

# The Living Church

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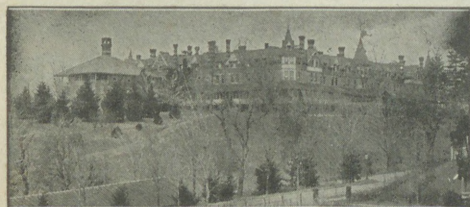
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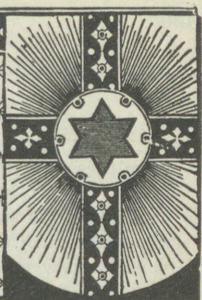
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# The Living Church



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## Editorials and Comments

### The Living Church

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#### FOR THE SIXTH SUNDAY AFTER TRINITY.

THE portion of the Sermon on the Mount, from which this Sunday's Gospel is taken, establishes the fact, so easily forgotten, that the right life must stand both true to God and true to man.

There were men in our Blessed Lord's time, the Pharisees, who believed and taught that excess of zeal in one of these directions amply atones for lack of zeal in the other direction: for example, that one can do almost anything he chooses to his fellow-men, if only he warms up comfortably toward God.

Christ unqualifiedly reproves this religion of the Pharisees; not, however, as being altogether wrong, but rather as being essentially deficient. Such righteousness as theirs must be exceeded by His followers. The Christian must not say, as did the Rabbis, "If my hand be restrained from killing, the law of my God is sufficiently fulfilled." Back of the hand restrained from violence, must lie the heart attuned to positive love for humanity, through the "wholeness" and the soundness of its union with God.

In short, true to God and true to man; neither one apart from the other, and each in fulness because of the other!

Christ illustrates. A man comes to the altar, bringing a gift for his God. He there remembers that his brother has something against him. Shall he proceed with his act of religious devotion? Clear and distinct is the Master's answer: "No. Leave the gift. Be reconciled. Then come again."

Soundness toward God and soundness toward man are in reality component and inseparable parts of the one healthful disposition. We bring our gift to the one, in a receptacle which represents the quality of our attitude toward the other. Our relationship to man forms in a sense the basis of our approach to God. Our relationship to God forms in a sense the basis of our approach to man. Whichever way we turn, therefore, whether to God or to man, seeking to render a loving service, in either case the initial enquiry of our heart must be, "Are we true to the absent one," whether again he be God or man?

The character condemned, and therefore to be avoided, is the unsymmetrical character, over-developed in one direction and shrunken in the other. As an example of such deficiency, on the one side, stands the Pharisee of all ages, zealous toward God but neglectful of man.

The pendulum has swung in the opposite direction. It is possible, if our Lord were speaking to-day, that He might illustrate His appeal for the well-rounded character, by reproving the mistake of the Pharisee's opposite, more often met with at the present time: the man who is considerably mindful of his fellows but shamefully neglectful of God. The example of such deficiency Christ does not describe, but leaves us to discover for ourselves; and we need not look far. It is the merely humane man, a striking product of present-day civilization, who offers his gift to humanity with utter forgetfulness of God, who turns to his neighbor but comes not at all to the altar, who seeks compassionately the Father's children without effort or desire "first to be reconciled" to the Father Himself. For all such let us hear and heed the clear word of the Master: "This ought ye to have done, and not to leave the other undone." B.

ALL TIMIDITY, irresolution, fear of ridicule, weakness of purpose, such as the Apostles showed when they deserted Christ, and Peter especially when he denied Him, are to be numbered among the tempers of mind which are childish as well as sinful; which we must learn to despise.—John Henry Newman.

## AD CLERUM.

"Tales ad Ministerium eligantur clerici, qui digne possint Dominica sacramenta tractare. Melius est enim Domini sacerdoti paucos habere ministros, qui possint digne opus Dei exerere, quam multos inutiles, qui onus grave ordinatori adducant."—*St. Clem. ep. 2.*

"Purgari prius, deinde purgare; sapientia instrui, atque ita demum sapientia instruere alios; lux fieri et dies illuminare; ad Deum appropinquare, et ita alios deducere; sanctificari et postea sanctificare."—*St. Greg. Naz. Or., 1.*

"Merita debent praeire bonorum operum, ut dignus quis habeatur ad ordinationem."—*St. Ambros.*

## DR. HEBER NEWTON AND THE VALUE OF WORDS.

ON another page we present the first half of Dr. Heber Newton's statement of his Theological Position. His paper in full is quite lengthy, and as its subject matter readily divides itself into two parts, we have taken the liberty to present it in two sections. The part withheld, which will follow next week, treats of his view of the Virgin Birth of our Lord, and the grounds upon which he holds that his position in the Church is reconcilable with the Church's formularies. We shall discuss now only what appears in print in this issue.

