Anglican Congress*, we find Mr. McBee thus appreciatively portrayed:

"As the editor of the *Churchman*, of New York, Mr. McBee's name and work are well known to English Church people. In the United States his journal shares with THE LIVING CHURCH of Milwaukee the responsibility of informing and guiding Church thought, and in both instances this duty is discharged with a fairness, a refinement, and a staunch adherence to Church principles which are entitled to warmest praise."

IN TAKING a more serious view of the papers, we have only the opportunity to cite with the utmost brevity some few thoughts or circumstances that strike us as especially noteworthy. The Bishop of Western New York vigorously controverted, on behalf of the American Church, a statement that it was "puny and feeble," and the Bishop of Quebec said of the Anglican Communion in his own province of Canada that it "stood in a middle position between the Churches of Rome and the Churches of the East on one side, and on the other the Non-conformist bodies, who were now far more friendly with us than ever before, just as in Quebec there was a very real friendliness between the great Roman Catholic majority and the Anglican Church, a friendliness which they cultivated, trusting that in time God would show them the true way to actual reunion" (*Guardian*). Of the Church in Japan the (English) Bishop of South Tokyo asked:

"Why should the Japanese become Anglicans? The Japanese Church would certainly not be peculiarly Anglican, and quite free of

England and America, when all the Bishops of Japan were of Japanese nationality. The Church of Japan would neither reproduce any of the dissensions of Christendom, nor crystallize into an exact reproduction of any one of its divisions. He insisted that more freedom was needed with regard to the Prayer Book. The Church of England Service abroad was almost the only form of public worship used."

Not strangely, the subjects of the position of the Anglican Communion and the possibilities of reunion were among those which carried the greatest interest. Of the Shanghai Conference the Rev. Lord William Cecil, son of the premier-Marquis of Salisbury, and an English visitor to that conference, took very much the view which THE LIVING CHURCH has taken, saying:

"The Shanghai Conference, where reunion was keenly desired, called on the Church of England to give way, and the result was that the Baptists and the Church of England had to surrender, while the Methodists and Presbyterians had their way. He feared, if this reunion were forced, a schism in the Anglican Church, and so it might seem to be wise to refrain from definite action until the Roman and the Greek Churches were represented at a Conference."

With respect to possibilities in the Romeward direction, Lord Halifax dwelt upon doctrinal unity among Catholic communions, and urged that we be ready to own our mistakes and to recede from "our insularity," while yet admitting:

"On the other hand, it should not be overlooked that there are over-definitions on the Roman side, and that there are excessive claims on the side of Rome in respect to interference in matters outside the body of the faith. We may regret our lack of authority, but it is certain that Rome has gone farther than the commission given by our Lord to St. Peter, for example, in respect to the five-yearly visit of Bishops to Rome. But he saw good reasons to see that explanations might clear up misunderstandings."

Mr. Acland Troyte, the English chaplain at Pau, speaking, says the *Church Times*, from "twenty years' experience within the dominion of the Roman See," urged, "with intense solemnity," that "at this moment Rome is best left alone. More harm than good would be done to the cause we have at heart by negotiations at the present time."

"To say that this is not the time to open negotiations," continues the synopsis of his remarks in the *Church Times*, "is not to say that nothing should be done. His opinion was that our method of work in ministering to our own people in Roman Catholic countries should be based on the greatest care in choosing and in instructing the men for such ministrations. There should be no interference whatever with people of the Roman obedience; I would suggest that a license to minister should be withdrawn wherever such interference has taken place." He urged a distinct separation from such bodies as the French Protestant Societies, whose work is to convert the members of the Church of Rome to Protestantism, "for these societies repudiate the practices and principles of the Church of England as strongly as they repudiate those of the Church of Rome." He protested most strongly against any proselytizing, or any interference in any way with the internal work of the Church of Rome in her legitimate sphere."

We suspect that the true Anglican policy with respect to Rome is wisely outlined in these words. Mr. W. J. Birkbeck said, with respect to a possible better understanding with the Orthodox East:

"The question of Anglican Orders is clearing itself, and the letter of the Archbishops in 1897 accomplished much in cultivating sympathy. The Russian Bishops ask that the official authority of the Church of England should declare that Holy Orders were of the nature of a sacrament, and Mr. Birkbeck hoped that this was not too much to expect of the Lambeth Conference. The difficulties in respect to the misunderstanding in the East of the nature and dignity of the Thirty-nine Articles would be cleared away if it could be explained that they were not 'Articles of Faith' in the Russian acceptance of the term."

In conclusion we append some noteworthy paragraphs, selected almost at random from reports in the English papers:

Mr. G. F. C. Searle, F.R.S., on "The Modern Conception of the Universe":

"He remarked that the unity of the universe proclaimed that there was absolute harmony between what was true in science and what was true in religion; and the fact that many of the greatest men of science had publicly acknowledged God in their scientific work, showed the fallacy of the supposition that there was any antagonism between science and religion. In such lives, for instance, as those of Newton and Kelvin, there was wisdom, and there was holy fear; and might it not be that, after all, 'the fear of the Lord is the beginning of wisdom'? One interesting point made in the address was to the effect that all evidence was against the idea that the existence of molecules was due to any physical or chemical action occurring in the present state of the universe. This compelled the belief

that these molecules had been created. The same, Mr. Searle added, was true of living organisms" (*Guardian*).

Of two papers on the Old Testament, one by Professor Kennett of Cambridge, the other by Dr. Burney of Oxford, the *Church Times* says:

"Both writers are of a school of criticism which some would call extreme, and complaints had been made of this exclusiveness; but the list of appointed speakers redressed the balance. And, indeed, there was not much in either paper to disturb the most delicate conscience." The former "propounded the startling paradox that Jesus Christ Himself led the way to the critical study of the Old Testament, by distinguishing between the true core of Divine revelation and those other commandments which were 'for the hardness of men's hearts.' This contention evoked some protest. Without any protest was received the suggestion that 'He who drew a lesson from the lilies of the field would have us learn the lesson that God has written upon the rocks of the earth.' The Bible must be criticised from within and from without; differences of value must be recognized, and then the parts which are of less direct spiritual significance will fall into their true place as serving for the interpretation of the rest." Dean Wace, on the "traditional" side, "gave a generous support to Professor Kennett's statement of the general principles of criticism; he quarrelled only with the results. For his own part, he was content with the traditional view of the authorship and date of the several parts of the Old Testament. It was inconceivable to him that the Israelites of the post-exilic period should receive as from Moses writings which were barely two or three hundred years old. The course of history as set out in the Pentateuch created the Jewish religion, from which Christianity sprang, and the critical theory involved the consequence that this sacred religion was founded on deliberate falsification of tradition." The Bishop of Southwark thought it "idle to quote our Lord's mention of writers of the Old Testament as evidence of their authorship, since no question of the kind was ever presented to Him. Had it been presented, He would probably have answered, 'Who made Me a judge of critical questions?' Dr. Burney also replied briefly, and his reply was, in effect, '*E pur si muove*.' Then came the end, and," concludes the *Church Times*' reporter, "I was left amazed at the calm with which this meeting had followed the discussion of a subject that has been debated with passion in recent years by gatherings less susceptible to emotion. Great is the gain."

As to a "Central Authority" in the Anglican Communion, Americans quite generally took the negative, being, quite rightly, determined that State-appointed Bishops should exercise no authority over an autonomous Church. Bishop Montgomery, secretary of the S. P. G., and one of the leading spirits of the Congress,

"hoped no one would be frightened by the bogey of an Anglican Pope. One great use of a central authority would be to supply backbone to the Episcopate. The audience was mirthful over this, but Bishop Montgomery said it was no laughing matter, as any one would understand who considered that the immense pressure put upon the Bishops—through public opinion, newspapers, and so on—made it natural to adopt the line of least resistance.

"We knew," says the report in the *Church Times*, "we had been earning a rebuke, which came at last from the Bishop Coadjutor of New Hampshire, who said we had been considering the subject as if the Anglican Communion were identical with the British Empire. He begged the meeting to consider what place was to be given to National Churches under this central authority. It seemed to him, he said, that the best line for the American Church was to stand rather stiffly, in its comparative strength, in front of the native Churches of China and Japan, for the position of National Churches not belonging to the British Empire."

We shall not at this time advert to the opening proceedings of the Bishops in the Lambeth Conference, some earlier accounts of which have already reached us. Of monumental importance though their deliberations are, it must not be forgotten that neither their deliberations nor their resolutions are of a binding character. To borrow a Roman expression, the Bishops will not be speaking *ex cathedra*. Their council is of that nature concerning which the Articles aver that it may err. We shall hope and pray earnestly that it may not; but let no one confuse the Lambeth Conference with an ecumenical council. It represents only a part of the Church, and even though its determinations should not be wholly sound, they would but represent a passing phase in the life of one section in the Church. That, however, those deliberations and determinations may be such as to strengthen Anglican Churchmen in the Catholic Faith, must be our earnest prayer.

WITH the annual migration to the summer resorts one must urge upon Church people again that they be not forgetful of Church duties during their vacations. The alarming increase of nervous ailments, which threaten the disruption of our

American life, transfers, to many of us, the vacation from the realm of luxuries to that of necessities and of duties. To continue our busy life of mental strain without such relaxation is dangerously akin to the foolhardy practice of rocking the boat. One cannot be oblivious to the notice which nature has served upon the American people, that she will not be responsible for their future if they do not take steps to preserve their nervous strength, and the vacation in the country is one of the first aids to the injured race. The pure mountain air, the invigorating tonic of the ocean and of surf bathing, the restfulness of the inland lakes, or the mere influence of quiet country life may do more for the restoration of American nerves than an army of doctors can do.

But this need not transform us into a race of heathen during the summer months.

The churches adjacent to our summer resorts could do much to stimulate attendance upon their services. On a Sunday during the present month we were resting at a seaside hotel of mammoth proportions within almost a stone's throw of a beautiful stone church erected at a cost of an hundred thousand dollars; yet there was no notice of its services to be found at the hotel, and most of the ever changing throng within the hotel were ignorant of its existence. Another recent experience at a summer hotel was the arrival of a 'bus, whose driver called from its steps, "All aboard for —— church," and drove away not ten seconds later, without securing a passenger. Yet the conversation overheard in near-by groups indicated that many would have been glad to go, had they known an opportunity would be presented. People are not ready for Sunday morning service at ten seconds' notice.

If notices of services, and directions for reaching churches, were posted in summer hotels and boarding houses, they would be welcomed by many travellers. And if churches would arrange for an omnibus to make the rounds of adjacent resorts, due notice being posted in advance, many would be glad to avail themselves of it and would be ready to pay a reasonable fare.

The aristocracy of the resorts consists of the resident cottagers, who live in their own summer homes and run their own automobiles or drive their horses. From this class our summer congregations are largely drawn. But the larger and the smaller hotels and the boarding houses care for many more people, to most of whom the expense of renting a vehicle to go to and from church on a Sunday morning is prohibitive. As feeders to summer congregations these are almost untouched; yet not only do these need the spiritual assistance of the Church service, but many of them recognize the need and would avail themselves of it if the churches would make the opportunity more plain to them.

**A** CRITICISM of the new amendment to Canon 19 from an entirely different aspect from other criticisms comes to us. During the months preliminary to the national convention of the Brotherhood of St. Andrew, that organization is accustomed to send several of its best men into the field to arouse interest among laymen in the convention and in religious work in general. These representatives of the Brotherhood are, we think, welcome everywhere, and when their addresses are given at church services, as is frequently the case, we have never heard of an instance in which proprieties were violated.

But under the recent amendment they require the license of the Bishop; and with most of our Bishops travelling in England, how are they to get it?

Question: Shall Brotherhood representatives disobey the letter of the law—which the Brotherhood has always been scrupulous to avoid doing—or abandon what has, in past years, been a most useful form of work?

**S**EVERAL correspondents have pointed out a most unhappy error in the Keble Anniversary number of THE LIVING CHURCH (July 11th) whereby the names appended to the illustration showing the three great heroes of the Tractarian movement were transposed. Viewing the three portraits from left to right the inscriptions should read: Keble, Newman, Pusey. We much regret that the error should have been made in printing.

NO MAN can safely live at random: the ship that sails at random will be wrecked in a calm, and a man who lives at random will be ruined without the help of any positive vice.—*Professor Blackie.*

## RECENT ECCLESIASTICAL HAPPENINGS IN ENGLAND

### Annual Meetings of the C. B. S. and the English Church Union

#### LORD HALIFAX ON THE RELATIONS OF CHURCH AND STATE

The Bishop of Chicago Speaks at the Guildhall

DEATH CLAIMS WELL-KNOWN PRIESTS

The Living Church News Bureau (London, July 7, 1908)

**N**OW that the excessive pressure upon my space in the last two letters by reason of the length of my report of the proceedings of the Pan-Anglican Congress has been relieved by the completion of that report, I will in this letter make up some arrears in respect of ecclesiastical events taking place at or about the time of the Congress.

The Confraternity of the Blessed Sacrament held its annual festival this year on the feast of Corpus Christi (Thursday, June 18th). There was solemn High Mass at the following churches: St. Alban's, Holborn (preacher, the Rev. G. W. Hart, C.R.); St. John Baptist's, Kensington (preacher, the Rev. Father Waggett, S.S.J.E.); Church of the Ascension, Battersea (preacher, the Rt. Rev. the Lord Bishop of Lebombo); and St. Mary Magdalene's, Paddington (preacher, the Rev. E. B. Layard, late of the Pusey House, Oxford). There was also solemn *Te Deum* and procession, with sermon by the Rev. E. A. Ommanney, vicar of St. Michael's, Portsmouth, at St. Philip's, Clerkinwell, at 5:30 P.M. A social gathering of associates and friends was held at the Holborn town hall in the afternoon of the same day. At this meeting an address was given by the Rev. A. E. Oldroyd, vicar of St. James', West Hampstead, on "Christian Science," and there was the usual exhibition of Church embroidery and other work executed by religious communities and embroidery guilds. The annual conference of associates was held at the same hall in the evening, when the business included, *inter alia*, the confirmation of the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn, as Superior-General of the C. B. S. for another year, and the delivery of the Superior-General's address. A paper was read by the Rev. Canon Holmes on "Some Thoughts on the Chalice."

#### ANNIVERSARY AND ANNUAL MEETING OF THE ENGLISH CHURCH UNION.

The forty-ninth anniversary of the English Church Union was held on Thursday, June 25th. Evensong was sung and sermons preached in connection with the anniversary on the preceding evening in thirteen churches in London and suburbs, and in the early morning of Thursday there was an offering of the Holy Sacrifice of the Eucharist in 1,282 churches in London and the country. The solemn High Mass was celebrated at St. Matthias', Earls Court, the preacher being the Bishop of Bloemfontein, one of the vice-presidents of the E. C. U. The church was crowded, and the Bishop's sermon was notable for its repudiation of the tendency in some quarters of regarding the Anglican communion as being essentially self-existent and self-sufficient relatively to other parts of Catholic Christendom, and for the strong preference for the disestablishment of the local Catholic Church in England rather than that she should become associated with undenominationalism. Although the members of this Union welcomed, the Bishop said, the blessing of the Pan-Anglican Congress as giving testimony of various areas throughout the world in respect of the common Faith, yet they were not to acquiesce in this Congress as an adequate and ultimate ideal. They must hope for a day when there would be a Catholic Congress, and the Anglican portion of the Catholic Church be outwardly in communion with the rest of Christendom. "They must not acquiesce in a divided Church, nor erect their own partial ideals in opposition to the perfect and Catholic Faith of Jesus Christ."

The annual meeting was held in the large hall of the Church House, Westminster, in the afternoon, and there was an evening meeting in the same place. The chair was taken at both meetings by the Rt. Hon. Viscount Halifax, president of the Union. At the annual meeting the platform was filled with members of the council, and the president was supported on his right by the Duke of Newcastle.

#### THE ADDRESS OF THE RIGHT HON. VISCOUNT HALIFAX.

Lord Halifax, in his address, spoke with characteristic verve and ability on three matters to which he desired to

call the attention of the Union—namely, the situation created by the Deceased Wife's Sister act, the attack on the Athanasian Creed, and the Education question. Referring to the Catholic movement, he showed how it had falsified the predictions that it was nothing but a passing folly, saying that Prime Ministers and others who had made such predictions had themselves passed away, but the movement still remained. With reference to belief in the Catholic Church, how was it possible, his Lordship asked, to claim for local episcopates an authority which was denied to the whole Catholic episcopate collectively?

"If a local episcopate is to claim an authority which cannot be gainsaid, it can only be by its own submission to and recognition of the authority of that larger and wider episcopate of which it is a part." There might be difficulty in ascertaining precisely at a given moment what the exact mind of that episcopate was upon a new point of dispute which might arise. But in any case the difficulty did not apply to the points which had, for the most part, been the subject of more recent controversy in their midst. No real question could be raised as to the mind of that collective episcopate in regard to such subjects as the Eucharistic Sacrifice, the Real Presence, and Eucharistic Adoration, and such other matters as Prayer for the Faithful Departed, the Invocation of Saints, of devotions to our Lady St. Mary, Reservation of the Blessed Sacrament for the sick and dying, or in respect of Catholic ceremonial. "Difficulties in regard to these and kindred subjects would cease to be possible if those who raised them recognized more completely than they do their obligations as members of the one Holy, Catholic and Apostolic Church, belief in which we profess, and the authority of which we acknowledge each time that we recite the Creed." It was prejudice and ignorance in regard to these matters that kept them apart. And what was true of their own internal divisions was true of the whole of Christendom. Why would they not make every advance that was possible to win back into one communion and fellowship those from whom they were separated? The English Church at that moment, if she would be but true to the principles she was bound to profess, had the greatest opportunity that was ever offered to any part of the Catholic Church to heal the divisions of Christendom and to win back peace for the whole Church of God on earth. Meanwhile, the English Church Union had only to go on fighting the same battle it had been fighting for the last forty years—the battle of the spiritual rights of the Church against the aggressions of the State. The old relations of Church and State in England were changing every day. Let the Bishops realize that, the State having abjured its obligations to the Church, the Act of Submission and the Acts of Uniformity were dead. The obvious wisdom of their ecclesiastical rulers—he would venture to say their imperative duty—was to recognize the fact and never again to have recourse to Parliament for legislation affecting the Church. If they would but rule the Church as Catholic Bishops, they would find themselves invested with a power they never suspected before; they would be able, as never before, to control the clergy and guide the laity, they would be able not only to secure all that was needed for the peace, the welfare, and the security of the Church, but they would also be able to obtain the Church's freedom without revolution and without sacrifice of endowments.

#### AN APPEAL TO THE LAMBETH CONFERENCE.

A resolution was proposed by Canon Newbolt, and seconded by Bishop Gaul (late of Mashonaland), deprecating any mutilation of the Athanasian Creed, or any alteration of its *status* in the Prayer Book. Canon Newbolt, in concluding his powerful and interesting address, appealed, on behalf of the E. C. U., to the Bishops about to assemble at Lambeth, that they would respect the consciences, the convictions, the prejudices if they like, of those who were upholding the use of this Creed. "We have a right," he said, "to be heard; and I hope this meeting will make it clear that if the Creed is tampered with, or its place in the services of the Church altered, that it will be only at the price of a deep and great injury to those who have shown, through a life-long devotion, their love of the Catholic Church." Bishop Gaul spoke of the great value of the Creed in the mission field in South Africa, and said that if their native brethren there found that the Church of England was playing with this great symbol of the Faith they would be injured in their religious life for all time, and he was not sure that they would not separate themselves from communion with the see of Canterbury. The resolution on the obligations imposed by the Church's marriage law was proposed by the Rev. Prebendary Ingram, rector of the important city church of St. Margaret, Lothbury, and Proctor in Convocation for the clergy of the Archdeaconry of London, being seconded by Mr. F. C. Holiday of the Canterbury House of Laymen. Both resolutions were adopted unanimously. The Education question was the subject discussed at the evening meeting.

#### ADDRESSES TO BUSINESS MEN.

At the time of the first Lambeth Conference, in 1868, the

then rector of the Church of St. Lawrence Jewry, next Guildhall, E. C., Dr. Corvie (afterwards Dean of Manchester), arranged, with the sanction of the Archbishop of Canterbury and the Bishop of London, a series of daily addresses at that church to city business people by Bishops attending the Conference from various parts of the world. Following the precedent then set, the present rector of St. Lawrence Jewry, the Rev. J. Stephen Barrass, has invited the S. P. G. to arrange a similar course of addresses, to which the present Archbishop of Canterbury, president of the society, and the Bishop of London, as Bishop of the diocese, have given their cordial assent. In the course of the addresses, July 1-19th, appear the names of sixteen Bishops, including the Bishop of New York. To inaugurate this missionary effort in the city of London, a demonstration was held at the Guildhall on Tuesday, June 30th, at 12 noon, lasting one hour. The Lord Mayor occupied the chair, and the special speakers were, in the following order, the Archbishop of Brisbane, the Bishop of Chicago, and the Bishop of London. There was a large attendance, and the speeches were listened to with close attention and frequently applauded. One of the Bishop of Chicago's oratorical remarks was that, in spite of unfortunate divisions which wasted so much energy, in spite of the feebleness of her administration, the Christian Church was still the most magnificent force for truth that the world had ever seen.

#### DISTINGUISHED GUESTS ENTERTAINED AT KEBLE COLLEGE, OXFORD.

On Tuesday, June 15th, Keble College, Oxford, entertained to dinner some of its old members among the Bishops and others attending the Pan-Anglican Congress. The English Church was represented by the Bishop of Southwark, the first warden of the college, the Scottish Church by the Lord Primus and the Bishop of Argyll, Asia by the Bishop of Corea, Africa by the Bishop of Likoma, the West Indies by the Bishop of Antigua, and the Church in the United States by the Bishop Coadjutor of New Hampshire, who, it is understood, is the first American-born Oxford graduate who has become a Bishop of that Church.

#### DEATH OF TWO WELL-KNOWN PRIESTS.

The Cowley St. John *Evangelist* (S.S.J.E.) for July announces the decease of Father Gardner, which took place at Poona on Whitsunday. "He came in 1870 to our society as a postulant, already condemned by the doctors as unable to live because of the delicacy of his lungs. But he came strong in the sense of his call, and it has seemed as though the vocation to which he so loyally surrendered himself literally kept him alive." Father Gardner belonged at one time to the American province of the Society of St. John the Evangelist, but during the last twenty-two years "he has felt a special consecration for India, where he went in 1886, and where he has always greatly desired to be allowed to die." His body now rests at Poona, in the burial ground attached to the Fathers' Mission. May his soul rest in peace!

The Dean of Worcester passed away yesterday. The Very Rev. Robert William Forrest, who was Dean of Worcester since 1891, was a graduate of Trinity College, Dublin, and served an assistant curacy in Dublin. He then became vicar of St. Andrew's, Liverpool, and afterwards of St. Jude's, South Kensington, where he remained until he went to Worcester. His tenure of the deanery was particularly marked by his intelligent interest in Church music and in doing what he could to promote improvement in the Cathedral services. *Requiescat in pace!*

J. G. HALL.

#### SOCIALISM AND RELIGION.

THE RELATION of socialism and Christianity unexpectedly came to the front in the meeting of the convention of Socialists which nominated Mr. Debs for president. The religious attitude of socialism, as viewed by most of its leaders, can be no longer disguised. Socialists are materialists and agnostics. At least Morris Hillquit expressly stated that 99 per cent. of the Socialists took that position. The convention adopted a plank to the effect that it was not concerned with religious beliefs, but this plank was after all stated to be a mere expedient and until the time came for a campaign of materialism. Mr. Hillquit's exact words, as reported in the *Daily Socialist*, are as follows: "We should not go out in our propaganda among the people who are still groping in obscurity and tell them that they first must become materialists before they can become members of the Socialist party. After we have disposed of the things that affect their material welfare it will be time to approach them with the full consequences of the Socialist philosophy."—*The World To-day*.

## OPENING SESSION OF THE FIFTH LAMBETH CONFERENCE

### Programme of Subjects to be Discussed Almost Universal in its Scope

#### THE INITIAL SERVICE HELD AT CANTERBURY CATHEDRAL

#### Historic Address of Greeting by the Primate of All England THE DEAN OF WESTMINSTER ON CHRISTIAN UNITY

##### PROGRAMME.

MONDAY, JULY 6TH.