Lest some have forgotten what has gone before, we make a preliminary explanation. Regular readers of THE LIVING CHURCH know how very rarely are matters treated in our editorial columns in the manner of personal attacks. We are obliged, sometimes, in discussing matters of news, to criticise men and their utterances. Far more frequently we discuss principles impersonally. Dr. Newton reiterates in his present paper that we have charged him personally with having "wilfully," "knowingly," and "intentionally" "denied" the "faith which [he] had sworn to maintain." We have already explained in an explanation that Dr. Newton refuses to accept, that the terms quoted were used in wholly an impersonal fashion, nearly a column past the slight allusion made to him in our original article, and that he, and not we, applied them to himself. Whether they are true or not as thus applied, the fact remains that they were not so used in THE LIVING CHURCH. As there seems here to be a question as to which of us is in better position to interpret the language of the editor of THE LIVING CHURCH, we merely state our own view of that interpretation.

Yet it is obvious that Dr. Newton does not object to personalities, *per se*. He frankly says: "But for the intense nature of your original personal charges, that editorial would have received no notice from me." To him the discussion revolves about the *ego*; to us it hinged on serious principles, in the original discussion of which Dr. Newton's place was wholly incidental. He was not named, and if he had not assumed repeatedly that impersonal statements on our part were applied solely to him, it would never have occurred to any who were not familiar with his writings and his record, to connect him with the discussion. The intrusion of Dr. Heber Newton's personality is largely his own doing. Challenged to do so, we are bound to point out instances in which plain people, whose "limitation" may accord with that of THE LIVING CHURCH, fail to recognize in Dr. Newton, after all that has gone before, more than "a priest of the Church in technical good standing"; but that personality was called out by his own repeated demand for the discussion of his position. He cannot now object to it.

Dr. Newton says he will be "entirely frank." We regret that our "limitation" to which he kindly alludes, makes it impossible for us to see that he is so. He once signed the definite, "categorical" statement, "I do believe the Bible to be the Word of God." The vows and subscriptions are no more "categorical" to-day than they were the day when Dr. Newton affirmed them. He may then have been "a boy of twenty-one"—in which case he was uncanonically ordained—but his age did not change the categorical nature of the affirmations which he made. It is no sufficient answer to say: "If I could use the language put into the mouth of the boy of twenty-one in just the same sense as I use it now," etc. We did not ask whether he could to-day make those affirmations "in the same sense" he once made them. We asked whether, in any conceivable sense consistent with the most "categorical" words in the English language, he could honestly make those same affirmations at all, to-day. We asked what course he would esteem honorable in one who could not. If he would be "entirely frank," why does he not answer these plain questions more directly than by a "Yes and No"? He knows

precisely what are the conditions under which he affirmed before. Why, if he would be "frank," does he not say "I could," or "I could not," "affirm the same to-day"?

It is quite true that as any of us grow older, the language of the Creeds means more and more to us—or else it means less and less. To say "I believe in God" does indeed mean an unfathomable depth beyond what it meant to us in childhood. Every affirmation of the Creed takes on expanded value as we apprehend, by slow approaches, more and more of the infinity of Truth. As the mind broadens, as the spiritual perception grows, one does indeed perceive how inadequate is human language to describe the things of God. The Infinite in finite terms must always be incompletely expressed.

But this does not excuse the use of the words of the "symbol," if it so pleases Dr. Newton to describe the Articles of the Faith both of the Church and of the individual in the Church, in such wise as to rob them of their literal meaning. Such use is to contract and not to expand the hold upon Truth.

In spite of the limitation to language, words do have definite meaning. There are grades of meaning to the word *white*; the newly fallen snow is more deeply white than the paper upon which these words are printed; there may be a celestial whiteness which is wholly beyond mortal conception. But while *white* may thus be expanded into deeper and deeper whiteness, it must always depict that which in fact is "white." No mental "breadth," no freedom from "limitation," can make *white* mean *black*, or *brown*, or even *red*.

APPLY this principle to the clause of the Creeds treating of the Resurrection. Dr. Newton says: "The Nicene Creed affirms—I believe . . . in the resurrection from the dead." Dr. Newton seems to have forgotten the language of this "symbol," which in fact declares: "I look for the Resurrection of the dead." He needs, evidently, to refresh his recollection of the language of that "symbol." A resurrection *from* the dead might indeed imply precisely what Dr. Newton argues; but a resurrection *of* the dead must certainly imply that that which is dead, rises out of the dead. Dr. Newton cannot misquote even a "symbol," and then claim to himself the "greater authority" for the belief which he seeks to reconcile therewith. He argues that the plain language of the Apostles' Creed—"I believe in . . . the Resurrection of the body"—does not quite mean "of the body," because the Nicene Creed says "from [of] the dead." He pleads that the Nicene Creed is "the more authoritative of the two creeds"; "the more elaborate, the more explicit, the more philosophic," "the nobler Creed"; "it declines to speculate as to the nature of 'the resurrection from the dead'" —misquoted a second time. "If there is any difference in the language of these two creeds, it is fairly open to a loyal presbyter to make the lesser conform to the greater, to read the lower authority in terms of the higher."