- 11 A. M.—1:30 P. M. After the President's Opening Address, Discussion of Subject: "The Christian Faith in Relation to Modern Thought, Scientific and Philosophical." *Invited Speakers*:—Archbishop of Armagh, Bishop of Calcutta, Bishop of Southern Virginia, Bishop of Southwark.
- 2:30 P. M.—5 P. M. Discussion of Subject: "Reunion and Intercommunion." (a) Episcopal Churches; (b) Non-Episcopal Churches; (c) Report of committee to consider the question of the *Unitas Fratrum*. *Invited Speakers*:—Archbishop of Melbourne, Bishop of Aberdeen, Bishop in Jerusalem, Bishop of Quebec, Bishop of Tennessee, (c) Bishop Mitchinson.

TUESDAY, JULY 7TH.

- 11 A. M.—1:30 P. M. Discussion of Subject: "Organization Within the Anglican Communion." (a) A central consultative body. (b) A tribunal of reference. (c) The relations of Primates and Metropolitan in the Colonies and elsewhere to the See of Canterbury. (d) The limitations of the authority of a Diocesan Bishop. *Invited Speakers*:—Archbishop of Brisbane, Archbishop of Toronto, Bishop of Albany, Bishop of Gibraltar, Bishop of Salisbury.
- 2:30 P. M.—5 P. M. Discussion of Subject: "Supply and Training of Clergy." *Invited Speakers*:—Bishop of Gloucester, Bishop of Massachusetts, Bishop of Rangoon. "Interchange of Service at Home and Abroad." e.g., Temporary Foreign Service. Cautionary Regulations. Colonial Clergy Act. *Invited Speakers*:—Archbishop of Rupert's Land, Bishop of Grahamstown, Bishop of London, Bishop of Rochester.

WEDNESDAY, JULY 8TH.

- 11 A. M.—1:30 P. M. Discussion of Subject: The Moral Witness of the Church in Relation to:—(a) The democratic ideal. (b) Social and economic questions." *Invited Speakers*:—(a) Bishop of Hereford, Bishop of Connecticut, (b) Bishop of Birmingham, Bishop of Chicago, Bishop of Newcastle (New South Wales).
- 2:30 P. M.—5 P. M. Discussion of Subject: "Religious Education in Schools." *Invited Speakers*:—Bishop of Killaloe, [Bishop of Louisiana], Bishop of Manchester, Bishop of Perth (W. Australia).

THURSDAY, JULY 9TH.

- 11 A. M.—1:30 P. M. Discussion of Subject: "Foreign Missions." (a) The growth of the Church on Racial and National lines, (1) Asia; (2) Africa, (3) America; (b) Correlation and cooperation of Missionary Agencies. *Invited Speakers*:—(a) Archbishop of the West Indies, Bishop Graves (Shanghai), Bishop of Natal, Bishop of Uganda, (b) Bishop of St. Albans.
- 2:30 P. M.—5 P. M.—Discussion of Subject: "Prayer Book Adaptation and Enrichment" (a) Rubrics, Text, Lectionary; (b) *Quicumque Vult*. *Invited Speakers*:—Bishop Awdry (South Tokyo), Bishop of Chester, Bishop of Lebombo, Bishop of St. John's, Kaffraria, Bishop of Vermont.

FRIDAY, JULY 10TH.

- 11 A. M.—1:30 P. M.—Discussion of Subject: "Marriage Problems"—(a) Divorce; (b) Prohibited Degrees; (c) Artificial restriction on population. *Invited Speakers*:—(a) Bishop of Bristol, Bishop of Rhode Island, (b) Bishop of Exeter, (c) Bishop of Lahore, Bishop of Ripon.
- 2:30 P. M.—5 P. M. Discussion of Subject: "Ministries of Healing"—(a) The Unction of the Sick; (b) Faith Healing and "Christian Science." *Invited Speakers*:—Bishop of Wellington, Bishop of Winchester.

SATURDAY, JULY 11TH.

- 11 A. M.—1:30 P. M., and, if necessary, 2:30 P. M.—5 P. M. Discussion of Subject: "The Conditions Requisite to the Due Administration of the Holy Communion." *Invited Speakers*:—Bishop of Ossory, Bishop of Oxford, Bishop of Southern Ohio. "Report of the Committee on Communities and Deaconesses." *Invited Speaker*:—Bishop of Reading.

The Living Church News Bureau  
London, July 7, 1908

THE fifth Lambeth Conference of the members of the Catholic Episcopate of the Anglican communion, which began its sessions yesterday at Lambeth Palace, was opened on Saturday by a "reception" of the prelates in Canterbury Cathedral. At 8 A. M. there was an offering of the Holy Sacrament of the Altar with special intention for the Conference in Canterbury Cathedral, and also in ancient St. Martin's Church. The prelates took lunch at St. Augustine's Missionary College, occupying the site and part of the old buildings of St. Augustine's monastery. The Archbishop of Canterbury proposed the toast of "Our Visitors," and the Presiding Bishop of the Church in the United States responded.

#### THE OPENING SERVICE.

The opening service of the Conference in the Cathedral took place at 3 P. M. The Mayor of Canterbury and the Cor-

poration attended in state, and they were accompanied by leading representatives of the military authorities at Canterbury. After the Mayor and Corporation and the military officers had taken their seats, two processions were formed, one consisting of the Archbishop of Canterbury, with his chaplains, the Dean of Canterbury and the Cathedral body, the Masters of the King's School, Canterbury, the Fellows of St. Augustine's College, and the clergy of the city; and the other procession of the other Primates, Archbishops, Metropolitans, Presiding Bishops, and Suffragan Bishops attending the Conference. The former procession proceeded from the east end down the choir and along the nave, to meet the latter procession at the west door. There they formed up in two lines, between which the visiting prelates, whose arrival from the Chapter House through the cloisters had been heralded by a salute of bugles and the roll of drums, advanced eastward and on and up to their seats in the presbytery before the High Altar, the other procession then following them into the choir. Meanwhile, the hymn that was sung was one from *Hymns Ancient and Modern*, "Blessed city, heavenly Salem," according to a translation from the Latin by Archbishop Benson. The old stone chair of St. Augustine had been brought from its customary place in the chapel called the Corona, or "Becket's Crown," at the extreme east end of the Cathedral, and been placed at the top of the flight of steps immediately in front of the High Altar, and here the Archbishop of Canterbury took his seat. After Gounod's anthem, "Send out Thy light and Thy truth," had been sung by the Cathedral choristers, the Archbishop of Canterbury, with his domestic chaplain standing behind him holding the great primatial Cross, delivered to the assembled prelates his address of greeting.

#### ADDRESS OF THE ARCHBISHOP OF CANTERBURY.

The Archbishop's address, as published in full in the *Times* newspaper, was as follows:

Brothers in the Lord Jesus Christ, gathered for the fifth decennial conference of Bishops in our Church's modern life, I greet you well. It is eminently right that those upon whom has been laid the solemn burden of governance in the Church of God should, ere we meet in conference, gather as heretofore for prayer within these grey walls, at the birthplace and cradle of our historic Church, national and far more than national—our Church which has borne for centuries a trust unique in Christendom. Answerable to, and in living touch with, the years which have not yet dawned, we cannot, if we would, lay down our distinctive obligation to face fearlessly the problems of modern life, and in the name and power of Jesus Christ to use with unwavering courage the varied help which is proffered by the thought and the science of to-day. To those who bear the glad but anxious burden of that splendid charge it is of practical help to be able to come back now and then here—to the nursery or schoolroom of our English Church's childhood. Kneeling upon this hallowed ground, at a time of special counsel and review, when old usages are weighed and tested and fresh designs rough hewn, we remake the resolve of fealty, personal and corporate, to Him that calleth us. It is true for a Church, as it is true for our separate selves. No words, no prayers so potent, surely, as the hymns and texts of childhood, when their rhythm comes back to us in the dusty roadway of middle life and we can reset the thoughts and words in the light of long and sometimes sad experience. Blessed, both in peace and in power, are

"They who do their souls no wrong,  
But keep at eve the faith of morn."

Here, if anywhere on earth, should the light of that faith burn clear and strong.

#### AN HISTORIC RETROSPECT.

The place where this time-hallowed chair stands has, as a plain fact of history, been the pivot or socket on which our Church's life has turned for thirteen restless centuries. Men, leaders of men, have gathered on this spot at the junctures of our story, at crucial moments in the life, sacred and secular, of England, sometimes, perhaps, of Europe. We re-picture now the old scenes, the occasions of such gatherings, when these self-same arches echoed to the then prayers, the then vows of eager men, and from our present standpoint we think that we can plainly see how this occasion or that might have been used better and more wisely for the common good. An example or two: In 1220, five years after the Great Charter had been signed and sealed, potentates, prelates, and people, lay and clerical, from every land in Christendom thronged choir and aisles to dedicate the Becket shrine, which should for full three centuries draw from all Europe the eager, generous pilgrims whose knees in literal truth hollowed the hard stones beneath our feet. Whereunto did all that come? What underlay it? What does it, in guidance or in warning, tell us now? Or again: A century and a half went by, and another great multitude thronged these aisles and steps to lay to rest here the foremost representative of what men then called Christian chivalry. All Europe watched with them as they raised yonder tomb

which stands unbroken and unharmed in its quiet dignity to-day. Whereunto did all that come? What underlay the Black Prince's fame, its *Hoch Muth*, its *Ich Dien*? What does it in guidance or in warning tell us now? One other scene: Just two centuries on, and the Cathedral rang with glad acclaim as Matthew Parker led Queen Elizabeth through crowded nave and choir and the people made high festival. The old English Church had entered upon her renovated life of ordered freedom and of national service. How should she use aright things new and old? Whereunto did it all come? What do those days, in guidance or in warning, tell us now? It would be easy to multiply the memory of such representative days beneath this roof. I have chosen only three. They set us thinking—is it not so?—on the use and the abuse, the gain and the peril, of mediaeval ways of Christian worship, on the significance of European chivalry, on the problems of the English Reformation. They are all of them voiceful amid the hopes and fears of modern life. When men's hearts beat high on days like those was the impulse sound? Did the pride of possession and of power to give overmaster the simple desire to offer humbly for the advancement of the kingdom of God? Was the spiritual life choked in its material setting? Was the sense of answerableness to the Lord God for the use of opportunity strong enough to temper the pride which chivalry felt in the sheer prowess of knightliness, or in the dignity of a great nation? When nation and Church were as one, did the fact teach the sanctity of public duty and of weekday working life, or did spiritual things grow sordid and time-serving? The answers are not easy. Each man then, as now, to his own Master standeth or falleth.

#### THE CONFERENCE AND ITS WORK.

My reverend brothers, we add a solemn event to-day to this Cathedral's memorable series. Never, perhaps, in our thirteen centuries of English Churchmanship was there a gathering fraught with mightier issues for the Church of God. When generations now unborn have come and gone, what will wise men have to say, may we reverently ask, what will God say, as to our use or misuse of opportunities new and wide at a crisis time in the story of human thought and human action, corporate and individual—a use or misuse depending in some measure upon our personal exercise of reverent and yet fearless Christian leadership? It means much to meet for counsel at such a time. It means much to meet here. It means much to meet from either side of the Atlantic upon the Fourth of July. It means much to recall, as every one in this assembly can, the presence and voice of chieftains whom we sorely miss to-day. We are compassed, indeed, with a great cloud of witnesses, and to some of us the successive voices from the unseen world sound the clearest tones of all. Ringing to-day in the ears of many here are the plain Christian words of the strong champion of faith and life who spoke to us from this chair eleven years ago, and whose strenuous years were lived in the humble but undaunted endeavor to serve and please his Lord. And now it is to our hands that the lighted torch is given. Our Church has this year been facing, as it never faced before, the new and varied problems, in West and East, of a restless, eager age. Gathered for high debate and marshalled for resultant act, we have striven to rise to the greatness of our life in Christ, and to follow Him conquering and to conquer. We have felt Him in our midst. We hear Him speak across the tossing waves; or the "Kindly Light" is gleaming high above us upon the mountain side, and we know—we know better than before—that there is a great land which we can win—which, please God, we will win—for Him. May He who has called and trusted us vouchsafe, for each man's work and words, the guidance which He alone can give. We dare to look back, to look round, to look onward. But, above all, we look upward, Jesus Christ is the same yesterday and to-day and forever. Let us stand and recite together upon holy ground the solemn symbol of our faith in Him.

The Nicene Creed was then said: the vast assemblage throughout the Cathedral turned to the east. The rest of the service consisted of the 46th and 48th Psalms, the Lesson, Revelation 1:4-20, read by the Dean, the hymn "All hail the power of Jesus' Name," a few prayers intoned by the Precentor, and the *Te Deum*, to Stanford's setting in B flat, and the Blessing, which was pronounced by the Archbishop of Canterbury, both from the altar and at the entrance to the choir.

#### SOCIAL AND DEVOTIONAL.

Shortly after the service there was a garden party at the Deanery. On this occasion, as at the service, practically all who are attending the Conference were present, with the exception of the Archbishops of Armagh and Dublin and the Bishops of London, Birmingham, and Norwich, who were unable to come to Canterbury. The Bishop of London was prevented from being present by a slight sprain, but he has now recovered from that.

On Sunday, at 11 A. M., there was a special service of the Holy Eucharist in Westminster Abbey, which was attended by all members of the Conference. The sermon was preached by the Dean of Westminster, whose general theme was Christian Unity.

## DEATH OF BISHOP POTTER

He Passed Away Peacefully on July 21st

DR. CHRISTIAN CONVALESCENT AND GOES ABROAD

Departure of Many Missionaries for Distant Posts

ALARMING EXTENT OF CRIME IN NEW YORK

THE LATEST—BY TELEGRAPH.

**B**ISHOP POTTER passed away Tuesday evening, 21st inst. The following bulletin was issued announcing his death: "Bishop Potter passed peacefully away at 8:35 to-night. His strength gradually failed during the past twenty-four hours and there was no physical suffering or pain.

"J. E. JANVRIN, M.D.  
"M. I. BASSETT, M.D."

The Living Church News Bureau  
New York, July 20, 1908

**F**OR several days nothing new has been sent to the public press from Bishop Potter's bedside. Reports have reached this city that the Bishop continues to improve, that his recovery will necessarily be very slow; that he will be compelled to retire from active life and duties to a greater extent than before. Announcement is made that Bishop Brooke of the Oklahoma district is coming to officiate in the diocese until the middle of October, thus relieving Bishop Greer of much visitation work before the next diocesan convention.

#### DR. CHRISTIAN'S RECOVERY.

Very many of the parishioners of the Church of St. Mary the Virgin, a number of the people of Grace Church, Newark, N. J., and clergy went to Hoboken on Tuesday evening to say *bon voyage* to the Rev. Dr. Christian, as the ship sailed early on Wednesday morning. The six weeks' stay in the country has greatly benefited the rector of St. Mary's. The trustees have asked him to take a complete rest for six months. This period will be spent at Mariensbad and other places on the continent. His wife and daughter Margaret accompanied him. They expect to return at Christmas.

#### THE ARCHDEACON OF PANAMA.

The Ven. Henry B. Bryan, in charge of the Church work at Panama in the Canal Zone and parts adjacent, has been here on a visit. He has now taken his wife and family away with him to their permanent home in Colon. It is now almost a year since he made his initial visit to Panama at the request of the late Bishop of Washington, acting as commissary for the Presiding Bishop. Prior to the last General Convention Canon Bryan was commissioned Archdeacon and Vicar General by the Presiding Bishop. Contrary to every expectation and wish on the part of those most interested, the territory formerly belonging to the British diocese of Honduras and ceded to this Church with all due formality, was not made a missionary district, to the disappointment of many American and British residents along the Panama Canal.

#### DEPARTURE OF MISSION WORKERS.

A special service was held on Monday morning (20th) at 11 o'clock in the chapel at the Missions House. The Rev. Dr. Lloyd celebrated the Holy Communion and made an address. The occasion was a notable one. Thirty-three workers, some returning to their work after a furlough, are departing at this time. Among the number is Miss Ethel J. Wheeler of this city, daughter of Everett P. Wheeler, who goes, not as an appointed missionary, but as a volunteer worker, to Hankow, to work under Bishop Roots in training Chinese workers. Others departing are as follows:

Alaska Mission—The Venerable Hudson Stuck (returning after furlough); the Rev. Charles W. Peabody; Grafton Burke, M.D.; Mr. and Mrs. Charles Walter Williams, Miss Florence G. Langdon (returning); Miss Anne E. Cady, Miss Agnes M. Huntoon and Miss Adda Knox.

Porto Rico Mission—The Rev. E. H. Edson.

Philippine Mission—The Rev. and Mrs. Murray Bartlett, the Rev. and Mrs. Robb White, the Rev. Frederic C. Meredith, and Miss Anna I. Henry.

Shanghai Mission—The Rev. Robert E. Browning, Miss Marion S. Mitchell (returning), and Miss Ann R. Torrence.

Hankow Mission—The Rev. John C. Dean, Everard P. Miller, Jr.; Miss A. Elisabeth Beyerly (returning), Miss Anna S. Tattershall and Miss Ethel J. Wheeler.

Tokio Mission—The Rev. J. Hubbard Lloyd, J. McD. Gardiner and Miss Gardiner (returning), and Miss Ethel H. Correll.

Kyoto Mission—Henry Laning, M.D. (returning), and Miss Mary E. Laning.

Mexico Mission—Deaconess Frances B. Affleck.

Cuba Mission—The Rev. and Mrs. Charles B. Ackley and Miss Elizabeth S. Attee.

#### APPEALS FOR CHARITABLE AND PHILANTHROPIC WORKS.

The Floating Hospital of St. John's Guild has begun the summer with this record: In the first eight trips over 8,500 patients have been cared for; against 5,700 for a corresponding period last year. Of the 8,500 sick people, more than 1,600 were infants under two years old.

Similar conditions are reported from the guild's Seaside Hospital at New Dorp, Staten Island, which has been crowded since the opening about the middle of June. There the Society has admitted over 1,000 patients for care and treatment; only one-half as many came up to this time last season. The St. John's Guild appeals for help, and asks that contributions be sent at once to its office, 103 Park Avenue, Manhattan.

#### POLICE AND CRIME IN NEW YORK.

A phase of metropolitan life is stated in the editorial of a conservative daily paper in to-day's issue:

"New York harbors more dangerous offshoots of other nations and civilizations than any other of the world's cities. That is why Commissioner Bingham makes no apology for asking a budget increase of \$2,043,039 over the amount appropriated last year for the Department of Police. For three departments of this city especially extraordinary support is required, because of the abnormal amount of criminality to which it is exposed. The Department of Education is preventive of crime, but not speedily preventive; the Department of Correction is debatably deterrent and preventive, while the Department of Police is relied upon to be incessantly deterrent until the slower reformatory and educational forces can be fully asserted. Yet since 1899, while the population has been expanding, the city has increased its support for the Department of Correction by 57 per cent., for the Department of Education 108½ per cent., while the increases for police have amounted to only 28⅓ per cent. That explains the uncontrolled extension of 'Black Hand' outrages to sparsely settled native residential districts, and the threatened increase of rates in burglary insurance."

Indeed as one reads the reports of violence, chicanery, fraud, and misery chronicled in the daily press, he is reminded of Mr. Gladstone's account in *Gleanings of Past Years* of the hunger-mania in Italy as he saw it.

The Board of Health report shows a remarkable increase in the number of violent deaths. For the week ended on April 18th there were 83 deaths of this nature. The maximum temperature for that week was 56 degrees. For the week ended on July 11th the maximum temperature as registered by the department thermometer was 95 degrees, and the violent deaths numbered 156. Of these 58 were due to sunstroke, 2 to accidents, 4 to homicide, and 12 to suicide.

#### DEATH OF DR. WILLIAM MASON.

Dr. William Mason, the distinguished musician, died at his home in New York City last week, and was buried beside his father, the celebrated Lowell Mason, in Rosedale cemetery, Orange, N. J. "With the passing of William Mason," says the *Sun*, "another of the few remaining American musical personalities of the nineteenth century vanishes. For more than half a century Dr. Mason represented the highest in our musical culture. Himself the son of a distinguished educator of hardy

New England stock—Lowell Mason, who 'made Boston a self-developing musical city'—he was not only a distinguished pianist and teacher, but he was a pioneer, being the first to introduce the piano music of Robert Schumann on his return here from Germany in 1854. He became a zealous propagandist for the works of Chopin and Schumann and associated himself with the Theodore Thomas string quartet in the performance of chamber music. There are New Yorkers who still remember the time when Theodore Thomas drew the bow across the strings, long before he swung his magnetic baton. Matzka, Mosenthal, Bergner were the three others of this quartet; William Mason took the pianoforte part in the concerted music."

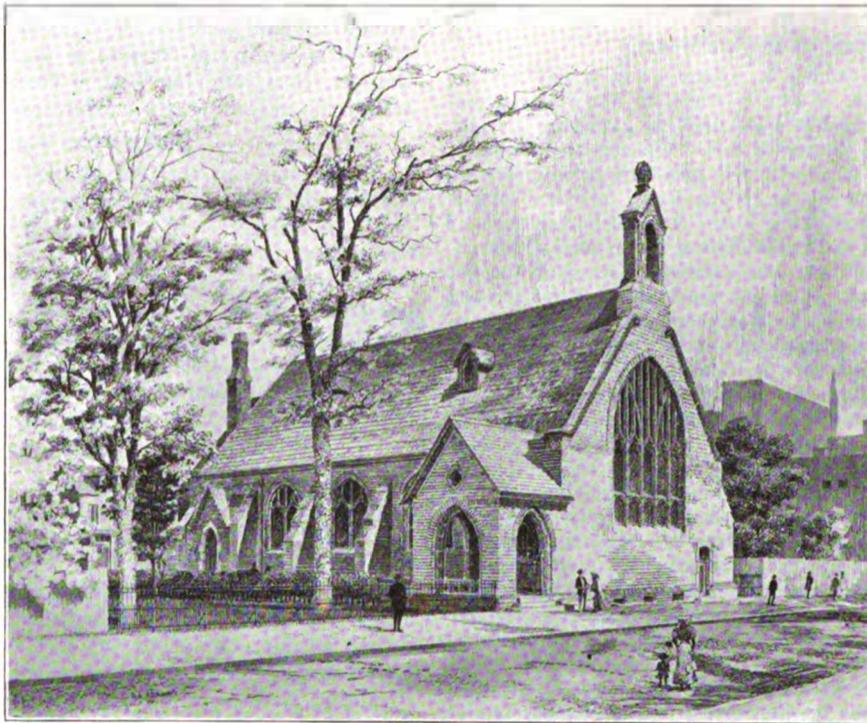
#### SOCIALISM AND THE CHURCH OF THE ASCENSION.

The open Parliament meetings held on Sunday evenings in the earlier part of the year in this church, and for experiment by several Presbyterian congregations, somewhat after the manner of the Sunday night meetings in Cooper Union, appear to have been given up, at least for the present. The Rev. Percy Stickney Grant preached on Sunday morning at the Church of the Ascension on "Is Culture Possible in Democracy?" At the evening service he spoke on the topic: "What the Classes Demand of Each Other."

#### ROMAN PRIEST RETIRES FROM MINISTRY.

The daily papers chronicle the resignation of the Rev. Thomas J. Mulvey, an assistant at St. Edward's (Roman Catholic) Church and also his withdrawal from the ministry of that Church on the ground of his "Modernism." His opinions, he says, are "opposed to many of the dogmas which I am supposed to teach and defend and are out of harmony with the practices and economy of the Catholic Church."

Thus does Rome have her trouble, as well as we, and they are not very dissimilar.



ST. MARY'S CHURCH, MANHATTANVILLE, NEW YORK.  
[In course of erection on the old site.]

#### THE LAME MAN AT THE GATE.

BY THE REV. E. H. J. ANDREWS.

HERE lies an impotent beggar at the gate. If you are unconscious of his presence there, it can only be because you are deaf and blind.

The cry not made! Why, the sound of it is deafening! Millions in China and Japan, millions in Africa, millions in Europe, millions in our own land, millions seated at the Beautiful Gate of the Temple and appealing for an alms! Millions—lame from birth, hobbling as they have hobbled for centuries, in superstition, ignorance, depravity, wretchedness; millions who have yet to experience the miracle of conversion by which crookedness is made straight and impotency is endowed with life and energy!

And what is the answer of Christendom to the crippled masses huddled on the steps of its Beautiful Gate?

Is it not this? "Silver and gold have I none." I have millions for battleships, millions for politics, millions for luxury, millions for profligate sons!—but for the propagation of the Gospel, for the conversion of the heathen, for the education of the savage, for the elevation of the masses, for the uplifting of the degraded—only children's pennies and nickels and dimes!"

Is not this the answer of prosperous Christendom which bears the bag and possesses the power to heal—nay, more, is commanded to save?

O, Christian steward, how will you meet the Master, by and by?

## QUIET REIGNS IN CHICAGO'S RELIGIOUS LIFE

### New Church Planned at De Kalb With Largely Increased Accommodations

#### GENERAL AND PERSONAL ACTIVITIES

The Living Church News Bureau  
Chicago, July 20, 1908

**C**HOUGH July is apt to be a quiet month in Church activities, and a time when new enterprises are rare, we find that Church people of the town of De Kalb, near Chicago, are up and doing. The Rev. N. W. Heermans took charge of St. Paul's mission, in De Kalb, in 1901, and has given to this work, as well as to the work at Amboy, his entire attention of late. The result at De Kalb is well expressed in the following item from the local paper, the *De Kalb Chronicle*:

The members of St. Paul's Episcopal Church are anticipating and planning for a new church building—one suited for the needs and necessities of the growing congregation. Ever since the Rev. Mr. Heermans became the resident clergyman the congregation has been increasing, and on last Sunday the church was completely filled, every seat taken. The present quarters are proving too small. The pastor and people are encouraged as never before, and all feel that the time has come for DeKalb to have a better Episcopal church, and one with better facilities for parish work. They have plans for a handsome building of the old English style, which they propose to build on their property on South Second Street. The seating capacity of the new church will be double the size of the present one. The old church will be removed to the rear, and converted into a guild-hall, where socials, suppers, and clubs can meet for parish work. The committee in charge reports favorable progress.

During the summer absence of the Rev. R. H. Fortesque Gairdner from his parish of St. Martin's, Austin, the services at St. Martin's are to be in charge of the Rev. T. D. Phillips, M.A. The Sunday school is continuing its regular sessions, and Mr. Robert C. Fergus is conducting the men's Bible class throughout the summer. Mr. Fergus conducts three Bible classes for men each week, each in a different parish. For a busy Chicago layman this is quite an undertaking, even if he is a strong Brotherhood man. The Rev. R. H. F. Gairdner left for his vacation on July 13th, to be gone until September.

Another mission in this diocese which has recently received many improvements is that of St. Mary's, Morton Park, on the west side of the city. St. Mary's chapel is probably the smallest Church building in the diocese, but the recent decorating of the interior has made it one of the most attractive, as well. The walls have been tinted a light green, and the furniture and woodwork have all been re-finished. There are eighteen communicants, and since the clergy in charge are part of the Cathedral staff, Dean Sumner being the priest-in-charge, the mission is otherwise completely self-supporting. Indeed it also helps the diocese, for its subscription to diocesan missions is a large one in proportion to its membership. This mission was closed for some time, but was reopened in September, 1906.

Mr. John L. Whitman, the superintendent of the Chicago House of Correction, commonly called the "Bridewell," has shown his warm appreciation of the services of our city missionaries at this great jail by furnishing flowering plants for some urns which were made at the Bridewell and were given by Mr. Whitman to the Cathedral for the purpose of decorating the "park" on the grounds near the clergy house. This "park" is an empty lot adjoining the Cathedral property, which is being purchased by the diocese, and at present is turned into a small breathing place for the women and children of the neighborhood. Mr. Whitman has also promised to place a drinking fountain on the corner of Washington Boulevard and Peoria Street, the corner occupied by the Cathedral.

During the past month there has been an increase in the percentage of the women in the county jail who are attending the services conducted by the City Mission staff. The matrons take an active interest in these services, summoning the women from the various sections of the department. The women themselves demonstrate their own interest by preparing the corridor for the services, by passing the hymn and prayer cards, and by joining very heartily in the services.

The Girls' Friendly Society "Holiday House" at Glenn, Mich., is proving more and more useful to the members of the Chicago G. F. S. as a summer resting place. The house is on a bluff, eighty feet above Lake Michigan, and a deep ravine on either side isolates it from intrusion of any kind. The water supply is ample, and is provided by a powerful windmill. The

grounds are furnished with tennis court and croquet ground, and a large bath house is built on the lake shore. The veranda of the house is a generous one, being 64x10, and the living room is 20x50 feet in size. The house has cost about \$5,000 thus far, and is practically free from debt. The terms are so very low that it is possible for a two-weeks' vacation to be thoroughly enjoyed at a merely nominal cost. TERTIUS.

## WHY? AND WHY NOT?

By BENJAMIN L. LATHROP.

**W**HY should I go to church? I can worship my Creator just as well in my own home as I can in the parish church." And each man who utters the old, old cry seems to think that he has said something mighty clever and original. But how can it be clever when the first statement in rebuttal knocks its fake logic into smithereens? And how can it be original when the same cry has been going up through all the centuries of the Christian era?

Suppose we admit for argument's sake that one can worship as truly at home. Suppose *you* can. Do you? Suppose *you* can. Can the other fellow? If you *don't*, and the other fellow *can't*, what are you going to do about it? And then, *can* you? Christ said, "Except ye eat My flesh and drink My blood ye have no life in you." Can you fulfil that condition when you stay at home? And if you have no life in you, can you worship? Worship without life is not much worship after all, is it?

And then, consider the other fellow for a moment. Every time you go to church, you help to make it a little easier for every other man in the world to go. Every time you stay away, you make it a little harder for every other man in the world to go. Do you enjoy your three square meals a day? Would you enjoy them if you had to take them in absolute solitude? Doesn't company at the table, or the absence of it, affect your appetite? Isn't it reasonable to suppose that your appetite for spiritual things, your "hunger and thirst after righteousness," would receive a healthful fillip if you sought your spiritual sustenance occasionally in company with other men?

Someone says: "I never come to the Communion any more. I can't understand it. Anyway, it's only a form!" Only a form! Christ commanded it, but it's only a form! It's only a form when you lie down at night to sleep. It's only a form when you sit down to the table to eat. It's only a form when you light your post-prandial cigar. It's only a form when you doff your hat to a lady of your acquaintance. It's only a form when you shake hands with a friend, or wish him "Good morning." It's only a form when you sign your name to a check. Let's do without forms for a few days, and see where we'll land!

You "can't understand it." Did you ever find anyone who did? Do you understand why you are you, and not somebody else? Do you understand why the human race was planted on this earth instead of on Mars, or Jupiter, or some other planet in some other solar system? If you do, there's some reason for your complaint that you can't understand this particular law of God. When you can grasp the theory of the fourth dimension, when you have developed the sixth sense, when you can comprehend the infinity of space, when you have demonstrated the absolute zero of temperature, when you have squared the circle, made two parallel lines meet, and calculated the exact value of a rotating decimal, you will have no difficulty, in all probability, in understanding many things that are now impossible of comprehension.

In history, medicine, law, physics, chemistry, and general science, we base the bulk of our faith on the records and experience of others. We don't have to understand the theory of the divine right of kings, the respective merits of homeopathy and allopathy, jurisprudence, the impenetrability of matter, and the difference between compounds and mixtures. We take the standard authorities on these subjects, and accept what they say as "gospel truth." But when it comes to the "Gospel truth" itself, we lay it on the top shelf and take down the *Book of Our Private Opinions and Preferences*, which we consult reverently, and act accordingly.

When we arrive at our own little Private Paradise, and prepare for our own little Private Heaven, or our own little Private Hell, perhaps we shall be lonesome, and shall wish that we had chosen to travel in company.

## A JAPANESE VIEW OF RELIGION IN JAPAN AND IN AMERICA.

WE are always on the lookout for signs of new development among the Shintoists, but hitherto we have found little worth recording. In the May number of Dr. Inoue Tetsujiro's organ, the *To-A no Hikari*, there is an article entitled "A Talk on Shinto" contributed by Mr. Kume Kunitake. It seems to be part only of an address delivered by Mr. Kume to the Nihon Gakkai. It is not confined to Shintoism by any means, but as it appears to us to be of considerable interest, we furnish a full epitome of it as follows:

During my lifetime, says the Japanese writer, ideas on religion have greatly changed and even the language which people use in speaking of religious belief and doctrines is not the same now as it was during the first half of my life. Take as an example the use of the word *meishin* (superstition,) which one hears so frequently nowadays. It was not used when I was a young man. Exactly what the term means I am not prepared to say, but according to its etymology it signifies "faith gone astray," so that it implies that there is such a thing as faith that does not go astray. What faith is this? Belief in the orthodox doctrines of the world's great religions, I suppose. But to ordinary thinkers like myself the distinction between true faith and superstition is by no means clear. Who has the authority to decide what is true and what false in belief? What is faith gone astray, and what is faith not gone astray? These things puzzle ordinary laymen like myself, though religious teachers profess to be competent to finally and satisfactorily determine all such knotty questions.

To philosophers and scientists, it seems to me all religion may appear to be superstition. People nowadays flourish this term superstition about a great deal, but whether its use brings us any nearer to the truth in the matter of religion or religious belief is very questionable. In my younger days though the word *meishin* (superstition) was never heard, the term *inshi*, was in constant use. The primary meaning of this term was an unauthorized, unlawful shrine, or the religious rites performed at such a shrine. The opposite term is *seishi*, which was originally applied to duly authorized sacred buildings and the rites performed there. But in the course of time our religion became corrupted and so even at duly authorized shrines immoral practices went on. This of course had the effect of bringing the whole religion into contempt and made some people think that religion was a thing to be avoided by scholars. This sentiment was very common in pre-Meiji days. But since the word "superstition" has come into use people's sentiments in reference to religion have changed immensely. Men no longer denounce religion. It is considered bad form to speak evil of it. To all that seems objectionable in religion they apply the word superstition and that is supposed to explain everything. This is regarded as an advance in thought. Some of us have advanced that far; others remain where they were before this magical word came into fashion.

In trying to make you understand what is the usual attitude we Japanese assume to religion and what our general notions on this subject are, I will relate what happened in 1872 when I went to Europe and America in the suite of Prince Iwakura. You will remember that Kido, Okubo, Ito and other noted men formed part of the Mission. I went in the capacity of a Chinese scholar and as one versed in our vernacular literature, as a kind of referee on these subjects. The main object of the mission being to inquire into the nature of Western civilization and everything connected with it, the subjects to be investigated were divided up and each subordinate member of the mission had his task allotted to him. Well, a Mombusho official, Mr. F. Tanaka, and myself were ordered to investigate religion. We did not like the job by any means, but there was no help for it. Well, on the way across the Pacific we thought it our duty to begin our investigations. So we approached a Roman Catholic priest and commenced to put questions to him, the late Mr. Fukuchi Genichiro taking notes of the questions and answers. It was a queer affair, for after we had heard about the ten commandments and a few other things, we were expected by the audience, which was rather large, to give some account of our own creed. I began then to talk about our Kami Sama, but I was informed that it was not for human beings to be talking about God in the way I was doing. "Is that so?" I replied and said no more.

This, our first discussion, being over, we Japanese had a meeting in the smoking room at which we fully considered

the attitude we ought to assume in America and Europe in respect to religion. Messrs. Fukuchi, Tanabe, Count Hayashi and many others were present. The first question that we thought it important to settle was what we should say when asked by Americans or Europeans what our religion was. Some proposed that, as Buddhism was well known in the West, we should say we were Buddhists, but to this others objected on the ground that none of us knew anything about Buddhism, and it would be a bit awkward if we were probed with questions bearing on Buddhist doctrines. Better tell the truth, observed one of the speakers, and say that though religion is believed in Western countries we Japanese have no religion. Others proposed that we should say that we believed in Confucianism, but this drew forth the remark that Confucianism is not considered by Occidentals to be a religion at all. It is regarded as a political educational organ. When Shinto was proposed, the objection was made that the world knows nothing of our native cult. It is poorly developed, is without sacred books and is not regarded as one of the great religions of the world. By a process of exhaustion we reached the conclusion that there was nothing to be done but to say that we had no religion. But those of our party who had been in the West before and were well acquainted with the views of Europeans and Americans on the subject of religion affirmed that it would never answer for us to represent ourselves as religionless, as we should thereby raise great suspicion in the minds of Christians. They believe that all people are naturally bad and that they can be made good by religion alone. Heathens are, they think, no more to be trusted than tigers and foxes. So to say we have no religion would be to confess our inferiority as human beings. We could not make up our minds what course to take. As things subsequently turned out, we found that we need not have troubled ourselves over the affair. We got through America without being questioned as to our religious faith.

In England Sir Harry Parkes took us to church and made us listen to prayers and sermons that were quite unintelligible and witness ceremonies that seemed very queer to us, and afterwards informed us that Christianity was the foundation of Western civilization. Iwakura, Kido, and Okubo smiled at the religious zeal displayed by Sir Harry and wondered whether he could possibly believe in religion, so confirmed were they in the opinion that to believe in religion implied great credulity. At that time Sir Harry Parkes made two requests of our Plenipotentiary. One was that he would advocate the granting of permits for travelling in the interior of Japan, the other was that he would recommend our Government to sanction the propagation of Christianity in Japan.

Nothing is more remarkable than the manner in which the attitude of the Japanese mind towards religion has changed. To-day the study of religion is regarded with favor as part of a thorough education. Looking back over our past history, we find that the majority of our people have derived their religious sentiments and opinions from three sources, namely, Confucianism, Buddhism, and Shintoism. Since the beginning of the Meiji era Christianity has been regularly taught here and so to-day we have four religions in the country. Two of these, Shintoism and Confucianism, are essentially "present life" religions, the other two are "future-life" religions. Shinto and Confucianism are closely allied to each other and the former has borrowed much from the latter. Nothing is more certain than the fact that from the time that Buddhism and Confucianism were introduced into the country Shintoism received accretions from these two foreign creeds. So that the question to be decided is whether when reduced to its original elements Shinto bears the character of a religion at all. I am one of those who think it does. Of course it is quite impossible to find anybody to-day who believes in pure Shinto, and so there is only one method of finding out whether or not the earliest form of the creed had a theology and that is by a study of the *Kojiki* and the *Nihonki*. A careful study of these two works convinces me that the early Japanese cosmogony was not borrowed from China.—*Japan Mail*.

IN ORDER to love mankind, expect but little from them; in order to view their thoughts without bitterness, we must accustom ourselves to pardon them, and to perceive that indulgence is a justice which frail humanity has no right to demand from wisdom. Now, nothing tends more to dispose us to indulgence, to close our hearts against hatred, to open them to the principles of a humane and soft morality, than a profound knowledge of the human heart; accordingly, the wisest men have always been the most indulgent.—*Lord Lytton*.

## ORGANIZED LAY WORK IN LOUISVILLE.

BY THEODORE C. SNIVELY.

[Perhaps the best and most complete organized work of laymen in this country is that which is done in Louisville by the Laymen's League. This article, written at the editor's request, will, we believe, be a welcome guide to those who have the direction of lay work in other centers. What can be done in Louisville can be done in other cities as well.—EDITOR L. C.]

**T**HE Laymen's League of the diocese of Kentucky, founded by Bishop Woodcock in the fall of 1905, was the natural outcome of a Conference of Church Workers held in Louisville in October of that year.

The object of the League primarily, as outlined in its constitution, is the extension of Christ's Kingdom in the diocese by assisting the various rectors in their parochial work, by placing at the disposal of the Bishop the services of laymen for such work as he may designate, and by unifying the efforts of Churchmen in the diocese along all legitimate lines of endeavor.

It was felt at the outset that there were men in the diocese who would prove efficient in undertaking and directing some kind of Church work outside of, and possibly in addition to, that falling properly within the scope of the Brotherhood of St. Andrew and the Lay Readers' Association. And the League was created rather to supplement the work of those two organizations, than to appear as a competitor in the field of Church activities. To make such fact patent, the Brotherhood and the Lay Readers' Association were included as component parts of the League, while in every respect retaining their separate organization and identity.

All male communicants are eligible to membership upon signing the roll and promising to take some part in the work of the League. The clergy are included in the membership and are active in some of the departments, and one is elected as chaplain annually; but, generally speaking, the officers and various chairmen are chosen from among the laymen.

The work thus far attempted and accomplished has been carried on through different departments, designated as follows: Lay Readers, Sunday School, Missions, Church Literature and Publicity, Clergy Aid, Church Institutions, Brotherhood of St. Andrew, Medical, Employment, Finances, Records and Statistics.

Each department acts independently of the others and utilizes such methods as seem most appropriate to effectuate the provisions of the constitution creating it. The fundamental idea is that the work of the League should be purely voluntary, the chairman of each department alone being appointed by the president annually, and gathering about him such men as indicate a willingness to undertake any particular branch of work.

As is frequently the case in similar bodies, the Laymen's League commenced with a large membership, but by a natural process of elimination the number has been considerably reduced since the original enrollment. It can be said that practically all those men now claiming membership are actually engaged in some of the departments.

Recognizing the fact that too frequent meetings are likely to result in the end in poor attendance and diminishing interest, those having the matter in charge have provided for quarterly meetings during Advent, Lent, Whitsuntide, and Trinity, at which times a report is asked for from the chairman of each department as to the results of efforts made since the previous meeting.

Candor compels the statement that while the League is intended to unify the interests of all laymen in the diocese, up to the present time the efforts have been chiefly confined to the see city.

Through the Missions department it is sought to stimulate interest in diocesan missions by arranging for lectures illustrated by views of various churches and missions throughout the diocese, and similarly illustrated lectures of foreign missions. Through its members the various parishes are kept advised as to the diocesan and general apportionments, and effectual steps have been taken through this department to make up a threatened deficit in the general apportionment for two years past. In the fall of each year a missionary mass meeting is held in Louisville with visiting Bishops or distinguished laymen as speakers, and as the arrangements for such a gathering involve much detail, members of all departments unite in efforts for its success.

The Sunday School department has thus far confined its efforts to two committees, one of which has visited some of the parishes with a view to ascertaining the methods in vogue in

the schools, with no intention of intruding suggestions, however, except where the same would be wholly acceptable.

Perhaps one feature of the Sunday school work which has proved of more interest and profit than anything else attempted is the Quarterly Union meeting of rectors, officers, and teachers of the city Sunday schools. The meetings are held at a different church each quarter, and speakers on an assigned topic relating to Sunday school matters are announced in advance. Opportunity is given for a general discussion and very often the speaker is requested to answer questions. At the close of the meeting a roll call of the parishes and missions is generally had. The attendance has been found to be very representative and evidences a unanimity of interest which is encouraging. One result that can be traced directly to these meetings is the action taken by the diocese in 1907 looking to the introduction of a uniform graded school system throughout the diocese of Kentucky. Acting with the Sunday School Board, the Department has also arranged for a reunion of the schools in Louisville.

The dissemination of Churchly literature among our own people through subscriptions to Church papers has been attempted. Those who have endeavored to interest Church people not accustomed to reading a weekly Church paper have no doubt been brought to a realizing sense of the difficulty of such an undertaking. The Church Literature and Publicity Department, which is charged with this responsibility, cannot claim any large success when measured by actual results. But it can be said for it that a determined effort has been made along this line.

Through the medium of the secular press the public is kept advised as to Church services and meetings from time to time during the year, and the assistance and coöperation of the daily newspapers in giving space to notices relating to the annual missionary meeting have been particularly valuable. The fact that much of the reading matter is prepared by members of this Department assures correctness both of detail and of ecclesiastical terminology, in which latter respect the knowledge of the press is conspicuously deficient, at times, when publishing news relating to the Church.

The clergy for some time past have been furnished by this Department with printed forms for making out notices of Sunday services for the newspapers, which facilitates insertion in proper form.

During Lent, and at other times as occasion offers, leaflets and tracts appertaining to the history and teaching of the Church are distributed. Union services during the Lenten season afford an excellent opportunity. The method of distribution is to hand the leaflets to the individual members of the congregation as they leave the church, and this is considered a much more effective way than to rely on the mere announcement from the chancel that such literature can be obtained for the asking. Such literature is supplied at other times either to the clergy throughout the diocese, or to individuals making request for it, and the expense is met by the Finance Department, which undertakes to raise funds sufficient for the needs of this and other Departments.

The latest project undertaken by the Church Literature and Publicity Department is the founding of the library of the Laymen's League. This library was organized in a very small way this winter by the purchase of a few books which it was considered would prove of general interest and profit to Churchmen. The interest evinced in it by the Church people of Louisville augurs well for the future. The books are placed in the Cathedral parish house (the Dean of the Cathedral acting as librarian) and may be withdrawn for reading or reference without any cost whatever to those applying. Eventually it is hoped to have a library which in point of size and interest will be commensurate with the importance of its aim and purpose.

Through the efforts of the Church Institutions Department it is sought to bring the Church people of the diocese to a fuller knowledge of the opportunities and needs of the various institutions of the Church in Louisville, their capacity for doing good, their income, expenditures, and administration. How little knowledge many of the members of the League had concerning certain of the Church institutions was evidenced during the general discussion following the first report made by the chairman of this department. It is the intention of the members to arouse interest in each of the charities within its scope, and at present writing attention is being directed to one that appeals especially to children, whose coöperation and aid are asked through the medium of the Sunday schools, each one

of which is being visited in turn, and the case of the institution presented.

Through the Medical Department attention is furnished to the destitute poor, and the Employment Department endeavors to aid worthy persons in securing means of livelihood commensurate with their ability.

The constitution of the League makes provision for an annual banquet in the fall of the year and this has been found an enjoyable feature.

The advantages of such an organization as the Laymen's League are manifest. Work has been entered upon in Louisville by the laymen of the Church which had not been attempted by any other organization prior to the creation of the League, and possibly the best result has been that the League has proved a unifying agency in eliminating parochialism, into which condition many communicants are very apt to drift, unless held back by the deterring force of some central organization.

## EXAMPLES OF WRONG-DOING AND THE ANTIDOTE.\*

BY THE LATE REV. W. E. COOPER, B.D.

I HAVE once before directly, and many times indirectly, urged the following considerations as facts to guide us all in our reading of the Old Testament.

The often forgotten fact that man was originally created in the image of God—viz., in a state wherein, had he never fallen, the whole life of all men would have been (1) a life of perfect "righteousness," *i.e.*, real justice and brotherly dealing in every affair of life, towards his fellow-man, and (2) a life of perfect holiness toward God.

But this did not last, it would appear, for any length of time. Before other men besides Adam came into the world the nature of man had been almost utterly ruined. Man came under the power of evil in body, soul, and spirit, and this ruined nature all mankind born after Adam had as their own inheritance.

But God the Creator did not will to leave man in this ruined state. He planned what has been called a "scheme of redemption," "salvation," we call it to-day.

Now man is a moral agent, able to choose right or wrong as his course of life, and accountable to his Creator for the choice he makes. The first thing fallen man had to learn was his true, real moral condition, by birth and inheritance, viz., one of almost irresistible bias toward evil instead of good, of alienation from God, far more than of friendship toward God. The learning of this was to form the subject of his education for many a weary century. *There were three stages of this education:*

1. Man was left to himself, as far as any external law went; the result is put before us in the earlier chapters of Genesis. At the end of more than 2,000 years things had got so bad that all men, save one family, were swept off the earth by the waters of a flood.

2. This family so saved was drawn into a somewhat closer external relationship to God by a covenant that seems to have had the offering of sacrifice ordained as a special reminder that the soul that sinned should die and need a substitute to atone for him. Again, the world, thus put on its trial, failed to obey the Creator, God. Then Abraham was taken away from all his own family ties, and made to be a stranger in a far-off land that thus he might feel his God to be his only real friend; his only guide; his only protector from enemies around him. Abraham's family grew to be a great nation as regarded its numbers. It had grown, in its latter years, in a state of what seemed hopeless bondage; of bitter and cruel slavery. This nation was set free from bondage to be trained as a people of God; to be His instrument of winning back—as the centuries went on—the whole world to the ways and will of God.

3. The people, so delivered, were given an external law, regulating their conduct both to God and man. They were given, also, an elaborate system of religion suited both to their then state of moral childhood and also to the religious ideas and circumstances both of their early life and of the peoples around them. Certain safeguards against surrounding evil influences and example were provided.

Now the Old Testament gives us the record of the way in

\* This paper, bearing the title: "Examples of Wrong-Doing Set Forth in the Old Testament, not to be Imitated, but to be Corrected by the Teaching of the New Testament," was found among the unpublished MS. of the late Rev. W. E. Cooper, of Toronto, Canada.

which all these plans of God for the redemption of fallen man were constantly thwarted for the most part, though occasionally a time of reformation came in. The history is a history of progressive revelation of God's ways and will, and of the gradually increasing failure on the part of the people of God to allow God's plans to be carried out. Of course, too, when God's own people thus failed in their own duty, the other nations of the world could derive no benefit from such an apostate, rebellious people.

Now when we take all this into account, and remember all the circumstances of the various peoples then in the world, we shall see in their true light the instances recorded of the various offences against what the Christian-taught mind considers right; we understand that it arises from two causes: (1) The inborn ideas and habits of a people only emerging from degeneracy; having only a law that was largely prohibitive, leaving much to be gathered only by devout, and thoughtful, and prayerful souls, but having no such divine light and guidance as are given the Christian by the Holy Spirit of the divine Father and Ruler. (2) The overwhelming force of the surrounding circumstances, and of the heathen people around—in other words, their "environment."

And this is just what we should expect to find in the history that tells us about it all. Any other history could not be true. Hence we read of polygamy, even in the case of Abraham, the friend of God. We read of idolatry, even among the people that had a special command against it, and one, too, giving an all-sufficient reason for obeying such a command. And so with many other vices and sins both of individuals and of the nation as a whole.

The Old Testament is the history of the way in which even a chosen people, and one most highly favored and blessed, allowed the plan of salvation, which was not only for themselves, but intended to pass over to all the world through them, to be thwarted, and so disappointed the loving, gracious plan of their Creator Father. But the eye, enlightened by the Spirit of God, can clearly see that, *all along*, the omnipotent God was *really working out His plan of redemption.*

And the great lesson, plainly and abundantly taught, was this—that it was not in the power of any man, or any however highly favored nation, even, to attain real salvation from the power of sin. It all showed the man who had eyes to see and a mind to think that he needed One far more holy and strong than himself, to be (*and to come to him as*) his deliverer. And this Deliverer could be no one less strong than God Himself. Thus the Old Testament was the school for teaching the absolute need of a divine Saviour—the Incarnate God. It forced men to look for that Deliverer. And in the latter days the prophets were raised up to bring home to the people this mighty truth: that God alone could restore in man the originally given image of God; and that *that God would come in Person to do so.*

Thus, then, the Old Testament is only a record of man's imperfection at the best; a record of rebellion and obstinate sin at the worst. It is, almost wholly, a record of what to avoid, and the evil consequence of not avoiding it. It is to the full, and the last that is ever to be, revelation of Jesus Christ, the Incarnate God, that we are now to look for safe and perfect guidance. He lived on earth to show us how. And the letters of His apostles show us how one and another found difficulty and trial in doing as their Great Example showed them, and how they were to act amid these trials and difficulties. And more than this, there was provided a great Divine Society, dwelt in by the Holy Spirit of the Father and the Son, the Society which is identically and inseparably one with God the Incarnate Saviour, who is the Saviour of the body by making each individual a living portion of Himself. This Society, here on earth, has His charge, and authority from Himself, who is its Living Head, to join each and every one of all mankind in living union with Him, and keep that union living and unbroken through the divinely given sacraments of His imparted life.

For this the Old Testament dispensation was the preparation. And now that the reality has come in Him and by Him, all the instances of the Old Testament are to be read in the light of the glorious Gospel of Jesus Christ, our blessed Lord and God—our only Saviour and Redeemer.

YOU REMEMBER the way a father pictured a cross to his child. A cross is composed of two pieces of wood. The shorter piece represents your will, and the longer, God's will. Lay the pieces side by side, and there is no cross; but lay the shorter piece across the longer, and you have a cross. Whenever our will falls across God's there is a cross in our life.—*Church Work* (Halifax, N. S.)

## THE OPEN-AIR PULPIT.

BY THE REV. E. H. J. ANDREWS.

**A**T this season of the year one's thoughts turn instinctively to the phenomena of unfolding nature and the blossoming children of the soil. Summer has come to herald once again a general resurrection from the death of winter. The trees which but a few short weeks ago stood brown and naked in the chilling winds are now objects of beauty, resplendent with fresh green leaves. Everywhere are stretches of refreshing grass, while the air is redolent with the fragrance of many flowers. As we traverse the plains or climb the hills or tread the valleys it seems as though from every hand come voices teaching, inspiring, admonishing us.

There are the rugged mountains—titanic, sublime—suggestive of the trials and tribulations and hardships of life; the fertile valleys, abundantly watered by refreshing streams, and generously shaded by wide-spreading trees—suggestive of the peace that is in store for those who successfully surmount the difficulties which intervene.

How symbolical of our earthly pilgrimage is such a journey! A long, tedious climb over hard, rough rocks, in the heat of the noonday sun, and then a restful halt in the refreshing shade of a wooded, watered valley!

While toiling up the steep hillside, the hot sand and burning boulders parching our blistered feet, we become, perhaps, distrustful of the future, weary of the struggle and the task; but something reminds us of the oasis on the other side, and a vision of its graciousness inspires us with new hope and new resolve. It is no longer the hard, rough road that we see, but the final goal—the refuge beyond.

A wild grape-vine, loaded with ripening fruit, attracts our attention. Too frail to support its own weight, it has been compelled to seek the support of one stronger than itself—one whose trunk is massive and strong, well able to bear the additional weight; whose roots are founded in the soil. It has climbed upon its generous friend, and wound its luxuriant arms about his vigorous form, until it has completely enveloped him in its foliage; until, in truth, the tree is within the vine, only the vine being visible to the eye. So, borne up in the sustaining arms of the strong Christ, mankind is lifted up and saved. Enshrining Him within us (growing, as it were, around Him) we live and flourish, become a goodly sight in the eyes of God and man—bear branches laden with comely and acceptable fruit.

A sorry sight is presented by the tree upon which the parasite mistletoe has grafted itself. Were we to return later we should find it leafless and dead. And what of the mistletoe? Leafless and dead too!—clinging still to the lifeless limb from which it had sapped the precious fluid that sustained its own life. There are those who fasten upon religions not of Christ, methods that are not Christian, as means whereby they may thrive. They may live for awhile, but is not the day coming when they will be brought face to face with the terrible discovery that the tree to which they have rooted themselves is dying—that they have united themselves to that which had but a few short years to live?

There are trees whose beauty lies in the profusion of their foliage—the multitude of their green leaves. We are unable to see their trunks or their branches, so completely are they clothed. Others are remarkable for their trunks—notably the noble pine. Both branches and leaves they have, to be sure; but these are of minor importance compared with the trunk which bears them. It is this that calls forth our wonder and our praise. Behold it as it shoots up toward the heavens, and, towering aloft, looks down upon its dwarfed comrades of the wood! How manly, how straight, how upright! Indeed, it seems to pride itself upon its manhood, and, like the gladiator of old, to parade its gigantic limbs for the admiration of its less-favored brethren. It seems to point to its heart, and say: "See, I have bared it for your inspection! What you see, that I am!" We have no difficulty in judging between the two. We soon discover that the leafy tree is a thing of external adornment only. It is truly a thing of beauty, and we cannot but stand and admire. But what of the time when the bleak winter winds shall have stripped it of its leaves and left it naked to the world? Crooked and twisted and gnarled, it repels the sensitive beholder, while the tall, straight pine at its side wins more admiration than before. We have not far to go to behold the leafy tree in human nature. He has beauty, grace, charm, but what of the man himself? Strip off his foliage and often nothing is left but what is ugly and deformed. The other is always manly—

an eloquent example of God's image—a living sermon to the glory of the Creator.

We cannot fail of observing as we continue on our way by the course of the mountain stream the quantity of driftwood which has accumulated about the bases of tree and rock, registering the height of former floods. The sight is a common one, and it relates a sad story. It tells us that what we behold is all that is left of tree and shrub once green and vigorous—full of health and promise when overtaken by the flood and whirled away. How forcibly it reminds us of the dark rolling flood of Death, that, ever rampant, ever surging onward, is sweeping away on its ruthless bosom now a gnarled old oak, which in spite of its great age is yet unwilling to release its hold upon the world; now a tender sapling, with scarcely a hold to release; now a tall, sturdy pine; now a sickly thing whose life has spent itself. An hour before we might have stood rooted in admiration for these trees—dreaming nothing of the disaster so soon to follow.

There is a tree the flood never reaches. It is pointed out to us upon a rocky eminence—an evergreen, far above the path of the mountain flood, its roots embedded in the living rock. The very mountain itself would have to be removed, the rocks themselves be blasted to fragments ere it could be dislodged. It reminds us of the Christian pilgrim who, having rooted his faith in the Higher Rock of Ages, rears his head above the tumult of the world—an ever green example of the life that is hid with Christ in the everlasting God.

## THE DOVE IN SYMBOLISM.

BY SCANNELL O'NEILL.

**A**CCORDING to the Bible, the dove has had a not unimportant part to play in the designs of Providence. Although shy and unobtrusive, she was selected, nevertheless, as one of the messengers sent forth from the Ark for intelligence about the subsidence of the waters of the Flood. The second venture proved to be a more successful exploration than the first, and the dove returned to the Ark with an olive-branch in her beak—a token of good tidings to the imprisoned inmates that their deliverance was at hand. This specimen of the dove's exploring instincts may have led, by degrees, to their training as mail-carriers between distant localities.

By the Mosaic law a dove was deemed a worthy oblation to Jehovah. In fact, none but birds of the dove species could legally be sold at the Gate of the Temple for sacrificial purposes. At her Purification the Blessed Virgin Mary had to supply the usual ransom of a pair of turtle doves, or two young pigeons. Later, for having desecrated the Temple by their abusive traffic, our Lord drove both the dove-buyers and dove-sellers from the house of prayer.

The Christian's recognized symbol of the Holy Ghost is of course the figure of a dove. According to St. Matthew's Gospel: "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him."

The apostles were exhorted by our Lord to imitate in their conduct a dove-like simplicity. Centuries anterior, King David longed for the wings of a dove that he might soar heavenward and be at rest. From time immemorial, in the East, the dove has been the vernal season's harbinger.

In the canticle of canticles, the inspired songster urges his beloved to come quickly, "For, lo, the winter is past, the rain is over and gone . . . the time of the singing of birds is come, and the voice of the turtle is heard in our land." And in another place he speaks of his undefiled one under the symbol of a dove.

The affectionate cooing and plaintive notes of the dove, if heard near Jordan's stream, may have suggested to Keble:

"The spirit must stir the darkling deep,  
The dove must settle on the cross."

Travellers have observed that wild doves abound in the Holy Land, building their nests in the crevices of crags and rocks; and they hover in clouds over the reapers at harvest time. In olden times it was customary to reserve the Blessed Sacrament in a hanging pyx fashioned like a dove. In many of the old churches in Belgium, France, and England, and the Rhine country, beautiful examples are still to be seen of these pyxes.

Under the French Monarchy the highest order of knighthood in France was that of the Holy Ghost, an order, alas! to be oftentimes worn by men of infamous lives.

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

JOINT DIOCESAN SERIES  
SUBJECT.—*Bible Characters*  
BY THE REV. ELMER E. LOFSTROM

### ELIJAH, THE PROPHET OF JUDGMENT.

FOR THE SEVENTH SUNDAY AFTER TRINITY.

Catechism: Fourth Commandment. Text: St. Luke 1: 17.  
Scripture: I. Kings 17: 1; 18: 20-39.

**T**HE "sin of Jeroboam" brought the results which might have been expected. Instead of the blessing promised on condition of obedience, the northern kingdom reaped the fruits of disobedience. No dynasty lasted beyond the reign of two kings. Yet no king tried to bring in a reform. Ahab was the seventh king of Israel. He carried the sins of the nation a step farther. He married Jezebel, daughter of the king of the Zidonians, who was an ardent supporter of Baal-worship. This marriage was in itself contrary to the Law of Moses (Deut. 7: 3, 4). It led to the result which might have been expected. Ahab added extensive Baal-worship to the sin of Jeroboam. The defiance of God continued, and assumed new dimensions.

There was a righteous remnant, however. Elijah comes before us without any preliminary explanations as the great solitary figure who dared to give fight to the forces of spiritual wickedness in high places. In a faithless time, he remained faithful. The law of God declared that if the nation should forsake God and turn to false gods, drought was one of the punishments which might be expected (Deut. 11: 17; 28: 23; Lev. 26: 18). Elijah was "a man subject to like passions as we are" (St. James 5: 17), yet relying upon these promises, he prayed to God to bring this threatened punishment upon the land. He had prayed; he believed that his prayer would be answered, inasmuch as it was in accordance with God's revealed will. Accordingly he appeared before the wicked king and announced the coming of the drought. Read all of chapter 17. The succeeding history is most dramatic, and needs but to be simply told to be interesting. Study it until you are familiar enough with it to tell it effectively. Notice that the drought lasted three full years. Usually real trouble gives people long thoughts. But here the wicked Jezebel succeeded in laying the blame somehow upon the prophets of the Lord, and ordered them all put to death. Obadiah succeeded in saving some of them (18: 13), but many were slain. This reveals the temper of the times and the spirit in which the chastisement was received. Instead of leading to repentance it caused hardening.

Read all of chapter 18. In spite of the defiance of Ahab, he remembered Elijah's statement about the drought, and in the latter part of the drought he had spared no effort to find the prophet (18: 10). Show how they finally came together, and how the king agreed to the proposal of Elijah, yet dared not tell Jezebel. He arranged for the meeting on Mt. Carmel as Elijah had commanded.

As the class studies the remarkable series of events on Mt. Carmel have them notice that Elijah gave the people a chance to take the side of Jehovah before he proposed the test (21). In spite of the dried-up country no one dared to step out and declare allegiance to Jehovah. This is not to say that there were none who secretly sided with Elijah (19: 18). God had before this sent fire to consume sacrifice (Lev. 9: 24; Judges 6: 21; I Chron. 21: 26; II. Chron 7: 1). Yet the plan was not evolved out of his own consciousness. He had been Divinely directed to do this (36). Bring out also the contrast between the labored efforts of the priests of Baal and the quiet, effective prayer of Elijah. The former were given every opportunity. They were permitted to use every device at their command. Why was there no answer? Elijah brings in a little humor when he tries to make the people see the answer to this question. Elijah was answered because he was praying to a Living God. His prayer was made in obedience to God's direction, and it was answered. Our prayers are as sure of an answer if we make them "according to His will."

The scene of this dramatic contest is thought to be on Mt. Carmel, about twelve miles from the sea-coast, and 1,600 feet above the sea. The reason for placing it there is that there is still a spring of flowing water which has never been known to fail even in prolonged droughts. There had been an altar to

Jehovah there. It had been "thrown down," probably by the soldiers of Jezebel. Notice the silent rebuke given by Elijah as he took the twelve stones for the building of the altar. There was no recognition of the schism which now separated the tribes. There is another as tactful a rebuke in the prayer of Elijah. He prays to the God of "Abraham, of Isaac, and of Israel" instead of the more usual "of Jacob." This portion of the nation had taken the covenant name of the whole, and even then had been traitors to Jehovah. "The time of the offering of the evening oblation" was 3 P. M. The choice of the time, too, was designed to awaken memories of neglected duties.

The story is hardly complete without the sequel, as given in the remaining verses of the chapter. The allegiance of the people was won by the miracle. What was that allegiance worth? It gave Elijah support there and then. It killed the 450 prophets of Baal. But the next day the people still feared and trembled before the wicked heathen queen. Elijah dared not remain in the land. He had to flee from Jezebel. This does not mean that the work of that day was without value. It was, however, but preliminary. The enthusiasm of the day must be supplemented by the allegiance of the weeks and months. The wind and the fire and the earthquake are violent methods which prepare the way for the more effective teaching by means of the still small voice, as we shall see in another lesson. We are apt to think that we should like to have such a proof of God's living presence as was given there on Mt. Carmel. The proofs we have are better and more permanently effective.

After preparing the lesson, the teacher should decide clearly what points he expects to make in the teaching of it. There is an historical situation to be made clear. The courage of the prophet in taking his stand alone with God when everyone else was against Him makes a good point. Upon what was that courage founded? The story illustrates the power and methods of true effective prayer. It sets forth a contrast between true and false religion. Other points may occur to you.

### FAITHFUL STEWARDS.

BY MARIE J. BOIS.

"What I saved—I lost!  
What I spent—I had!  
What I gave—I have!"

**D**ID it ever occur to you, dear reader, to look deliberately over your accounts, in order to see what fraction of your income you have given to God's work? Did you also review the last week or last year of your life, and calculate what fraction of your time you gave to the same purpose? Did you? And if you did, what of the result? Have you given a fair fraction of both to His work—His Church—His needy ones—His missions? In looking over all He gave you, or rather He lent you for the very work of helping Him to accomplish His purpose, can you look forward to, do you expect to hear the "Well done, thou good and faithful servant" of the Master?

Faithful stewards! Have we been that? And if we have not, shall we not learn to be faithful in what remains to us of time and of means?

"What I saved, I lost!" The above words were quoted to me this morning by the paying-teller of our bank. Who wrote them? He did not remember, but after all, it does not matter. The truth of the saying is wonderfully expressed in this concise, terse way. Would that more Christians understood the great lesson it teaches: But one thing is ours—that which we have given to Him—nothing else!

Have you thousands in the bank? Do you trust in your riches? Remember: God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God.

With these thoughts in my mind, I opened my Bible, inwardly praying that a message might be given to me to send forth in His Name and once more a direct answer was granted, for here is the verse which immediately fell under my eyes: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

He commands—shall we not obey? Shall we not take Him at His word? Truly the blessing of greater service, greater opportunities, and greater love will be ours if we do.

## 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.

### MEDICAL MISSIONARIES NEEDED IN CHINA.

To the Editor of *The Living Church*:

**T**HERE is urgent need for two physicians to take posts in the Church's medical mission work in China.

(1) A recently opened dispensary at Wusih, in the district of Shanghai, with one physician in charge, has been almost swamped by the number of those eager to receive medical treatment. During the seventy days from April 1st to June 10th the dispensary had an average of one hundred patients a day. It is obvious that one physician cannot care for these many needy people and at the same time respond to the special emergency calls and perform the frequent operations that are a normal part of a missionary physician's life in China.

(2) One of our physicians at St. James' Hospital, Anking, in the district of Hankow, is coming home to complete his theological studies. This leaves the growing work in one of the newest and best equipped hospitals of any kind in the Chinese empire in the care of only one American physician. It will be impossible for him to carry the load satisfactorily and still more impossible for him to develop the work as it should be.

Both these posts offer unusual opportunities for the employment of medical skill in the furtherance of the Gospel. Dr. Taylor of Anking says that the right man coming to help him will have "the biggest opportunity in China for doing a man's work, for lifting lives and relieving suffering by scientific medical work."

Are there two young Americans who will offer to go to the help of the men already at the front? Volunteers should be members of this Church, not more than 35 years of age, preferably unmarried, have robust health, a good degree of professional skill, and preferably at least a year's experience in hospital work.

If any of your readers can put me in communication with young men who are not likely to see this call for help, but who might be willing to consider giving themselves for the work abroad, I will supply further particulars. JOHN W. WOOD.

281 Fourth Avenue, New York.

### LONG RECTORSHIPS.

To the Editor of *The Living Church*:

**M**AY I suggest a summer diversion? What priest has been rector of his present parish for the longest term of years?

I am anxious to know if any rector can excel the record of the Rev. William Samuel Coffey, who is, and has been—without interruption—rector of St. Paul's Church, East Chester, diocese of New York, since Quinquagesima Sunday, 1852.

New Haven, Conn.,

Very truly yours,

July 13, 1908.

FRANK WESTERVELT.

### HENRY VIII. AND THE CHURCH OF ENGLAND.

To the Editor of *The Living Church*:

**O**NE hears often, especially of late, protests raised against the text-books used in our public schools on historical matters relating to the Church, and especially with regard to Henry VIII. and the Church of England. One often wonders if these protests ever do any good. Evidently others are interested as well as ourselves in having the truth told about Henry VIII., and now it comes from Roman Catholic sources. In the course of a lecture on Henry VIII. and his wives, delivered on Monday, July 13th, at the Roman Catholic Summer School of America at Cliff Haven, Plattsburgh, N. Y., the Rev. Dr. Talbot Smith said:

"Henry VIII. was simply a beast and a demon, fused to create one of the bloodiest tyrants of history. He did not found the Anglican Church, which he would disown to-day, because he believed in

the Catholic Church with himself as the head, and died in that faith."

There were many other statements in this lecture of interest to Anglicans, but I have never yet heard a Roman come out so fairly and squarely with the statement that Henry VIII. did not found the Anglican Church, and this, too, before a large audience of clergy and laity and by so pronounced a lecturer as Dr. J. Talbot Smith.

H. P. LE F. GRABAU.

Plattsburgh, N. Y., July 14, 1908.

### THE AMERICAN INDIAN AND THE DEATH RATE.

To the Editor of *The Living Church*:

**I**T is sometimes said that "The red man is fast disappearing from the American continent, not being able to endure the contact with a stronger civilization."

It is evident that some tribes of Indians have been greatly reduced in numbers. But that Indians are not able to endure the contact with civilization, I seriously question. As it has seemed to me, it is not civilization that is killing our Indians, but the wrong methods employed in dealing with Indians. I can speak out of an experience of nearly fifteen years as a missionary among Indians. One disease—tuberculosis—has made great ravages among some tribes. In some cases 50 per cent. of the deaths have been from that cause. It takes the young, both boys and girls, young men and young women. The results are seen in a decrease in the Indian population. In Oklahoma, among Cheyennes and Arapahoes, I have seen these results. In some of the boarding schools the death rate from that one cause was as high as 5 per cent. in one year.

Now I have believed that this great death rate could be avoided. Let me briefly state the results of an experiment, which, so far as it goes, proves that theory to be correct: In the year 1904 our mission day school in Oklahoma was begun. In some cases Indian children rejected from the boarding schools were received. In nearly every case their families were affected with the disease. A father, mother, brother, sister, or other near relative had died of tuberculosis. The school has now been in operation for four years, with an average attendance of twenty Indian pupils—the greater part of that time under my personal care and supervision. The methods used, and the results, I have stated in an article in *The Indian Friend* for July, 1908.

It would have been no surprise if there had been several deaths from tuberculosis. On the contrary, there have been no deaths from any cause; and there have been no marked developments of that disease.

The attention of all friends of Indian missions is called to the results at the Whirlwind mission school in Oklahoma. Those results lead me to think that Indian people, by the use of proper methods, may become as healthy and long lived as any other race of people.

D. A. SANFORD.

Dixon, Wyo., July, 1908.

### THE INVOCATION OF SAINTS.

To the Editor of *The Living Church*:

**I**N your suggestive editorial of July 11th, entitled, "What Lies Ahead of Us," you mention among other Latin practices which it would be well for us "to examine sympathetically and carefully," the practice of the invocation of saints. Now it is a fact that this practice already prevails in a number of Anglican churches. Would it not be well that those who have not yet so far lost sight of the Divine Humanity of our Blessed Lord as to turn away from the teaching of the Holy Apostles to such an extent as this, should be urged *first* to examine sympathetically and carefully the teaching of the Apostles and therefore of the Anglican Church with regard to the absolute sufficiency of our Blessed Lord to meet all our needs? Should they not be taught *first* the fact that we have absolutely no word from Him or from His Apostles referring us to the departed saints as intercessors?

While it is so difficult to bring even a quarter of the members of our Anglican Communion to understand and accept the Catholic Faith in its simplicity and fullness, why should they be distressed, or turned away and rendered sceptical of the Truth, by distinctly unscriptural and unapostolic practices?

Before we talk about reunion with the Latin and Greek Churches, for which we surely ought to pray, I submit, Mr.

Editor, that we should earnestly strive for unity among ourselves, in full harmony with the teaching of the primitive and undivided Church without subtractions and without additions.  
Burlington, Vt., July 16, 1908. CONSTANCE R. WHEELER.

### A MISSION TO LAPSED ROMAN CATHOLICS.

To the Editor of *The Living Church*:

**I**N a recent issue of your paper casual notice was taken of a mission under Old Catholic auspices to lapsed Roman Catholics. If you will permit me the space I would like to bring to your readers some knowledge of this mission and for what it stands.

The Church of the Blessed Sacrament, Green Bay, Wis., is in charge of an Old Catholic priest working under the episcopal jurisdiction of the Bishop of Fond du Lac, to whose generosity we owe our church and vicarage. We have brought together twenty-three families. The question has been repeatedly asked us, "Where do you get them?" "From the Roman Church," the answer. "But *why*?" That is the question invariably asked; "why take families away from the Roman Church? They have the faith there and the sacraments. Why disturb them?"

This is really put to us by our Anglican confreres. To our simple minds the answer is contained in the questioner. Every Anglican is a living answer to the question, "Why leave Rome?"

I would not write thus, nor ask for space, except that I have been seriously hampered in my work by those who ought to be my friends but who take a position of aloofness, and ask: "Can any one good come *out* of Rome, when so many of our clergy are being attracted to Rome to realize the Catholic Faith in its entire doctrine, discipline, and worship? Why do Romans leave their Church?"

But let me in return remind them that in the eyes of Rome they and all others who are tarred with Protestantism (even if it be only in the name) are merely "lapsed Romans," and so should go back to their rightful obedience. They find a way out of it by saying: "I was not born so. If I had been, I would have remained." As though the basis of the Catholic Religion rests upon the accident of birth!

Because I happened to be born a Roman Catholic, must I never exercise my right to judge for myself? Am I condemned to a fatalism of environment as bad as "Kismet"? Are Anglicans of the Oxford theology the only ones who inherited "a reasonable Faith"?

The same reason that keeps all faithful Catholics, whether they be Anglican, Greek, or Russian, out of the Roman communion, brought me and thousands of others out of it. In conscience I was bound to give up a Papacy pushed to blasphemous excess, and I have suffered grievously since. The Old Catholic Bishop who ordained me said: "You are wedding to yourself sorrow and adversity"; and it has been so. Strange to say, this opposition has not come from my former friends in the Roman Church, but from Anglicans with whom I have tried to work. From the text books which I have read purporting to be expositions of the position of the American Episcopal Church, I thought I had learned that this Church claims to be THE American Church. When in the course of my Old Catholic missionary labor I have tried to take hold of immigrants whom the government of the land is turning into United States citizens, and make them members of the American House of God, I have been attacked for proselyting. Help for my struggling mission has been refused, and once where it was offered, through the advice of a priest it was withdrawn.

The question resolves itself in my mind to this simple proposition: Either the Pope is infallible or he is not. If he is, then we, Old Catholics, Orthodox, and Anglicans alike, are in heresy and actual schism, and it is our bounden duty to repent and acknowledge our fault and seek salvation in "the barque of Peter." If, on the other hand, the Pope is fallible in dogma and morals, he teaches heresy when he affirms his infallibility, and he is guilty of schism, for he has given cause for the dividing of Christ's flock. A doctrine can be only one of two things: orthodox or heretical. Is it a doctrine "divinely revealed" that the Roman Pontiff is infallible?

We Old Catholics believe that when the Papacy dared to put forth so blasphemous a doctrine it sinned against the Holy Ghost, whose office the Pope attempts to usurp. Until such time as this fallen Patriarchate reforms herself, expurgating all false doctrine, healing all the schisms her arrogant assumption of divine and human sovereignty has brought into the Christian

Church, it will be the mission of the Old Catholic Church, whose members are Bishops, priests, deacons, and laymen who in sorrow separated themselves from the Roman Communion, to combat on every side these errors and to keep alive the true Catholic Faith of the Seven Ecumenical Councils.

We have work to do. For every priest we see heralded as going from the American Church to Rome we can give you, name for name, priests who give up their priesthood in Rome and step out into—what? Infidelity, often; despondent and at sea, they have no place to go; and while every spiritual impulse in their nature cries out for Christ's Catholic Religion, they have it not because the one Church that could give it to them and from which they might receive it, if they could but know, does not want them. There are thousands of Roman Catholics who leave their Church. We want to reach them and bring them to understand that they may still be Catholic even if they are not Papists.

If the American Church would clear herself of the suspicion of Protestantism she might reach these people. She might reach the millions of immigrants swarming into this country who are nominally Roman Catholic, but only nominally so. They may be turbulent, but they have immortal souls; and until the American Church can and will care for them, we Old Catholics will continue to believe that we have a mission, and will continue to do what we can in our limited way to keep Christ before the eyes of people who have almost forgotten Him, though for centuries they and their people have been in the loving care of "the Holy Roman Church."

Hoping you will find space for a part at least of this our *apologia*, we are,

THE OLD CATHOLIC CONGREGATION OF THE  
CHURCH OF THE BLESSED SACRAMENT,  
Green Bay, Wis.  
M. J. DE VILLEREAL,  
Priest in Charge.

### "AMERICAN CATHOLIC."

To the Editor of *The Living Church*:

**A**LATE experience has converted me to your way of thinking concerning the name of the Church—American Catholic—instead of the American Church.

For ten years I have been preaching on the streets, on the Monday nights of July and August, on evangelic lines, being myself an evangelical Churchman. This year I have adopted the Catholic basis. The first Monday a woman took me by the hand, while I was preaching, and asked me if I were not a Catholic priest. In reply to the answer she received she said she supposed so from my dress.

In the course of my sermon I said our Lord asked certain men who they thought He was.

One replied: "Thou art the Christ." He answered: "On this rock"—Christ—"I will build My Church"; for none other foundation can any man lay than that which is laid, which is Christ. The woman shortly afterwards withdrew, I think somewhat mystified.

The following Monday the Catholic who spoke to me I am afraid was not mystified, but interpreted me according to his liking. When I preach Catholic doctrine I cannot be always interlarding my sentences with negatives, indicating what I do not mean. Our Saviour did not so.

My text was: "The Holy City, New Jerusalem, I saw coming down from God out of heaven." The subject was "The One, Holy, Catholic, Apostolic Church"; the analysis, the vision of Jerusalem the Golden.

At the conclusion of the sermon I descended from my stool to the sidewalk, where I began asking questions on the sermon, laying particular stress upon the Apostolic note of the Church emphasized in the twelve foundation stones, each one inscribed with the name of an Apostle.

A man offered me his hand, thanking me for the first sermon he had ever heard on the street, on the Catholic Church. If he misunderstood me, it is not my fault, but that of the present name of the Church.

We had better give up saying the Creed, and praying that we may die in the Catholic faith, if we are not Catholics. If we are, let it be indicated in the Church's name.

WILLIAM C. POPE.

THERE IS no royal road to any study, to achievement or success anywhere; it is by the old plebeian path of rugged toil that men reach the heights of attainment and the temple of fame.—E. Foster.

# LITERARY

## NEW TESTAMENT CRITICISM.

*The Book of Acts.* By Adolf Harnack. Leipzig: J. C. Hinrichs. Pp. vi.-225. Price, \$1.65.

It is now almost two years since Professor Harnack published *Luke the Physician*, a book that marked an epoch in New Testament criticism. For it was a vigorous defence, by a scholar whom none could accuse of theological bias, of the traditional authorship of the Third Gospel and the Book of Acts. Last year we had his *Sayings of Jesus*, an investigation into the Lucan-Matthæan Gospel-source known as "Q" (or the "Logia"). And the conclusion was that this source is entirely reliable. Now there has appeared the third (and last) of these Lucan studies, devoted exclusively to the Book of Acts. It is a still greater step towards conservative critical results and it announces a reversal of the great critic's positions in more than one important regard.

The Introduction (pp. 1-20) studies the purpose of Acts. This purpose, we read, is solely to describe the growth of Christianity from the belief of a Jewish "party" into a world-religion. The book is neither pro-Jewish nor anti-Jewish (pp. 8-12). But it is interested in the growth of the Church into freedom from the Jewish law, a growth that would interest no Hellenist at the end of the first century (p. 10). A political-apologetic purpose is foreign to the book (pp. 12-13), which was not intended for non-Christian readers at all. The purpose is purely historical and, considering the almost overwhelming difficulties of his task, St. Luke has carried it out with consummate skill (pp. 15-19). The assertions of negative critics rest on a pernicious (*heillos*) method and they are sustained only too often by a process of bullying (pp. 19-20).

The first four chapters (pp. 21-130) are devoted to literary criticism of the book, in order to demonstrate with the utmost thoroughness that it is from a single hand. The first chapter studies the use of statements of time, the second those regarding places, the third those regarding persons, the fourth those regarding miracles. The result is an almost mathematical proof that there is one hand only in the entire book. When to this proof is added that of the grammatical and linguistic evidence already offered in *Luke the Physician*, it is hardly too much to say that the question regarding the possibility of composite authorship in the Book of Acts may be regarded as closed. Professor Harnack adds (on pp. 131 and 178) that he has carried out an investigation of the most minute nature as regards lexical and stylistic matters, without finding a trace of composite authorship. This statement will probably discourage future attempts.

Nevertheless, inasmuch as St. Luke could not have been present at all the events recorded in Acts, he must have relied on other persons (or on documents) for much of his information. In the fifth and sixth chapters (pp. 131-221) an attempt is made to discover whether these sources can be traced. As the ordinary literary-critical methods have broken down, Professor Harnack adopts the device of grouping the matter contained in Acts according to its geographical locality. As regards the second half of the Book we are told that even this method led to nothing, so the published results are restricted to the first half. They are remarkable for their extreme simplicity. There are only four sources. Two belong to Jerusalem, which are designated as A and B. "A" contains 3:1 to 5:16; 8:5-40; 9:31 to 11:18; 12:1-23. "B" includes 2:17-42 and possibly chap. 1. The story of St. Paul's conversion (9:1-30) is a separate narrative and the remainder of the first half of the Book (i.e., to 15:36) is termed the Antiochean-Jerusalem source. "B" was an oral source, while "A" may have rested in part on written matter and was due probably to St. Philip the Evangelist. The Antiochean-Jerusalem source was probably in writing, possibly from the hand of St. Silas. Of these sources all but "B" are reliable, but "B" is to be regarded with great suspicion.\*

As a last attempt to detect further sources, a complete list is drawn up of all the obscurities in the Book, in order to ascertain whether any of these may be explained by the use of sources. After an elaborate investigation, the answer is once more in the negative. Thus every method known to literary criticism is exhausted, with the

\* Probably the fault of this analysis lies in its very simplicity. For in literary-critical work, especially in such a case as the Book of Acts, simplicity is often far from being an *a priori* recommendation. Why, for instance, when St. Luke was a companion of St. Paul should it be necessary to assume that he obtained his information regarding the first missionary journey from St. Silas (or St. Mark)? So many lines of information must have crossed that it is vain to attempt to disentangle them now. And this same difficulty applies to the distinction between the sources "A" and "B," tempting though it is. Moreover, as Professor Harnack himself most justly observes, any analysis that rests, as this does, almost exclusively on doublets, is most precarious. More can be said for the separation of these Jerusalem sources from the Antiochean-Jerusalem, but this separation is not new.

sole result given above. Throughout the book, except perhaps in "B," we are dealing with primary tradition of the first rank. So, finally, in the summary (pp. 222-225) we read that the Book of Acts "is from almost every possible standpoint of historical criticism a solid and respectable work—nay, in many regards an extraordinary one." (Cf. p. 205: "The Acts are a book of *history* that has nothing to do with later" apocryphal "Acts.")

Such is an outline of this most remarkable work. An English translation will of course appear as soon as the task of translating and publishing can be accomplished. To turn now to details:

The most important of the reversals of Professor Harnack's former positions is found in his attitude towards the Apostolic Council. On the ordinary assumptions regarding Acts and Galatians, the passages, Acts 15:29 and Galatians 2:6 seem irreconcilable. And it must be admitted that even the defence of Bishop Lightfoot is not wholly convincing. Consequently, "liberal" scholars almost to a man have rejected the account in Acts. Now, there are two ways out of the dilemma. The simpler is the South-Galatian hypothesis, especially in the form that dates Galatians before the Council. Like most, though by no means all, German scholars, Professor Harnack rejects the South-Galatian hypothesis. Instead he follows a line indicated by some curious textual evidence. In all three passages in Acts (15:20 and 29; 21:25), the words, "things strangled," are omitted by the Western text, the early Fathers, and many later Fathers. With this omission, the whole character of the Decree is transformed. Instead of a semi-ritual prescription, it becomes an adjuration to "abstain from idolatry, impurity, and acts of violence." With this (purely textual) omission, the Decree becomes more comprehensible and the conflict with Galatians disappears. And with it, as Professor Harnack observes (p. 197), disappears also a whole library of controversial works, including certain of his own. (It may be noted that the researches of the younger Resch into the history of the Decree and the proof by Wellhausen of the tautology in "things strangled and blood" contributed to this decision.)

An almost startling reversal of a former position is found in the date assigned to Acts. Now Professor Harnack regards a date later than the first years of Domitian as impossible, a date under Titus as far more probable, and favors even a date under Nero! Acts may well have been written at the end of the "two whole years" of 28:30 and during St. Paul's lifetime. Naturally, this carries back the Third Gospel to a still earlier date and the Second Gospel to one earlier yet, as is frankly admitted. It is worth while to set down Professor Harnack's progress in dates. For the Third Gospel in 1897 he gave "towards 93." Two years ago it was "towards 81." Now it is "possibly before 66." However, it may well be doubted if this very early date will gain general acceptance.

Most interesting reading is the chapter on miracles. Professor Harnack "does not believe in miracles." Nevertheless, not only did the death of Ananias and Sapphira take place, but (considering I. Corinthians 5:5) it may well have been due to some unknown mental power possessed by St. Peter (p. 126). The blinding of Elymas the Sorcerer actually occurred (p. 125) and so did the earthquake at Philippi (p. 118), but these were "coincidences." Practically all of the miracles of healing are accepted (only the raising of Dorcas being regarded with much suspicion). These are referred to "Christian Science" (p. 121). And so on—source "B" alone being discredited. From this position the step to downright conservatism would seem to depend rather on philosophical than on critical principles.

Some incidental statements deserve notice. There is a slight discussion of the B-text theory of Blass and a rejection of it. Ramsay's view that St. Luke was a native of Philippi receives some favor (p. 93). An astonishingly interesting little *eccursus* (pp. 65-69) is written on the unpromising theme "Parthians, Medes, Elamites," etc. A sharp defense of the textual and historical accuracy of the very suspicious verse 26:20 is given on page 72. On the other hand, the speech of St. Stephen is subjected to some (entirely gratuitous) rough critical handling on page 138, and the meaning of the speech is entirely reversed. And that St. Luke in the first chapters of his Gospel deliberately imitated the style of the Septuagint (p. 17) is incredible and these chapters certainly rest on some old Jerusalem writing.

References to other scholars are rare, with the exception of the elder Weiss, with whom Professor Harnack agrees and differs about an equal number of times. Rather oddly, wherever a difference of opinion is recorded, it is always Professor Harnack that takes the more conservative position. The rather unfortunate essay of Wellhausen's on Acts is answered vigorously and one of Wellhausen's theories is bluntly termed a "dynamite-hypothesis" (p. 178).† A quiet and dignified answer is given to Jülicher's onslaught on *Luke the Physician*. And there is a most inestimable warning to the great Willamowitz-Moellendorff on page 222. And on the last page of the book there is an eminently just appraisal of the conservatives Ramsay, Blass, and Zahn.

BURTON SCOTT EASTON.

† It is to be regretted that Wellhausen's more recent work in New Testament (on Acts, the Fourth Gospel, and Revelations) has not sustained the high level set by his brilliant, even if radical, work on the Synoptists.

## BIOGRAPHY.

*The Life of Isabella Bird* (Mrs. Bishop), Hon. Member of the Oriental Society of Pekin, F.R.G.S., F.R.S.G.S. By Anna M. Stoddart, author of "The Life of Professor J. S. Blakie." New York: E. P. Dutton & Co., 1908.

This book is the story of a remarkable personality, a woman well known to two generations, who in spite of continued poor health won recognition, fame, and honors as a scholar, a traveller, a writer, a lecturer, and a philanthropist of world-wide sympathies. It is hardly possible to give an adequate idea of the book or its subject in a brief notice, but it carries one round the world on venturesome journeys and into strange nooks and corners, in the company of a lady of rare intellect, courage, and energy, whose powers of observation and description were far above the ordinary, and who met in an interesting way many of the most distinguished as well as of the least distinguished in the most diverse countries.

A Churchman is likely to be unsympathetic with her religious emotionalism when he reads that Mrs. Bishop "took counsel with Dr. Guinness as to the possibility of consecrating herself to the missionary cause in the ceremony of immersion without joining the Baptist body. A great longing for the baptism of the Spirit had come over her and she hoped to receive it in all its fulness by obedience to the example of Christ, whose ministry was initiated by the rite of immersion. Mr. Spurgeon consented to admit her to this." The strange hope she placed in a matter of ritual seems to have been disappointed, for she writes, "I seemed to realize the presence of the Lord up to the moment when I went down into the water, and then a wave of nervousness separated me from Him. . . . To walk in newness of life is my great desire, but how to accomplish it I know not." The fact that distress of mind still attended her shows that she gained nothing by her abnormal craving for something that seemed to her to be lacking in the sacraments of the Church of her fathers.

The peculiar inconsistencies in even a great woman's character need not, however, prevent the reader of this book from gaining much that is instructive and helpful from a review of the career of one who was on terms of intimate friendship with many of the greatest and best people of the past fifty years, and whose strong and brilliant personality won distinction, praise, and affection, in lands remote and near. Her testimony to the immense value and success of Christian Missions everywhere alone makes this book of her friend, Miss Stoddart, worth reading.

F. O. G.

*St. Gall, Patron Saint of Switzerland.* Translated from the Writings of Walafrid Strabo and an Unknown Monk. Edited by Clarence Wyatt Blsphem, B.D. Philadelphia, 1908. For sale by Edwin S. Gorham, New York.

The lives of the saints and the accounts of the suffering of the martyrs have an historical value which the casual reader does not always discern, but to the student of history they are of great use whether they are contemporaneous or of later date than the subject of them. This value is the light that they throw on the life, manners, customs, and beliefs of the period in which they were written. They are of value also for the way in which they "illuminate knotty historical points hitherto shrouded in obscurity." For instance, in this pamphlet which Mr. Bispham has given, we learn that in 770, the date of the life of St. Gall by the unknown writer, episcopal elections were held independent of the Pope and that the Synod was held with the Duke as moderator. (See 27.)

The Lives are very interesting reading and give us a very enlightening view of the eighth century. Mr. Bispham deserves credit for the way in which he has edited them, but greater credit because he has done it at his own expense. American scholarship labors under great restraints because it lacks means of publishing the results of its labors. The American publishers will not as a rule publish at their sole expense a book which appeals to only a few, and few men are so situated as to be able to publish at their expense.

H. P. S.

*A Sister of Marie Antoinette.* The Life-Story of Marla Carolina, Queen of Naples. By Mrs. Bearne. With Thirty-two Illustrations. New York: E. P. Dutton & Co. 1907. Price, \$3.00 net.

Maria Carolina, the elder sister of the unhappy queen of France, was the thirteenth of the sixteen children born to the Empress Maria Theresa, and one of the eight ill-starred daughters who grew to womanhood. Her life was one of great vicissitudes and misfortunes. Married to the dissolute and incapable Ferdinand IV., King of Naples, when a mere child, she early assumed the reins of government. The whole story is one of political plots and revolutionary agitations, of extravagance and obstinacy and mismanagement and of epidemics of smallpox. It was the irony of fate that Napoleon should have married Marie Louise, the granddaughter of his arch-enemy, Maria Carolina, and that he could talk as he loved to do of his "poor uncle Louis XVI., his aunt, the Queen Marie Antoinette, and his grandmother, the Queen of Sicily." No small part of the interest of this present volume lies in its account of Lord Nelson and the beautiful and infamous Lady Hamilton, so long and so intimately connected with the court of Naples. The volume is a handsome one, and the story is told with animation.

## SERMONS AND ADDRESSES.

*The Invisible Glory.* Selected Sermons Preached by George Howard Wilkinson, D.D., Somewhile vicar of St. Peter's, Eaton Square, S. W.; also Lord Bishop of Truro; and, at his death, Most Rev. the Bishop of St. Andrews, *Primus* of the Scottish Church. With a preface by the Right Rev. the Lord Bishop of London. London: A. R. Mowbray & Co. 1908.

In the preface the Bishop of London gives us such an insight into the character of Bishop Wilkinson that we cease to wonder at the tenderness, the personal faith, and simple religiousness which pervade these sermons. He was a man among men, one who saw Him that is invisible, and to whom the love and goodness and holiness of God were such realities that he felt it his joy as well as duty to make them known to others.

The sermons are arranged in series: "The Message of Peace"; "The Message of Pardon"; "The Message of Progress"; and "The Message of Joy." Under each head are many sermons, all of which are characterized by earnestness, simplicity, a devout faith, and a helpfulness which is remarkable.

Without any elaborate introduction, the Bishop plunges at once into his subject. His discussion attracts by its simplicity and reasonableness, and the tenderness with which he makes his application is almost irresistible. It is difficult to make selections, but the sermons on Rest, The Smoking Flax, Mighty to Save, Forgiveness, and Joy From Sorrow might be mentioned particularly. It would have been a great privilege to sit at the feet of such a teacher and father in God; and there are few priests whose preaching and ministry would not be made more effective by the study of these sermons.

*In Christ's Name.* Four Addresses Delivered to Candidates for Ordination in the Chapel of Fulham Palace, Advent, 1907, by F. Homes Dudden, D.D., Fellow of Lincoln College, Oxford, Examining Chaplain to the Bishop of London. With preface by the Lord Bishop of London. London: Longmans, Green & Co. 1908.

The titles of these four addresses are: *The Person of Christ; The Ideal of Christ—the Kingdom of God; The Ideal of Christ—the Fatherhood, the Childhood, the Brotherhood; The Methods of Christ as Teacher.* The addresses are stimulating, practical, and admirably simple and direct, and are strongly commended by the Bishop of London in the preface which he has contributed to the volume.

*People and Problems.* A Collection of Addresses and Editorials by Fabian Franklin, Editor of the *Baltimore News*, 1895-1908; Sometime Professor of Mathematics in the Johns Hopkins University. New York: Henry Holt & Co. 1908. Price, \$1.50 net.

This volume contains two addresses delivered before the Johns Hopkins University and one before the Chicago Alumni of the same institution, an article on "The Intellectual Powers of Woman," contributed to the *North American Review* in 1898, and some sixty short editorials written for the *Baltimore News* between 1894 and 1908. These editorial essays discuss public men and important events and are characterized by level common sense and a literary quality which suggests the best English editorial writing.

THE THIRD volume of *Mission Preaching for a Year*, edited by the Rev. W. Henry Hunt, has been published by Thomas Whittaker, Inc. It contains sermons for the present Trinity Season, selected from Bishop Knox, W. J. Sparrow Simpson, Scott Holland, et al.

## MISSIONS.

*The New Horoscope of Missions.* By James S. Dennis, D.D. New York. Fleming H. Revell Co.

A new book by Dr. Dennis needs no recommendation. It will be eagerly read by all who have felt the blessing of the author's knowledge and inspiration through his previous works on his great subject of missions. This volume contains a series of four lectures delivered to the members of the McCormick Theological Seminary, Chicago, last autumn, together with an address delivered at the Parliament of Religions on "The Message of Christianity to Other Religions." The aim of the lectures is "to summarize from a missionary point of view the significance of the new era which has come with such startling suddenness in the contemporary history of nations long regarded as non-progressive and negligible." It points to the "awakening world-consciousness of the Christian Churches and the providential significance of the opportunity abroad." Its subjects are: "A New World-Consciousness," "Strategic Aspects of the Missionary Outlook," "A New Cloud of Witnesses," and "Fresh Annals of the Kingdom." The facts of missionary biography and the thrilling experiences of brave laborers and sufferers in the various fields with which the pages bristle are used as telling illustrations to help enforce the "claims of the universal Kingdom of God in this critical hour of its history," and to kindle inspiration in the greatest cause that ever occupied the mind and heart of Christian people. We have found this book worth a second reading and are not through with it yet.

### THE TRACTARIANS.

[Written after reading the Keble Anniversary Number.]

Church of our fathers! reviled and restored,  
We thy glad children rejoice that the sword  
Of the world's jealous hate and proud heresy's sneer  
Have served but to render thy glory more clear.

Through Keble and Newman and Pusey and Froude  
The words of our Saviour, recalled and reviewed,  
Gave purpose and power to thy sacred rites,  
And the gateway of heaven was seen from thy heights.

Upheld they thine order—thy ministry three,  
That those who would serve thee may confident be  
That the strength of apostle and grace of the saint  
Are still with us now, to guard hearts that grow faint.

That awful memorial of Christ's last great fight  
On Calvary's slope, with the powers of night,  
They brought to the front in the system of grace  
That man, e'en on earth, may know God "face to face."

To sin-wearied souls on the path to the King  
They showed that sweet freedom which Christ came to bring.  
They spake words of pardon, in power divine,  
That through Christ's pure Manhood, His glory may shine.

And so did they preach and rouse hearts that were cold,  
And taught of that Shepherd who dwells in His fold,  
That, crowned with a fervor and zeal from on high,  
They changed England's Church and brought God very nigh.

Church of our fathers, reviled and restored,  
Mother of martyrs and Bride of our Lord,  
Shall we not love them and cherish them dear—  
Thy saints of "the thirties," who suffered so here?

Then we who are blest in the work which they wrought  
Should ever hold fast to that Faith which they taught,  
Should ever most loyally follow their way  
And fight well for Jesus, till night turns to day.

L. C. L.

### LEAVES FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

#### IV.—LARES ET PENATES.

**A**N important question in connection with a house is its furnishings; what new articles to purchase, what old ones to retain and install. A new house, as a rule, demands new furniture for this, that, or the other room. Generally the furniture which has not been long in use is relegated to the back rooms or those upstairs and new pieces procured for the reception or front rooms. Women folk thoroughly enjoy working out this problem, even when their means are limited. Perhaps I have a feminine streak in my composition, having been much during my life in company of womenkind; anyhow, I am as interested in the selection and arrangement of furniture as my helpmeet is. In fact she considers I have the most to say in the matter.

Some of our old furniture which it paid to bring from our former abode we had with us, also our china, glassware, pictures, etc. The house would not have seemed homelike if we had only brand-new furniture throughout. One gets attached to certain things, from sentiment and daily association. It is not always the most valuable intrinsically which is esteemed the most highly, for often it is something which is of little money worth. A wealthy lady kept a brass bound chest in her bedroom, and a card attached to it read; "in case of fire, this must be taken care of first." Much speculation was aroused concerning its contents. It was thought that no doubt they were very valuable jewels. But after her death, when the box was opened, it was found to contain only some child's clothes and a pair of little shoes. These garments formerly were worn by her only child, who died in infancy. As the mother then was in poor circumstances, they were made of cheap material, but she treasured them above the costly diamonds and other gems she owned in later life. So it is the personal touch which gives value to our belongings. The family heirlooms which remind us of our fathers and forefathers, a plate, a cup and saucer, a silver spoon, an old volume, a picture, which we have inherited from them and which links us with a hundred or more years ago. If we ourselves are in the autumn of our days and have enjoyed many years of married life, the articles we cherish most are not the latest pieces of furniture with their smooth polished surfaces, but those with which we began housekeeping.

True they show the marks of time and of rough usage, but the memories they evoke beautify them in our eyes.

One great advantage of living under your own roof is that you can buy furniture for permanent use. Frequent moving around proves expensive, and those who are not permanently settled purchase only what is absolutely necessary, and of such a kind that they would rather sell it for what it will fetch than pack up and transport it, when removing from one place to another. But this is not at all satisfactory, because one of the chief charms and peculiar characteristics of a home, which distinguishes it from a lodging house, is the mellowness generated from long continued and tender associations with all that it contains.

A well-to-do lady built a fine house and, furnishing it completely, even to the pictures on the wall, presented it to the parish to which she belonged for a rectory. I was shown over it and I could not help remarking that there seemed to be no place for the rector's own personal belongings. A well furnished house for the rector's use is eminently desirable, but there should be some space reserved for those things without which it would not be like a home to him.

One of the most pleasing prospects in connection with our new house was the selection of furniture and other articles for permanent possession. I confess to tastes somewhat similar to those of the *Autocrat of the Breakfast Table*, which he describes in a humorous poem on "Contentment," of which the following extracts will serve as samples:

"Little I ask: my wants are few;  
I only wish a hut of stone,  
(A *very plain* brown stone will do)  
That I may call my own."

"Of books but few—some fifty score  
For dally use, and bound for wear;  
The rest upon an upper floor;  
Some *little luxury* there  
Of red morocco's gilded gleam,  
And vellum rich as country cream."

Quality, not quantity, was what we aimed at; the beauty of line and simplicity, rather than elaborate ornamentation. Oak was the main material chosen, as our purse would not allow of mahogany except for a small table or two. Our china dishes were not expensive, but of an old fashioned design and suggestive of Royal Worcester in their decoration. I am fond of color and like to see the white of the table-cloth relieved by rich, warm tones on the plates, cups, and saucers. Our heirlooms were not many, a few family portraits and miniatures, a silver waiter of date 1743, a set of Addison's works and English poets bound in leather, which are over a hundred years old, a map of England and Wales, which was worked on canvas by my grandmother when she was a young girl, in 1797. This I had framed and it now hangs in my den, or, as my helpmeet prefers to call it, the library.

Thus our house, while its newness is not altogether worn off, yet feels and appears homelike, because familiar objects look down on us from its walls and confront us in every room.

### CHICAGO AS VIEWED BY AN ENGLISH REPORTER.

CHICAGO, JUNE 21.

**I**T is impossible to say farewell to the Republican Convention of 1908 without a word about Chicago, its hospitality, its hotel accommodation and arrangements for the care of the multitudes attending the Convention, its newspapers and their methods, and some other matters of interest. Chicago is an ideal city for such gathering of people, and the Coliseum is easily capable of comfortably including—I will not say seating—12,000 persons. The hospitality of the citizens of Chicago to strangers, especially foreigners, is as boundless as the vast prairies from which it draws its wealth. Clubs and homes are thrown open, and everything possible is done to provide comfort and entertainment. The hotels are ample and, I suppose, considering the circumstances, reasonable. I was charged £4 a day for board during the Convention for a medium room, with bath, in an hotel on the lake front. True, the blankets were a foot short on both sides of the bed, and there was a similar inadequacy in the sheets. The counterpane, however, covered these shortcomings by day, and during the last days of the Convention blankets were the least of our dilemmas. I never realized before why certain American State legislatures—and probably Oklahoma's Constitution—regulate the size of the blankets and

sheets in hotels. The service in Chicago hotels, from the Auditorium downwards, is of the "wait on yourself and telephone" order. My last pathetic appeal for towels met the answer on the part of the "telephone lady":—

"Will connect you with the chambermaid; she won't pay attention to me."

The sort of influence I was expected to exercise on the chambermaid was not stated, but was implied. In spite of the enormously high prices paid for everything the service was abominable, and one had a constant struggle in order to get the barest necessities. The voracity for tips in America is insatiable. In Chicago even the lift boys seemed to hesitate to open the doors to let you out till you had tipped them.

It is nothing unusual for the boy who brings iced water to linger and say:—

"Anything else?"

"Nothing, thank you," you reply.

"What, nothing else?"

"Nothing, good night."

Another painful pause.

The boy retires, slamming the door violently, and the key falls on the floor.

It is impossible to speak too highly of the arrangements in the Coliseum. The crowd was handled easily and quickly. There was no confusion. Transit in Chicago, both elevated and on the surface, is greatly improving. I was able to go to and fro between the hotel and the Coliseum by the street cars. The receiver of the New York street railways—receiver of stolen goods, Mr. Jerome facetiously called him—recently decorated the cars with placards inscribed "Thou shalt not steal," in the hope of preventing passengers from dodging the conductors and appropriating the fares. Commercial Chicago prominently posts notices on its street cars that the city, under the new arrangements, receives the net profits of its tramways, and adjures passengers to cooperate with the municipality in making Chicago's "the greatest street-railway system in the world."

Those who were not taking part in the political "circus" did not seem to have a particularly hilarious time. The chief amusement outside the Coliseum was to parade the long corridors of the Auditorium annex, eagerly watching the movement of State or national celebrities who were managing the Convention. In the evening many visited the famous "white city," with its brilliantly-lighted towers and picturesque displays.

The Chicago newspapers, in their treatment of the Convention, erred on the side of excess. I never could appreciate, or see the advantage of a circus with five rings all going at one time. The human eye is incapable of including so much in its vision. A similar effect is produced on the mind when four or five brilliant "feature writers" are engaged to write accounts of the Convention, all of which are published in the same journal and continued from paper to paper until the bewildered reader sighs for a clear, concise, readable account of what has happened. This "feature writing" included the efforts of expert women journalists who dealt with "the vibrating, pulsating humanity" aspects of the Convention, together with half-hourly accounts of the movements of Mrs. Longworth, reports of how Mr. and Mrs. Bryce obtained and ate ham sandwiches, remarks made by the Chinese Minister, sayings of the French Ambassador, and much other gossip.

Some of these articles and sketches were very cleverly done, and this is also true of some of the many illustrations published. On the other hand, many of the illustrations were blotches of ink, while not a few articles suggested words wandering through space without regard to the important historical event in progress—*London Times*.

### SEA-PEACE.

Old hoary roarer, older than all lands,  
When a man stands  
Breathing the large keen saltness of the air,  
And the great windy sound  
Of white-caps round  
Surges enormous murmurs everywhere.  
And rich storm-darkness looms  
Where tall surf booms,  
And past his ears the ruffling wind-flaws sing;  
And when through dusky light  
Reels the gulls' flight,  
Where white seas hurtle and the harsh puffs ring—  
Then slowly through the strife drifts silently  
Over his soul the deep peace of the sea.

L. TUCKER.

### WHEN COMES JULY.

At eve when comes July,  
And sunset glory fills the western sky  
With light above,  
Let me have then beside me one I love,  
Who dreams my dreams—  
And silent sit till fades the marvelous beams.  
Through garden walks  
Let us then stroll, till by the holly-hocks  
We pause to gaze,  
And note their beauty and their stately ways;  
Their splendid strength,  
And by our own to measure up their length,  
Till comes the dawn,  
The drowsy poppies sleep, with night caps on.  
The fairies keep  
Revel and fete, while blossoms are asleep,  
Nectar they sup,  
And honey-dew from every lily cup.  
Fire-flies flit by,  
And voices pipe, that come, when comes July.

London, O., July 1908.

MARGARET DOORIS.

### A MIDSUMMER SCENE.

AMONG the students at one of our theological seminaries is one who from earliest childhood has had no other desire and aim than to serve God before His altar. For three summers he had been in parish work, the last two among the boys of a "lower east side" Church, taking them to the seaside in squads of forty or fifty at a time, for two or three weeks' vacation.

This year finds him at a fashionable resort. Two or three weeks ago, after ministering to a crowded congregation in the morning, he inaugurated an out-door service at 5 o'clock. On the shore of a beautiful lake the choir sang two or three hymns, and after a couple of prayers he read the gospel for the day and then, seating himself on a great stone on the shore, he talked informally and with simplicity on Genesis 1-2.

Many boats, filled with pleasure seekers who would never go inside a church in such hot weather (if ever at all) came up to the shore and anchored, and enjoyed the services, besides the large congregation which had gathered around the young preacher; and the informal service was so delightful and became so popular that it will be continued throughout the season—God willing. Does it not remind you of those scenes by the Lake of Genesaret?

### TESTS OF FAITH.

BY C. H. WETHERBE.

EARLY in the history of the human race God began to present to people certain things which would test their faith in Him, and hence also in His words and works. God tested Abraham's faith in Him, not because He wanted to know whether or not the man had much or little faith, but rather because He would have Abraham develop and discipline a faith which should make him a leading exemplar in the exercise of the purest and loftiest type of faith. The greatest opportunity for the testing of his faith was presented to him when God ordered Abraham to offer in sacrifice his only son. And that test was extremely exacting, for the reason that the son was a gift to Abraham when all natural conditions were positively and forever against the birth of a child. From a human view-point it was exceedingly hard for anyone to believe that God would actually demand the surrender and sacrifice of an only son under such extreme circumstances. It was directly contrary to all human reason. The natural question would be, "Can it be possible that God would make so unreasonable a demand as this?" Perhaps Abraham was at first inclined to think that there was a mistake somewhere about the matter; yet the conviction deepened that God did verily make that demand. Abraham met it by a faith which was equal to the occasion. He had been tested in his faith before then, but this was the greatest test of all. And no one can estimate the value of that test as an example to the countless number of believers since that day. It has encouraged people of feeble faith to believe more largely in God than they had previously done. A multitude of others have had faith-tests since that time, and it is likely that a great many have the better endured the test because of Abraham's triumphant example. Let us honor God by believing that He is able to do for us exceedingly beyond the bounds of human reason.

# Church Kalendar.



July 25—Saturday. St. James, Apostle.  
 " 26—Sixth Sunday after Trinity.  
 Aug. 2—Seventh Sunday after Trinity.  
 " 6—Thursday. Transfiguration.  
 " 9—Eighth Sunday after Trinity.  
 " 16—Ninth Sunday after Trinity.  
 " 23—Tenth Sunday after Trinity.  
 " 24—Monday. St. Bartholomew.  
 " 30—Eleventh Sunday after Trinity.

## CALENDAR OF COMING EVENTS.

July 27-Aug. 5—Lambeth Conference.

## Personal Mention.

THE Rev. DAVID A. BONNAR will be in charge of St. Luke's chapel of Trinity parish, New York, until September 7th next, and should be addressed at 477 Hudson Street, New York City, till that date.

FROM July 28th to September 5th, the address of the Rev. H. O. BOWLES, New Haven, Conn., will be 2200 East Thirty-sixth Street, Cleveland, Ohio.

THE address of the Rev. FRANCIS G. BURGESS is care of Messrs. Maguay & Co., Florence, Italy.

THE Rev. FREDERICK D. BUTLER has returned from a visit to his home in Hollis, L. I., and has resumed his ministry at St. Matthias' Church, Waukesha, Wis. His address is No. 227 East Avenue, Waukesha.

ON account of the removal of the Rev. A. L. BURLESON from the district, all mail matter intended for the secretary of the district of Sacramento should be addressed to the Rev. C. E. FARRAR, 1618 O Street, Sacramento, Calif.

THE Rev. JAMES G. CAMERON of Mount Calvary Church, Baltimore, has accepted a call to be assistant to the Rev. Charles W. Robinson, rector of St. Elisabeth's Church, Philadelphia, and will take up his work there shortly.

THE Rev. W. H. P. HATCH, rector of the Church of the Redeemer, Lexington, Mass., has resigned his parish to accept a call to a professorship at the General Theological Seminary, New York. He also will be one of the staff of clergy at a Brooklyn church.

THE Rev. FLOYD KEELER has become vicar of St. Mark's Church, Oconto, Wis.

THE Rev. H. H. LUMPKIN, who for the past year has been assistant to the Rev. H. J. Mikell, rector of the Church of the Holy Communion, Charleston, S. C., has accepted the rectorship of St. Matthew's Church, Darlington, in the same diocese.

THE Rev. JOHN McNABB, rector of St. Timothy's Church at Herndon, Va., has resigned on account of impaired health, and his resignation has been accepted by the vestry. He will return to his former home at Cape Charles, Va.

THE Rev. GEORGE N. MEAD is in charge of St. John's Church, Norristown, Pa., during July and August, in the absence of the rector, the Rev. Harvey S. Fisher, who is in Europe.

THE Bishop of Central Pennsylvania has appointed the Rev. S. G. M. MONTGOMERY of Philadelphia, formerly rector of St. James' Church, Parkesburgh, Pa., as resident chaplain of the Church Home for children at Jonestown.

THE Rev. EDMUND A. NEVILLE, rector of St. Paul's Church, New Albany, diocese of Indianapolis, will return to his parish about the middle of September. During July he is assisting at St. Mary's Cathedral, Glasgow, Scotland. During August he will be *locum tenens* at Aston parish church, near Knebworth, diocese of St. Albans.

THE Chicago address of the Rev. T. DOWELL PHILLIPPS has been changed from 1811 Aldine Avenue, Lake View, to 1675 Barry Avenue, Lake View, Chicago.

THE Rev. HERBERT B. PULSIFER has resigned the rectorship of St. James' Church, Manitowoc, Wis., and the Rev. George H. Kaltenbach has undertaken the duties for the present.

THE Rev. WILLIAM R. SCARRITT, for three years rector of Trinity parish, Bridgewater,

Mass., has accepted a call to the rectorship of St. Stephen's Church at Milledgeville, Ga., where he will begin his duties on September 1st.

THE Rev. WILLIAM J. TILLEY, vicar of Christ Church, Harrison, diocese of Newark, has gone to Bristol, R. I., to spend the summer with relatives. He should be addressed accordingly.

### DEGREES CONFERRED.

HOBART COLLEGE.—D.D. upon the Rev. WILLIAM T. MANNING, D.D., rector of Trinity Church, New York.

SEABURY DIVINITY SCHOOL.—D.D. upon the Rev. WILLIAM ALLEN JOHNSON, *professor emeritus* at the Berkeley Divinity School. (Heretofore recorded incorrectly as William Albert Johnson.)

TRINITY UNIVERSITY, Toronto, Ont.—D.D. upon the Rev. J. P. D. LLWYD, rector of St. Mark's Church, Seattle, Wash.

### CAUTION.

COLVIN.—Caution is suggested in dealing with a woman named MARY ELIZABETH COLVIN. Information may be obtained from the Rev. John W. Walker, Putnam, Conn.

KIRREH.—Caution is suggested in dealing with a Syrian giving the name of DR. KIRREH and soliciting aid for the support of a hospital near Jerusalem or near Nablus, Palestine. Information may be obtained from John W. Wood, Church Missions House, 281 Fourth Avenue, New York.

MELLER.—Caution is suggested in dealing with CHARLES C. MELLER, who has called upon some of the clergy. Information may be obtained from the Rev. O. A. Simpson, Salem, Ohio.

### DIED.

MARBLE.—Suddenly, in Sandusky, Ohio, June 14, 1908, W. OLIVER MARBLE, aged 47 years, youngest brother of Mrs. C. M. Potts, Austin, Ill. Interred at Forest Home, Chicago.

SPARKS.—On Sunday, July 12, 1908, the Rev. GEORGE DOWNING SPARKS, rector of Christ Church, West Islip, N. Y., in his 45th year.

## CHURCH SERVICES AT SUMMER RESORTS.

### NEW JERSEY.

#### ATLANTIC CITY AND SUBURBS.

ST. JAMES', Pacific and North Carolina Avenues. 7:30, 10:30, 4:30, 8:00. Wednesdays, Thursdays, Fridays, and Holy Days, 10:30.

THE ASCENSION, Pacific and Kentucky Avenues. On Sundays and week days alike, 7:00, 7:30, 10:30, 5:00 (by Rev. J. H. Townsend and Rev. Paul F. Hoffman). At 8 p. m. on Sundays, Wednesdays, Fridays (by Rev. Sydney Goodman); also religious mass meeting for men only, every Sunday night at 8:30, in parish hall adjoining church.

ALL SAINTS', Chelsea Avenue. Rev. J. W. Williams. 7:30, 10:30, 5:00; daily, 10:00.

THE GOOD SHEPHERD, 20 N. Rhode Island Avenue. Rev. Dr. H. M. Kieffer. 7:30, 10:30, 8:00; daily, 9:30.

ST. AUGUSTINE'S, 1709 Arctic Avenue. Rev. J. N. Deaver. 7:00, 11:00, 8:15.

ST. MARK'S, Pleasantville, Meadow Boulevard. Rev. H. D. Speakman. 10:30. Additional as announced.

LONGPORT. Services Borough Hall, 11 A. M.

### NEW YORK.

SAINT PETER'S-BY-THE-LAKE, Fourth Lake, Herkimer County, New York. Sundays, 11 o'clock. William M. Cook, priest in charge.

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

Persons desiring high-class employment or

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS WANTED.

CANADIAN RECTOR desires pleasant sphere, congenial society, preferably South. Young, earnest; sound, loyal Churchman. Experience varied; sympathies wide; visitor; Sunday school worker; good reader and preacher; able to intone. PRESBYTER, care THE LIVING CHURCH, Milwaukee, Wis.

AN ORGANIST AND CHOIRMASTER of long experience desires a Church position at moderate salary. Excellent references as to qualifications, experience, and general capability as a musician. Address: C. E. F., care THE LIVING CHURCH, Milwaukee, Wis.

POSITION wanted to teach in Academy or private family by a college graduate. References. Address: "G," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER of unquestioned ability and personal standing, at present holding important position, desires change. Good salary and opening essential. Churchman. Address: "DIRECTOR," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (seven years' training in an English Cathedral) desires appointment. Write: ORGANIST AND CHOIRMASTER, care Cable Piano Co., 218 Woodward Avenue, Detroit, Mich.

### PARISH AND CHURCH.

OIL PAINTINGS for church or altars. Water colors on satin for school banners. Prices reasonable. Address: RECTOR St. EDMUND'S CHURCH, Milwaukee, Wis.

WANTED, a bell from 300 to 500 pounds, good tone and quality, new or second-hand. Address: J. C. WARD, 148 Auburn Avenue, Buffalo, 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.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

### CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.50 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

### UNLEAVENED BREAD.

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

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

COMMUNION WAFERS (round), St. EDMUND'S GUILD, 289 Richard St., Milwaukee.

**HEALTH RESORT.**

**THE PENNOYER SANITARIUM** (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

**MISCELLANEOUS.**

**COLLECTION ENVELOPES**, all styles, dated and numbered in sets of 52, one for each Sunday in the year. Prices greatly reduced. W. R. WILLIAMSON, Whitehall, Wisconsin.

**VARIOUS** duplicate copies of **THE LIVING CHURCH**, vols. 2, 3, 8, and 11, unbound, dusty, and some of them in poor condition, though not beyond repair. Offered free on payment of carriage by EDWARD H. VIRGIN, librarian, General Theological Seminary, New York.

**APPEALS.****ST. JOHN'S CHURCH, IDAHO FALLS, IDA.**

The church building in Idaho Falls, Idaho, erected in 1893, has labored since then under a crushing debt of about \$4,000. It is a matter of honor for the Episcopal Church to keep it from being lost to the organization. Idaho Falls is a most important point in a rapidly developing farming country where the population is fully half Mormon. The Church people are few, and cannot possibly save the property themselves, while I am myself, with my vast work, unable to help them to any great extent. A large part of the debt is owed to the American Church Building Commission, who feel that after fifteen years they must have their money. We have a splendid clergyman at Idaho Falls, who will help to save this church, if we stand by him. Large or small gifts will be gratefully received by Rt. Rev. J. B. FUNSTEN, Boise, Idaho.

**DIRE NEED IN ARIZONA.**

One of the bravest and most courageous young priests of the Church, battling now for five years with tuberculosis, living with his heroic little wife in an adobe hut in Arizona, has just had the misfortune to lose even this shelter by fire, and almost his wife by a serious operation for appendicitis (which operation cost them over \$200). They sorely need help.

Here is a golden opportunity to bless and receive a bounteous return in joy and satisfaction of soul.

Send contributions to the Rev. ALFRED J. P. McCLURE, The Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

**EPHATHA REMINDER AND APPEAL.**

Twelfth Sunday after Trinity Offerings are needed to meet expenses of Church Work among Deaf Mutes in the mid-Western dioceses. The undersigned enters upon his thirty-sixth year as general missionary, with a record of over 6,000 services in 438 different parishes in America, Canada, Great Britain, and Ireland.

Rev. AUSTIN W. MANN.

10021 Wilbur Ave., S. E., Cleveland, Ohio.

**THE OFFICIAL BOOK OF THE EMMANUEL MOVEMENT**

*Religion and Medicine*, by Drs. Worcester McComb, and Covlat, has just been issued, and can be supplied by THE YOUNG CHURCHMAN CO., Milwaukee, Wis. Price, \$1.50 net. By mail, \$1.60.

**NOTICES.****THE BOARD OF MISSIONS**

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

\$850,000 are needed to meet the appropriations this year.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,  
281 Fourth Avenue, New York.  
GEORGE C. THOMAS, Treasurer.

**LEGAL TITLE FOR USE IN MAKING WILLS:**

*"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*

THE SPIRIT OF MISSIONS—\$1.00 a year.

**GENERAL CLERGY RELIEF FUND.**

There is, for generous Churchmen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds,"

if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, Philadelphia.

**BOOKS RECEIVED.****CHARLES SCRIBNER'S SONS. New York.**

The International Critical Commentary. A Critical and Exegetical Commentary on the Book of Ecclesiastes. By George Aaron Barton, Ph. D., Professor of Biblical Literature and Semitic Languages, Bryn Mawr College. Price, \$2.25 net.

A History of the Ancient Egyptians. By James Henry Breasted, Ph.D., Professor of Egyptology and Oriental History in the University of Chicago; Corresponding Member of the Royal Academy of Sciences of Berlin. With Four Maps and Three Plans. Price, \$1.25 net.

The Historical Bible. *The Founders and Rulers of United Israel*. From the Death of Moses to the Division of the Hebrew Kingdom. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. With Maps and Plans.

The Historical Bible. *The Heroes and Crises of Early Hebrew History*, from the Creation to the Death of Moses. By Charles Foster Kent, Ph.D. With Maps.

**THE FRANKLIN PRESS CO. Petersburg, Va.**  
*"That They All May Be One."* By a Layman.

**RICHARD G. BADGER. Boston.**  
*The Soul of the Singer*, and Other Verses. By H. Graham Du Bois.

*The Rubaiyat of a Huffy Husband*. Mary B. Little.

*Golden Rod and Lilies*. R. W. Gilbert.

**PAMPHLETS**

*The Lambeth Conference, or a Synod for the Anglican Communion*. By Canon F. B. Boyce (Angus & Robertson, Sydney).

*Year Book of the Otey Memorial Church*, Sewanee, Tenn. The Rev. William S. Claiborne, rector. April 1, 1907, to April 20, 1908. (Printed at the University Press of Sewanee, Tenn.)

*The Pan-Anglican Congress, 1908*. Special Report of Proceedings, etc. Reprinted from *The Times*. Price, 6d. net. (Printed by George Edward Wright at *The Times* office, London.)

# THE CHURCH AT WORK

**PROGRESS TOWARDS REUNION.**

AT A RECENT meeting of the Troy Archdeaconry, diocese of Albany, the president, the Rev. Calbraith B. Perry, read the report of the committee on closer relations with the Oriental Churches. Although nothing of note of a diocesan nature was reported, yet much encouraging news was noted in the wider field occupied by the Anglican and Eastern Orthodox Churches Union. The *Eirene*, the official organ, has met with a cordial reception. Bishop Innocent, the Orthodox Bishop of Alaska, is helping the paper and the cause with all his power. Our own Bishop of Tokyo has also written, not only himself joining the union, but adding that he would commend it to his clergy, and this has already borne fruit in the Rev. Mr. Jeffreys joining. "Organized sympathy with intercommunion between the Anglican and Eastern Orthodox Churches in mission fields, and especially in dioceses presided over by such men as Bishops Nicolai, McKim, Innocent, and Rowe, would speak with an irresistible eloquence." In Canada the Lord Bishops of Quebec and of Ottawa have enrolled their names in the union at the London office.

The building of some Uniat churches in

our diocese and elsewhere, says the report, reminds us of the difference between the policy of the Roman Church, necessarily from her standpoint requiring submission, practically absorption, and our own of seeking reunion of autonomous Churches, and makes it the more imperative to make clear our aim of not proselyting but reuniting.

Since the above report was read, an encouraging letter has been received from the Bishop of Southern Florida. Bishop Gray had spent the night at Oxford as the guest of the Rev. Leighton Pullan, that with himself and Dr. Biggs they might, in a preliminary way, go over the whole matter before the meeting of the next day. The following day a meeting was held in London under the presidency of the Bishop of Gibraltar. There were present five Bishops and a goodly number of priests and laymen, both Anglicans and representatives of the Eastern Orthodox Churches, among the number being the Hon. N. N. Lodyginsky, now on his way back to Russia. "The Greeks," writes the Bishop, "were emphatically of the opinion that now is the time to take a decided step while the 250 Bishops are at Lambeth." "We shall certainly bring the matter strongly be-

fore the Bishops when assembled in the Lambeth Conference."

**NEW CHURCH COMMENCED AT ANTIGO, WIS.**

THE TURNING of the first sod preparatory to the building of a church for St. Ambrose's mission, Antigo, Wis., took place on Tuesday, July 14th. This is the culmination of twenty years of effort, and is due to the patience and perseverance of a group of ladies organized into the Guild of St. Catherine and which celebrated its eighteenth birthday by a Eucharist in the morning and a supper on the night of the 17th. The sod was turned by the president of the guild, Mrs. C. Werden Deane. There was a corporate Communion of the parishioners at 7 A. M.

The new church, for the erection of which the contract has been let, is to be in the style of the Late Perpendicular as it merges into the Tudor, and built of the native hardheads with chipped face, exposing the grain of the granite. It is seated for about 200, with convenient choir room and sacristy. The corner-stone, which is the gift of the Marathon Granite Works of Wausau, is of pol-

ished red granite, weighing two tons. The cost of the building is approximately \$12,000, of which \$8,000 is guaranteed and it is expected that there will be comparatively little debt at the opening. The stone laying function is expected to take place at the end of August. The vicar is the Rev. W. Fred Allen.

**ARKANSAS SCHOOL OF THEOLOGY.**

THE FIRST SESSION of this school for 1908 was held in Fort Smith in May, and six members of the school were ordered to the diaconate on May 15th, in St. John's Church, of which the Rev. W. B. McPherson is rector, as well as dean of the school. The Rev. T. Dowell Philipps of Chicago spent four months in preparing candidates and visiting the several missions.

The second session was a more formal one—the students beginning to assemble at Bos-

has had twenty years' experience as an evangelist in England, preaching to an appreciative congregation.

The school closed its sessions on Friday, July 17th, and will reassemble next fall in Little Rock at the time of the next ordination and missionary rally. All who attended the late session are loud in their expression of praise of Winslow and of the accommodations and arrangements for their comfort and convenience.

**DEATHS AMONG THE CLERGY.**

THE PASSAGE of three of the clergy from the Church Militant to the Church Expectant is recorded in this week's issue of THE LIVING CHURCH: the Rev. W. W. KIMBALL, the Rev. W. J. WEBSTER, and the Rev. HARVEY SHEAFE FISHER, the last named in England.

THE REV. WILLIAM WARE KIMBALL, D.D.,

he went to Anderson, Ind., and Augusta, Ga., going from the last named place to South Carolina less than a year ago. He leaves a wife and three daughters.

The funeral services took place at St. Mark's Church, Chester, the Rev. T. T. Walsh officiating, and the remains were taken to Grand Rapids, Mich., for burial.

A CABLEGRAM has been received at Norristown, Pa., announcing the sudden death in London, the result of an operation, of the Rev. HARVEY SHEAFE FISHER, rector of St. John's Church, Norristown, Pa. He had sailed for Europe only a few weeks ago with the sons of some of his parishioners for the purpose of touring Europe, and when he left had been in the best of health. The body left England on July 22nd on the *Teutonic* and the burial will take place next week. The Rev. Mr. Fisher was about 45 years of age and was born in Pottsville, Pa. He graduated from Lehigh University, South Bethlehem, Pa., in 1887, first in his class, and from the General Theological Seminary in 1890, receiving there the Seymour prize for extemporaneous preaching. His first work was as curate of the Church of the Nativity, South Bethlehem, Pa., under the present Bishop of Georgia, who was then rector of the parish. Later he went to St. Luke's Church, Germantown, and then to Buffalo, N. Y., and about ten years ago accepted a call to St. John's Church, Norristown, Pa. While rector of St. Andrew's Church, Buffalo, he accompanied one of the New York regiments as chaplain in the Spanish-American war. His was a thoroughly consecrated life. Unmarried, he gave his entire service to the Church, with an evenness of temper and spirit that is rarely met with. An advanced Churchman, he was devotedly attached to the doctrine and discipline of this Church. During his rectorship of St. John's Church, Norristown, many improvements were made to the fabric of the church, and the work to-day is upon a very satisfactory basis.



INSTRUCTORS, STUDENTS, AND LATE GRADUATES, ARKANSAS SCHOOL OF THEOLOGY.

**BEGINNING AT LEFT HAND, TOP ROW.**

- MR. A. E. WOODWARD, catechist, Little Rock,
- REV. F. C. CULLEN, St. Andrew's, Marlanna.
- REV. NICHOLAS RIGTER, assistant St. John's, Helena.
- DR. O. HOMBURGER, catechist, Grace Church, Siloam Springs.
- REV. W. A. NICHOLS, St. Stephen's, Winslow, Principal H. D. M. I. S.
- MR. T. BOOTH, St. Cyprian's School, Instructor in General History, Clarendon, catechist.
- MR. G. N. DUNCAN, H. D. M. I. S., Instructor in Physiology.
- DR. ROY W. DOUD, catechist, St. George's Mission, Hartford.
- MR. C. C. BURKE, catechist, Church of the Messiah Mission, Fort Smith.
- REV. J. H. BOOSEY, St. Thomas' Church, Searcy.

**MIDDLE ROW.**

- REV. W. B. MCPHERSON, St. John's, Fort Smith, Examining Chaplain, Dean of Arkansas School of Theology, Instructor in History, Logic, etc.
- REV. T. DOWELL PHILLIPPS, Examining Chaplain, Instructor in Classics and Mathematics.

**FRONT ROW.**

- REV. C. L. W. REESE, St. Mark's, Jonesboro.
- REV. HOWARD CADY, Bishop's Secretary, assistant at Cathedral.
- MRS. NICHOLS, to whose unwavering fidelity the members of the School are indebted for careful attention to all domestic wants, assisted by girls of the house.
- REV. JOSEPH KUEHNLE, St. Andrew's, Texarkana.
- MR. G. A. BARKER, catechist, St. Matthew's, Dermot.

**PAROCHIAL IMPROVEMENTS.**

ST. JOHN'S CHURCH, Mount Pleasant, Mich. (the Rev. Chas. F. Westman, M.A., rector), is making extensive alterations, adding a new sanctuary, choir, and sacristy. Other necessary repairs will also be made. The work will be finished by September 1st.

A SPACIOUS piazza has just been erected, adding materially to the appearance as also to the comfort and convenience of Trinity Church parsonage, Sharon Springs, New York. It replaces a small and dilapidated one; and the nucleus of its cost was a sum placed in the hands of the priest in charge several years ago as a memorial of one who must have been worthy of the title "a friend of the parish," though she had never visited it.

ON WEDNESDAY, July 22d, at 4:30 P. M., the corner-stone was laid of the new St. John's Church, Cuyahoga Falls, Ohio (the Rev. Wm. M. Washington, Ph.D., rector). The new church, which will be built of stone, will occupy the site of the former edifice, erected in the early years of the last century and which was removed a year or two ago. It is on a corner lot in the best residence section of the town.

**GIFTS, MEMORIALS, AND BEQUESTS.**

THE FOLLOWING memorials and gifts have been added to the equipment of Emmanuel Church, Elmira, N. Y.: The chancel window, representing the Messiah, a memorial of the late Mrs. Mary Hill; transept window, representing the Madonna and Child, presented by St. Martha's Guild; an altar of quartered oak, the gift of Charles E. Bruce; a pair of Eucharistic candlesticks, given by the boys of the parish, who clubbed together for the purpose. The brass lectern was a gift of a

ton Heights, Winslow, the seat of the Helen Dunlap Memorial Industrial School, on the morning of Tuesday, June 30th, with an attendance of seven catechists and the same number of deacons. The prayers were read or said by the students in order. On Sunday, July 5th, there was a Celebration (forty receiving) by the only priest then present. The Rev. Francis Nesbit Cullen was the evening preacher. At the usual Friday Litany service the Rev. J. Harvey Boosey gave the course lecture on "Duty to One's Neighbor." On Sunday, the 12th, full morning service was held in the chapel at 9; and at 10 the school went in procession to St. Stephen's. Here the Celebration was choral, with the Rev. Mr. Philipps as celebrant and preacher, the Dean having gone back for his own services in Fort Smith. Forty-seven received. During the day every deacon, excepting the Rev. W. A. Nichols, who was unfortunately ill during the week, took some part in the impressive services, Mr. Thomas Booth, who

died suddenly of paralysis of the heart on Monday, July 6, 1908. He graduated from the Theological Seminary of Virginia, and was ordained deacon in 1880 and priest the following year by Bishop Whittle. At the time of his death he was rector of Grace Memorial Church, Darlington, Md., and previously was engaged in work in Campbell county, Virginia, and St. Luke's, Church Hill, and St. Andrew's, Sudlersville, Md.

THE REV. WILLIAM J. WEBSTER, rector of St. Mark's Church, Chester, and of the churches at Winnsboro and Ridgeway, S. C., died at Chester of typhoid fever on July 13th. Mr. Webster was a native of the Island of Anglesey, on the Welsh coast, but when a mere youth he removed to Australia, where, after completing his university course, at Sydney, he taught for several years and also engaged in journalistic work. He came to America several years ago, and was ordered priest by Bishop Nicholson in 1898, his first charge being at Superior, Wis. From there

friend of the parish. The crowning gift of all, making the appointments of the new church complete for worship and praise, was a pipe organ, donated by Grace Church, an older sister parish of the city.

A MEMORIAL window has been erected in Trinity Church, Sharon Springs, diocese of Albany, in memory of Alfred Wild Gardner, M.D., for many years president of the board of trustees of that church, and its treasurer. The window is from the studios of the Gorham Mfg. Co. of New York City, and is excellent in draughtsmanship, judicious in combination of color, and of appropriate design. The main subject is a full-length and almost life-size figure of St. Luke the Evangelist and "Beloved Physician."

AMONG the generous bequests of the late William Barr, in addition to \$100,000 to Washington University, were quite a number to charitable institutions in St. Louis, including \$10,000 to St. Luke's Hospital, a Church institution.

AN ALTAR and reredos of black walnut, now being designed by Geissler of New York, will soon be placed in position in Caroline Church, Setauket, L. I. The altar is a gift of the Happy Thought Circle, one of the parish organizations.

THE CATHEDRAL SCHOOL of St. Paul, Garden City, L. I., has been presented with a handsome new flag. It is understood that United States District Attorney William J. Youngs is the donor.

THE LATE Mrs. De Vinne of Glendale, Mo., bequeathed the sum of \$1,000 to Bishop Tuttle to be used for some special work in Missouri.

#### DELEGATES APPOINTED TO ATTEND CANADIAN SYNOD.

THE CHAIRMAN of the House of Bishops has appointed as members of the deputation to attend the meeting of the Synod of the Canadian Church on the 23d day of September, the Bishop of Minnesota and the Bishop Coadjutor of New Hampshire.

#### SECEDES TO ROME.

THE REV. FRANCIS MCFETRICH, a graduate of the Philadelphia Divinity School, and lately a curate at St. Simeon's Church, has seceded to the Roman communion. He was born in Philadelphia, educated at the Friends' Central High School, St. Stephen's College, Annandale, and the Philadelphia Divinity School. He has held the following charges during the fourteen years of his ministry: curate at St. Michael's, New York; rector of St. James', Mansfield, Pa.; St. Barnabas', Reading, Pa.; St. Timothy's, Philadelphia; St. John's, Pequa, Pa.; and curate at St. Simeon's, Philadelphia. Mr. McFetrich says the "open pulpit" is not the cause of his present action.

#### CLOSE OF THE SEABURY CONFERENCE.

DURING the second week of the Seabury Conference, the Rev. Pascal Harrower, canon of the Cathedral of St. John the Divine, New York, and the Rev. Dr. Samuel Hart, secretary of the House of Bishops, were the principal instructors. The mission study work was continued under the Rev. Everett P. Smith and Miss Elizabeth Houghton of Boston. The sunset meeting addresses were made by Miss Sarah C. Thurston of Havana, Miss Grace Lindley of New York, and Rev. Dr. Hart, who told about the Standard Book of Common Prayer. Most of the sunset meetings were held under great elm trees in the yard, sometimes in the moonlight, but on two evenings when it had rained recently the meetings were held on a long porch, from which a magnificent view of river and moun-

tains could be had. On afternoons outing trips were made to West Point, Mount Beacon, Lake Mohonk, and Vassar College, and on one day a trip was made to a mission chapel located some distance in the country.

On the closing Saturday the conference, by vote, sent a message of greeting to Bishop Potter, in whose diocese Poughkeepsie is, expressing pleasure at reports of his convalescence, and telling him how successful the conference had been, especially from a missionary point of view. Concerning the future, a vote by members of the 1908 conference was unanimous on the two points that the society should be encouraged to provide a permanent location, and that that location should be in the mountains and not at the seashore. It was stated to be likely that the 1909 conference will be held at St. Faith's, but that if possible there would be provided a permanent location by the 1910 date. It is not contemplated to erect buildings for a meeting that will last only a fortnight, but to create a summer school that shall be kept open from June to October, and used in turn by missionary, Sunday school, and perhaps other Church organizations. Especially would it be available for a meeting of men that would be held in October, so as to be useful for men who can give part of their summer vacations and for those who are unwilling to give any of it, but prefer an early autumn date. The Seabury Society has offered a site free of cost, the location of which it is not at liberty as yet to disclose.

Fifteen dioceses were represented by leaders who attended the 1908 conference. These included Massachusetts on the east, Michigan City on the west, Louisiana on the south, and the missionary district of Cuba.

#### THE CHURCH PRESS.

BEGINNING with the August issue, *The Diocese of Tennessee*, the diocesan organ, will open a new department "for the discussion of ways and means of parochial administration."

THE FIFTIETH anniversary of the Church of Our Saviour, Jenkintown, Pa., was marked by the issue of a "jubilee edition" of the parish paper, *Church and Parish*. The number is finely illustrated with cuts of the interior and exterior of the church in its various stages, and gives interesting reminiscences of the early days and biographical sketches of the successive rectors.

THE INITIAL copy has been received of a neat little four-page paper, *The Associate Mission Visitor*, published at Trenton, N. J., in the interest of the missions of the Convocation of New Jersey (New Brunswick). It is illustrated with pictures of the Associate Mission House and St. James' Church, Trenton, and of St. Paul's Church, Monmouth Junction, and should be of great assistance in furtherance of the cause it advocates, to judge by the contents.

#### SESSIONS OF CONNECTICUT ARCHDEACONRIES.

THE ANNUAL meeting of the Archdeaconry of Litchfield was held at St. Michael's, Litchfield (the Rev. Storrs O. Seymour, D.D., rector), on July 14th and 15th. The usual routine business was transacted. Missionary addresses were delivered by the Rev. Messrs. S. Wolcott Linsley and A. P. Chapman. An exegesis was given by the Rev. A. P. Chapman on Psalm 139, first twelve verses. A review was made by the Rev. Theodore M. Peck of *Brain and Personality*, by William H. Thompson, M.D. At the Holy Communion the sermon was preached by the Rev. M. George Thompson of Greenwich. At one of the sessions there was an interesting discussion on the work of the Church in Connecticut among the foreign population. The chairman of the commission appointed by the con-

vention is the Rev. J. Chauncey Linsley. A valuable report was made of the last convention.

THE ANNUAL meeting of the Archdeaconry of Fairfield was held at Westport, on July 14th. The Rev. Allen E. Beeman of Fairfield was nominated to the Bishop for re-appointment as archdeacon, for the term of four years.

#### BISHOP TUTTLE ON THE LAMBETH CONFERENCE.

THE PRESIDING BISHOP has sent the following letter to the diocesan journal of Missouri, the *Church News*: "I have just come from the closing service at St. Paul's Cathedral of the Pan-Anglican Congress. I should think two hundred Bishops were in the procession. The Archbishop of Canterbury gave a short message of farewell. All the Bishops came forward in companies according to their countries and deposited each his thank-offering in a very large silver alms dish placed on the altar. I was able to give \$520, which had been handed me from Missouri. Now I am asked to preach the sermon at the closing of the Lambeth Conference, and am in an agony of preparation. It looks as if 250 Bishops are to be present in the conference which is to open Monday, July 5th. I am startled into most solemn thought to note that I am the oldest Bishop by consecration of them all. *Miserere mei Domine*."

It is interesting to note that our beloved and revered Bishop is the only living prelate who was entitled to attend the first conference. This occurred two months after his consecration, and having just entered upon his work in Montana, he decided not to go, just missing the unique record of attending all the six conferences.

#### FOND DU LAC.

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

#### New Branch of the Woman's Auxiliary at Berlin—Mother Superior Elected by Sisters of the Holy Nativity—Notes.

A BRANCH of the Woman's Auxiliary was organized at Berlin by the diocesan president and recording secretary, who visited the city on the occasion of a soldiers' reunion.

THE Reverend Mother Foundress has resigned as superior of the Sisterhood of the Holy Nativity by reason of advancing age and increasing infirmity, and Sister Katharine Edith has been elected as Mother Superior. The installation took place on July 22d.

THE CHOIR of St. Paul's Cathedral, together with Mr. Brooks, the organist and choirmaster, and his family, are camping on Lake Winnebago near Brothertown.

THE REV. FLOYD KEELER, vicar of St. St. Mark's Church, Oconto, is in residence at the vicarage and began his duties there on July 19th.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### Funeral of the Rev. G. D. Sparks—Services on the Beach at Westhampton—Archdeacon Bryan at St. George's, Hempstead.

THE FUNERAL of the Rev. George Downing Sparks, whose death was chronicled in the previous issue of THE LIVING CHURCH, took place in the parish church, West Islip, on the morning of the 15th inst., the Holy Communion being celebrated by the Rev. John C. Stephenson at an early hour and the burial office read by the same priest, assisted by the Rev. R. L. Brydges. A number of other clergy were also present.

THE MISSION at Westhampton is being served during the summer by the Rev. Francis

Clay Moran of New York, who conducts services in the chapel in the morning and in the evening preaches on the beach.

ON SUNDAY evening, July 13th, the Ven. Henry B. Bryan, Archdeacon of Panama, preached in St. George's Church, Hempstead, and graphically described the state of affairs on the Isthmus, closing by asking the people to assist in the building of churches and render whatever help they may be able to give in the work of spreading the Gospel in the Canal Zone.

**MASSACHUSETTS.**

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

**Narrow Escape From Fire of St. Mary's Mission, East Boston—Conclusion of Harvard Summer School.**

ST. MARY'S HOUSE and St. Mary's mission for sailors on the water front of East Boston narrowly escaped destruction by fire lately, when the great docks of the Cunard and Leyland lines opposite were burned to the ground. Fortunately the wind was in another direction from the church buildings. The inmates of St. Mary's House, under the direction of the Rev. W. S. Packer, vicar, and Superintendent Charles P. Dunn, were busy during the night caring for the overcome firemen and furnishing coffee and sandwiches to the firefighters and looking after the sailors who may have suffered because of the fire.

THE HARVARD Summer School of Theology concluded its course on "The Relation of Christianity to Other Religions," Saturday, July 18th. The attendance numbered sixty-six persons, which is about an average, and the large proportion were Churchmen. Last year's session, which considered "The Relation of the Ministry to Social Ethics," was better patronized because of the popularity of the subject. Among those who took part were the Rev. Dr. Arthur S. Lloyd, secretary of the Board of Missions.

**MICHIGAN.**

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

**Church Club Organized at Detroit—Coming Marriage of the Rev. W. A. Atkinson at Chicago.**

A NUMBER of prominent Churchmen of Detroit and vicinity are planning to form an organization to act as aid to the Bishop and carry on such other Church work as would necessarily fall to the lot of the men of the diocese. The necessity for such an active body of workers has been demonstrated many times, notably at the meeting of the Church Congress a few weeks ago. At that time Bishop Williams had to look to the rectors for men to carry out the various details of the big meeting. Consequently a number interested in the plan have made a careful investigation and decided that now was the opportune time to work out the idea. The club, it is expected, will comprise many business men, who will give to the organization the benefit of their experience, and the young men, especially, will be enlisted in the work. F. B. Stevens is chairman of the executive committee and the membership committee has reported sixty men who will join. Officers will be elected and the club put on a working basis. It is expected that the organization will have permanent club rooms in the Campau building.

AT TRINITY CHURCH, Chicago, on July 26th, the Rev. William Austin Atkinson, rector of St. Matthias' parish, Detroit, Mich., will be united in marriage to Miss Claire Louise Warren. The ceremony will be performed by the Rev. B. Z. Phillips.

**MINNESOTA.**

S. C. EDGALL, D.D., Bishop.

**Itinerary of Another Missionary Tour.**

THE SECOND itinerary of the annual missionary journey of the Rev. Messrs. W. H.

Knowlton and Charles C. Rollit will be commenced on Sunday, July 26th, at Red Wing at 10:30 A. M. In the afternoon services will be held at Welles Creek and at night at Frontenac. Wacouta will be visited July 27th, Prairie Island July 28th, Zumbro Falls July 29th, Mazeppa July 30th, and Goodhue July 31st.

**MISSOURI.**

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

**First Service in New Church at Valley Park—Work of the Church Periodical Club—Notes.**

ON SUNDAY, July 12th, the first service in the new church at Valley Park was held by the Archdeacon, the Ven. W. M. Walton. The community at Valley Park is much pleased with the general appearance of the structure.

THE Church Periodical Club, under the presidency of Miss Louisa B. Allen, reports for the past year that 161 current periodicals have been sent regularly, 816 odd magazines and papers, 5 Bibles, 5 Church Almanacs, 30 books, 71 packages, and 2 large boxes (contents not counted), 839 Christmas and Easter cards and calendars, several packages of music, and 10 pictures.

THE REV. CHARLES F. BLAISDELL, rector of the Church of the Holy Communion, is seriously considering the introduction of the Emmanuel movement for the treatment of physical as well as spiritual ailments. Mr. Blaisdell has considered taking up this form of treatment owing to the large number of people who come to him for advice, especially in temperamental matters.

**OKLAHOMA AND INDIAN TERRITORY**

F. K. BROOKE, D.D., Miss. Bp.

**Movement to Change the Location of the See City.**

A PLAN is on foot to change the see city of the diocese of Oklahoma from Guthrie to Oklahoma City. St. Paul's Church is to be used as the pro-Cathedral and a committee is engaged in soliciting funds for the erection or purchase of an episcopal residence. The sum of \$1,500 has already been secured.

**PENNSYLVANIA.**

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

**Fire at St. John's Rectory, Norristown—Cooper Battalion of Holy Apostles' Church in Camp—Funeral of Mrs. A. J. Gernant.**

ON SUNDAY evening, July 12th, a number of policemen passing in front of the rectory of St. John's Church, Norristown, noticed flames issuing from one of the second-story rooms. The fire, the cause of which is a mystery, was fortunately discovered in time to save the building from destruction, although considerably damaged.

THE COOPER BATTALION, which is attached to the Church of the Holy Apostles, Philadelphia, left on Saturday last for its two weeks' annual camp and drill at Wildwood, N. J. A regular programme for each day similar to that of camp life of the National Guard is followed.

THE FUNERAL was held on Saturday last of Mrs. Anna J. Gernant, wife of the Rev. E. A. Gernant, rector of Trinity Church, Towanda, who died in Philadelphia on Wednesday, the 15th, from appendicitis. This was the third death in the family since Easter, the father of Mrs. Gernant and the mother of Mr. Gernant having each passed to their rest since that date. The Rev. Mr. Gernant was formerly rector of Christ Church, Ridley Park, Pa.

**SOUTHERN VIRGINIA.**

A. M. RANDOLPH, D.D., LL.D., Bishop.  
B. D. TUCKER, D.D., Bp. Coadj.

**The Rev. W. A. R. Goodwin Presented to King Edward—Progress on the Church of the Good Shepherd, Manchester—Personal.**

THE REV. W. A. R. GOODWIN, who is in England during the Pan-Anglican Congress and Lambeth Conference, was one of the few presented to the King among 2,000 at a function given during the Congress. His majesty expressed himself as delighted to meet the rector of old Bruton parish in America, to which he had presented a Bible, and to hear how much the gift was appreciated by the parishioners.

THE Church of the Good Shepherd at Forest Hill Park, near Manchester, is being rapidly erected. The structure is to be of Flemish bond brick, Colonial style, and will be situated on a prominent site. When completed, the edifice will cost between \$6,500 and \$7,000. Bishop Randolph has designated the Rev. M. Colgate Daughtrey to have temporary charge of the work during the summer. A vestry has been elected.

MISS LULA BOYD, who has spent the past six years as a missionary of the Church in Japan, has returned to her home at Boynton, Va.

**VIRGINIA.**

ROBT. A. GIBSON, D.D., Bishop.

**Fifteenth Anniversary of the Rev. R. A. Goodwin Handsomely Acknowledged.**

THE REV. ROBERT A. GOODWIN, rector of St. John's Church, Richmond, was presented last week, on the fifteenth anniversary of his rectorate, with a purse of gold, containing \$500, as a token of affection and esteem on the part of his parishioners.

NEWS has been received in Richmond from Santa Barbara, Cal., of the approaching marriage of Miss Emily Gould Bliss, principal of St. Andrew's Parochial School, Richmond, and the Rev. John Ridout, curate of St. Andrew's Church, director of St. Andrew's School, and general secretary of St. Andrew's Association.

**WESTERN NEW YORK.**

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

**Parochial Mission Planned for Hammondsport.**

ST. JAMES' CHURCH, Hammondsport, has planned for a parochial mission from the 9th to the 16th of September, to be given by the Rev. Frank Mallett, Ph.D., rector of Sharon, Pa., and director of the Society of Mission Clergy.

**CANADA.**

**A Week's Ecclesiastical Happenings in the Canadian Church.**

*Diocese of Toronto.*

THE MISSION held in St. Mark's parish, Otonabee, during the last week of June, was a very successful one. An encouraging fact was that so many men were present at a season when in a country parish they are all busy on their farms.—ST. ALBAN'S Cathedral School, hitherto carried on in buildings in proximity to the Cathedral, is to be removed to the country, to Weston, on the Humber River, where fine and entirely up-to-date buildings will be erected.—AN INCREASE for the whole diocese, of communicants for the past year, is reported of 1,165. The total amount of value of Church property in the diocese is \$1,859,061, and during the year \$163,000 has been expended in new churches and parish houses, and in improvements.

*Diocese of Quebec.*

MANY of the clergy are returning from the Pan-Anglican Congress and Dean Wil-

liams returned the first week in July. Bishop Dunn is expected to arrive by the 19th. A special state service of thanksgiving is to be held in Quebec Cathedral, July 26th, when the Prince of Wales is expected to be present, during his stay in Quebec for the Centenary celebration.

#### Diocese of Niagara.

THERE was a very large attendance at the last meeting before the holidays, in the end of June, of St. Jude's branch of the Woman's Auxiliary. Their share of the Triennial thank-offering was presented.—A FINE pulpit desk was used for the first time in Christ Church, Port Maitland, June 28th. It was a memorial to the mother of the rector of the parish, and was presented by him.

#### Diocese of Toronto.

THE DEATH of the Rev. Canon Baldwin, which took place July 15th, at his residence, Pembroke Street, Toronto, has caused great sorrow. The deceased clergyman was a brother of the late Bishop of Huron, and had been rector of All Saints' Church, Toronto, for thirty-six years. Canon Baldwin was ordained deacon in 1866, and priest the following year. He was 68 years of age.

## The Magazines

THE *Nineteenth Century* for July has articles on "The Present Stage of Church Reform," by the Bishop of Burnley; "The Lambeth Conference and the Athanasian Creed," by the Hulsean Professor of Divinity, Cambridge, advocating the dropping of this Creed from the Church service; and an extremely laudatory paper by August Hamon, on Bernard Shaw, called "The Nouveau Molliere."

#### NEW ZEALAND'S "WONDERLAND."

IF ONE can imagine a furious and active volcano with a crater a thousand miles in extent, sunk level with the earth and thinly covered with the screen of soil, one has some idea of the awe-inspiring "Wonderland" of New Zealand's North island. You cannot poke a stick into the ground without starting a boiling spring; and wherever you turn the ground is fairly alive with geysers of boiling water—steam jets and blow-holes, with quivering volcanoes and gurgling "mud-pots," all colored fantastically with rainbow hues, ranging from brilliant sapphire to vivid scarlet. Stranger still, the entire face of this region is constantly changing in shape and color, and there are hot springs here stretching in a continuous chain for 300 miles. The ground throbs and quivers with volcanic activity, and set in the midst of it all are native Maori villages of surpassing interest. A strange race of magnificent savages, who, although they have been cannibals within the memory of man, are now a highly intelligent race, and actually send representatives to the parliament in Wellington.

The native women, gorgeous in garments of crimson, green, and purple, are forever puffing stolidly at big pipes and going hither and thither about their household work with the quaintest of babies slung across their backs. This reminds me that domestic work in this strange region is made light, indeed, for white housewives as well as the Maori women. Every garden and back yard has its hot water provided by nature.

And when the easy-going people grow hungry, the mother prepares a meat pudding or a joint, and drops it into a convenient pot of boiling water in the earth, and in a few minutes it is cooked. The same conveniences are still more in evidence on washing day. Stepping carefully through a tangle of boiling

geysers and gurgling mud-pots, one suddenly comes upon a great collection of native women and girls doing their washing in a vast smoking lake big enough to have streamers on it.—W. G. FITZ-GERALD, in *St. Nicholas*.

WHAT A WEALTH of power and of peace belongs to the child of God! But not every one of His children seems to know it. Some of them are almost starving with the resources of God at their command. At will he can have that which procures peace, joy, power, rest. Amid all the turmoil and unrest of this busy world, he can hear the deep musical sound of God's presence, as He says: "Peace, be still."—*Christian Observer*.

IF SOME MEN were to "put on the new man" about whom St. Paul wrote, and walk out among their fellows, they would not be recognized, for instead of the former wrongdoing, there would be righteousness, instead of uncleanness of soul there would be holiness, instead of lying there would be speaking the truth, instead of selfishness, unselfishness, instead of complacency about evil, there would be burning indignation against sin, and instead of condoning evil they would be combating it at every turn.—*Christian Observer*.

THERE IS little virtue in doing without things because we must. To do without what we cannot afford and to do so cheerfully is a sign of strength. But to forego pleasure, to live plainly, to make real sacrifices for the Master's work's sake, or for the happiness of those we love, is not only a grace; to do so is a great joy. Such sacrifices are twice blessed.—*Reformed Church Messenger*.

#### BETTER THAN GOLD

Food that Rebuilds Body and Brain

"I owe a debt of gratitude to Grape-Nuts," writes a W. Va. young lady, "and I am glad of this opportunity to pay a little interest on it, although the debt itself I can never hope to remove.

"A few years ago I broke down from overwork and improper food. I was then in a preparatory school and my fondest wish was to enter college the following year.

"But about the middle of the term my health failed, and my brain refused to grapple with the subjects presented to it. Finally, my eyesight giving way, I was taken from the school, and sent to my grandmother's in the country with orders not to open a book while I was there.

"The dear old lady tried every way to console and nurse me back to health, but it looked like failure until the day she brought back from town a box, which, had its contents been pure gold, would have been of less value to me than the little golden-brown granules which it actually contained.

"I did not care about being experimented on at first, but that was before I had tasted Grape-Nuts with Grandma's rich Jersey cream.

"Oh, it was too good to stop eating. And I never stopped, for I still have Grape-Nuts for breakfast.

"In the course of a few weeks I was back at school again, my health so entirely restored that I was almost a new girl.

"I am now in my junior year at college, president of my class, and expect to take an A. M. degree next year. My good health has continued and my eyes, having been strengthened by the general build-up of my whole body, enable me to study all I wish." "There's a Reason."

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## The Churchman's Ready Reference

By The Rev. ALEXANDER C. HAVERSTICK

This is a book of over 300 pages, and the 28 chapters treat of over 500 topics. It is invaluable for the Churchman who wishes to look up topics about the Bible, the Prayer Book, Sacraments, Symbolism, Death and Resurrection, and many other subjects. The late Bishop of Delaware (Dr. Coleman) wrote the Preface, which is here given in full:

"The author of the following treatise has asked me to write an introduction, which I am the more ready to do because of having had opportunity of examining it quite thoroughly.

"A glance at the Table of Contents will show what a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

"The manner of treatment and the style of composition will, I think, insure the attention of the reader throughout, and the earnest Churchman will find here, in concise form, what it would take him a long time to find elsewhere.

"While the honest effort to be impartial and fair is evident, there is no ambiguity nor cowardice as to what the author believes to be the truth, both in doctrine and in history. In the main, I judge that his statements and opinions will be generally recognized as those which all Catholic-minded readers can readily and safely accept. And in instances where they may not altogether agree with him his views will, I think, be found to be quite compatible with the proper latitude allowed by the Church as to things not essential.

"Much of the dissent and confusion of the spiritual world to-day may be attributed to ignorance and consequent prejudice. Any attempt, therefore to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church ought to be gladly and even thankfully received.

"The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

"(Signed) LEIGHTON COLEMAN.  
Bishopstead, Wilmington, Delaware."

This Book is nicely bound in red cloth, at \$1.00 net.  
By mail \$1.10

A Parish Priest in buying one recently, said: "I am going to show this around, and get as many of my laity as I can to buy copies for themselves."

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Milwaukee, Wis.

# Music

Editor, G. EDWARD STUBBS, M. A., Organist  
St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel,  
221 West 81st St., New York.]

A "Choir Festival" of unique interest recently took place at Holy Trinity Memorial chapel, Philadelphia. The music performed was composed entirely by Philadelphians, and no less than eleven composers were represented. Events of this kind are indeed rare—we do not recall any similar festival, either in Philadelphia or elsewhere. In commenting upon this service, an exchange remarks:

"One prepared for an evening of somewhat clever trifles penned by local talent. Why is it that the mind always takes this position when the words 'local,' 'home talent,' 'Philadelphia composers' are mentioned? Had the names on the programme been unknown Frenchmen, say, instead of our own citizens of known worth, how much more interest would be felt, how ready we would be to discover some new musical genius! The only discovery of this festival was simply that local talent can furnish a programme of variety, interest, musical worth, and dignity. Of course, this should have been known from the first, but a prejudice against the ability of those near to us is hard to root out."

An occasion of this sort shows something more than activity and interest in doing what is out of the ordinary in the cause of music. It shows the value of coöperation and harmony among organists and choir-masters, without which very little can be achieved.

It is for the lack of agreement that many of our choir guilds and choir festivals are unsuccessful. Perhaps our Philadelphia musicians will organize a society for the benefit of local composers, through which they may secure an opportunity of having their works performed. Such an organization would be a distinct help, not only to the musicians concerned, but also to the cause of Church music.

The programme of the festival we have alluded to was as follows:

"Processional Hymn," by the Rev. John W. Barrington; concert overture, by Rollo F. Maltland; *Magnificat* in D, by Henry S. Frey; anthem, "The Day Is Gently Sinking," by W. W. Gilchrist; "Priore a Saint Clemente," for organ, by Wesley Sears; "Te Deum," by Rev. J. F. Ohl; "Presentation," by James H. Lord; "Caprice Chromatique," for organ, by Herbert J. Tilly; cantata, "The Life Everlasting," by Harry Alex. Matthews; "Festival Postlude," for organ, by Russell King Miller; hymn, "Nicholson," by H. J. Tilly; recessional, "Saint Louis," by L. H. Redner.

A correspondent writes from Falmouth, Jamaica, British West Indies, asking for information concerning the American Guild of Organists. As we have had several letters of a similar nature, some of them from clergymen, we beg to say that the warden of the guild is Mr. Warren R. Hedden, Mus. Bac., Church of the Incarnation, 25 East Thirty-fifth Street, New York City. Letters pertaining to the guild should be addressed to him, or to the secretary, Mr. Clifford Demarest, 45 Monroe Place, Brooklyn, N. Y.

Church music has lost another zealous supporter by the death of the Rev. J. Harris Knowles, who for some years past served on the clerical staff of St. Chrysostom's chapel, Trinity parish, New York. The was a man of wide musical learning, always ready to uphold the best traditions, and as ready to discountenance everything that tended to lower the dignity of choral worship. His good influence will be missed not only in New York but also in Chicago, where he was once stationed, and where he did much to promote the general welfare of ecclesiastical music.

A contribution to the London *Musical Times* recently gave an account of the music

at St. Mary's Cathedral, Edinburgh, Scotland, the organist of which, Mr. F. H. Collinson, was at one time associated with the distinguished Dr. Dykes. Mr. Collinson was apprenticed to Dr. Armes of Durham Cathedral when the great composer of hymn tunes was minor canon of Durham and vicar of St. Oswald's. The Edinburgh organist is quoted as saying:

"My recollections of the saintly Dykes are altogether inspiring, tinted withal with the haze of intervening years. A spare form, a serene countenance, a preoccupied mind—commonly called absence of mind—a voice not strong nor specially music, will picture to the seeing eye in some sort the living presentment of the revered composer of 'These are they' and of our best hymn-tunes. It seemed natural in the reverend doctor to stumble over the lesson which he had just read, and say, 'Here endeth the first, second,' or the 'second, first lesson'; but give him a choir poor and plain, and an organ of moderate dimensions—as in St. Oswald's Church, Durham—and then you might wonder at the virile grasp and imaginative power of his accompaniments. Bold they were, firm in touch, replete with color, original in harmony; as, for instance, his inimitable harmonizations of the Creed in monotone. And then his improvisations between the carols after a Christmas Eve song! They were joys for the memory, idyllic in their naïveté, even gleeful and picturesque in their freedom.

"As a deputy organist during the doctor's last illness, and afterwards organist at St. Oswald's, I had opportunity to learn something of his spirituality of temperament from his devoted parishioners, to whom he was a fatherly counsellor and sweet friend; and there were in cer-

## DROPPED COFFEE

### Doctor Gains 20 Pounds on Postum

A physician of Wash., D. C., says of his coffee experience:

"For years I suffered with periodical headaches which grew more frequent until they became almost constant. So severe were they that sometimes I was almost frantic. I was sallow, constipated, irritable, sleepless; my memory was poor, I trembled and my thoughts were often confused.

"My wife, in her wisdom, believed coffee was responsible for these ills and urged me to drop it. I tried many times to do so, but was its slave.

"Finally Wife bought a package of Postum and persuaded me to try it, but she made it same as ordinary coffee and I was disgusted with the taste. (I make this emphatic because I fear many others have had the same experience.) She was distressed at her failure and we carefully read the directions, made it right, boiled it full 15 minutes after boiling commenced, and with good cream and sugar, I liked it—it invigorated and seemed to nourish me.

"That was about a year ago. Now I have no headaches, am not sallow, sleeplessness and irritability are gone, my brain clear and my hand steady. I have gained 20 lbs. and feel I am a new man.

"I do not hesitate to give Postum due credit. Of course dropping coffee was the main thing, but I had dropped it before, using chocolate, cocoa, and other things to no purpose.

"Postum not only seemed to act as an invigorant, but as an article of nourishment, giving me the needed phosphates and albumens. This is no imaginary tale. It can be substantiated by my wife and her sister, who both changed to Postum and are hearty women of about 70.

"I write this for the information and encouragement of others, and with a feeling of gratitude to the inventor of Postum."

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tain manuscript books of the organ traces of his painstaking care in the ordering of the simple music, and also of his tentative and progressive settings of well-known hymns, such as 'Sun of my soul.' The solemn obsequies of Dykes occupy a sacred niche in my memory—the humble parish choir, with myself at the organ, doing our best with simple hymn and psalm to voice the grief of a city. When will the world be enriched by the publication of his noble and touching Burial Service, still in manuscript at Durham?"

Although Dr. Dykes is chiefly known to American organists through his hymn tunes, his celebrated "Service in F" is perhaps as popular here as it is in England. We hope the Durham authorities will publish the Burial Service Mr. Collinson mentions.

#### QUEEN ANNE'S BOUNTY.

In connection with the question of the increase of the incomes of benefited clergy in England, our readers may often have heard of the fund known as Queen Anne's Bounty. In times before the Reformation, one presented to a benefice, including Bishops and other dignitaries, had to pay to the Pope "first-fruits," namely, the whole of the first year's income, and a tenth of its value on each succeeding year. In 1554, these first-fruits and tenths were transferred to the Crown, and fixed for all future times at a valuation then made. In 1774, Queen Anne, on her birthday, acting it is said under the persuasion of Bishop Burnet, restored these payments to the Church for the purpose of augmenting poorer livings. They still have to be paid, in accordance with the assessment fixed in 1554, by the holders of benefices, but the money is devoted to raising the value of livings below that of £200 a year.—*Church Chronicle* (South Africa).

THE TINY particles composing matter are called molecules and thought to be in constant motion. By mathematical methods, Lord Kelvin, who recently died, calculated that they must be smaller than one millionth of a millimeter, and that one cubic centimeter of air, under normal conditions, contains 21,000,000,000,000,000 (twenty figures) molecules, which collide in their perpetual motion about five billion times every second. Imagine a drop of water magnified to the size of the earth, the molecules of water would then have the dimensions of a baseball. Chemists have practically proved that the molecules are composed of even smaller bodies called atoms.—*The Outlook*.

IF ONE-HALF of the lack of Christianity in the world comes from indefiniteness, the other half comes from men who are quitters! Do not be a quitter. A quitter is one of the meanest and most cowardly things on earth. Do not be a quitter. The quitter is a pessimist, and a pessimist gets fat on dreaming great things, and then uses the accumulated issue in destructive criticism, who blows out the light to see how dark it is. The pessimist is a man who does not believe in Jesus Christ, and the great tragedy of human conduct is human cowardice.—*Selected*.

IN THE MORNING, when you awake, accustom yourself to think first upon God or something in order to His service; and at night also, let Him close thine eyes: and let your sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes, when he is coming forth from his chambers of the east.

Let every man that hath a calling be diligent in pursuance of its employment, so as not lightly or without reasonable occasion to neglect it in any of those times which are usually, and by the custom of prudent persons and good husbands, employed in it.

Let all the intervals or void space of time

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be employed in prayers, reading, meditating, works of nature, recreation, charity, friendliness and neighborhood, and means of spiritual and corporal health. Never walk with any man, or undertake any trifling employment, merely to pass the time away.

Let your employment be such as may become a reasonable person; and not be a business fit for children or distracted people, but fit for your age and understanding. For a man may be very idly busy, and take great pains to so little purpose, that, in his labors and expense of time, he shall serve no end but of folly and vanity. There are some people who are busy, but it is, as Domitian was, in catching flies.—*Jeremy Taylor*.

I BELIEVE the true worth of Sunday to us all depends on our coming to find in it the opportunity, the hope, the means of some such rising above this world as that of which St. John speaks: some approach towards that entrance among things eternal which he links with the Lord's Day. Yes, whatever may be our place and work in life, our share in its pleasures, and hardships, and interests, and sorrows, if Sunday is to mean more and not less to us as the years go by, we must be using it to learn a little more of our duty, and of our need; of ourselves, as God sees us; and above all, of His will, His ways, His mercy, and His justice.

For self-preservation, and self-possession, for the renewal of our purpose in life, for a fair estimate of its various interests, for calmness and strength of mind, we need to rise at times above the ways of this world, and to remember what we are, whom we serve, whither we are called. And it is in this that the right use of Sunday may help us far more than we fancy. For it is by quiet thought in the realization of God's Presence, and by prayer and worship, that we must regain and deepen this remembrance; it is by the Holy Eucharist that God is ever ready to bear it into our hearts, and make it tell on all our ways.—*Francis Paget*.

NO DOUBT natural tendency or early influences may make it harder for some men to be sweet-tempered, but because it is hard—because there is so much to overcome, one need not give up the endeavor as useless or unavailing.—*J. R. Miller*.

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