But of course the fact is, if there be two "symbols," the one more definite, the other less, it is obvious that the less definite must be interpreted by the more; not the more definite by the less. If one affirms that the present year is "about half over," and another that the year is "six months and 29 days" on its way, the more definite proposition must interpret the less definite. Similarly, if "resurrection of the body" be more definite than "resurrection of the dead," it is necessary that "the dead" should be interpreted by "the body." Dr. Newton is thankful that he is no longer called on to affirm a belief in the resurrection of "the flesh." He appears not to know that the Prayer Book retains that term in the interrogatory form of the Apostles' Creed contained in the office for the Visitation of the Sick. In what an embarrassing position Dr. Newton would be placed if he should sometime be sick and be "visited" by a fellow priest, who should, in Prayer Book language, call upon him to affirm at the conclusion of that interrogatory form of the Creed containing the variation noted: "All this I stedfastly believe!" How bluntly "categorical" are all these replies to embarrassing questions, that the Prayer Book unreasonably insists upon!

This, then, is the answer to the "dilemma" whose two horns are presented to the editor of THE LIVING CHURCH "as a Catholic Churchman": where there is a variation in intensity of language, the less definite must be construed by the more definite. One is not called upon to "read the Creeds in the light of the ordination vow"; but he is called upon to make good the ordination vow according to the language in which it is couched, and to accept the language of the Creeds without giving to them

"any other meaning than that which similar language would have under similar circumstances."

LET US NOT be mistaken. We do not forget that new philosophical hypotheses or conclusions may from time to time legitimately color the interpretation of the language of the Creeds. The human body, the human *ego*, life itself, mean something different to the student of to-day to what it meant in the Nicene age. Dr. Newton need not assume, as those of his school are so apt to believe, that the problems growing out of modern science are wholly unknown to the rest of us. We also realize how the newer conceptions of precisely what *matter* may involve, have their bearing on the subject of the Resurrection. We have no desire that the Church should make again the mistake which she made in defining the doctrine of Transubstantiation. Assuming the finality of the philosophy of the day, she stated her belief concerning the sacrament of the Body and Blood of Christ in terms that required the infallible certainty of that philosophy. In time the philosophy gave way; and to millions of Christian people the older teaching of the doctrine of the Real Presence fell with it.

We are quite as anxious as is Dr. Newton that no more precise statement of the nature of the Resurrection should be exacted than that which we find in the Creeds. The statement in each, however, must be quoted accurately, and the two statements be harmonized, before the ultimate rock bottom of the Church's irreducible teaching can be reached. To misquote the one and explain away the other as of "lower authority" than the misquotation, cannot serve to give one a higher than merely "technical good standing" in the ministry.

In our judgment, which happily accords with that of Dr. Newton (*Church and Creed*, p. 62) the key to the difficulty must be found in the resurrection of our Lord. But accepting this premise, Dr. Newton quite unjustifiably rewrites the gospel story to fit in with his theory. That which rose from the dead was the entity that had lain in the tomb; that which joined with it to restore life was the entity that had "descended into hell." The former we call body; the latter we call spirit. To confuse the two is to land one in hopeless confusion, as, we regret to say, it does Dr. Newton in the considerations of the subject of the Resurrection which are found in his several works, some extracts from which we have heretofore quoted. The plain, irreducible language of the Creeds, as of the Scriptures, requires that *body* and *spirit* be kept wholly distinct. That distinction is essential if we are not "to give [their] language any other meaning than that which similar language" (i.e., *body, spirit*) "would have under similar circumstances." The *body* was not in "hell"; the *spirit* was not in the tomb. That which was in the tomb came out of it in so literal a sense that no part of it remained there; that which came out of "hell" came out in so literal a sense that it no longer remained there. Speculate as one will as to the exact philosophical properties of "body" and "spirit," the one, whatever it was, came out of the tomb, the other joined it from "hell." That, in irreducible language, was the Resurrection of our Lord, and must be our resurrection.

When Dr. Newton confuses *body* with *spirit*, and avows himself "too reverent to speculate about what became of that sacred temple"—our Lord's body, after the Resurrection—he abandons his own canon of interpretation. His appeal to "the supreme court—the Creeds" is one which fails utterly to vindicate him. The plain language of the Creeds asserts the "resurrection of the dead"—not of some vague emanation from the dead; the "resurrection of the body"—not of the spirit. Thus far, we regret to say, Dr. Newton has failed to show that his teaching on one of the cardinal postulates of the Christian Faith, is that which, at his ordination, he covenanted to teach.

#### THE PROBLEM OF APPEALS.

IN the mail of the rector of every settled parish, and sometimes in the senior warden's mail also, are communications at once interesting and troublesome. Like the daughters of the horse-leech, they cry, "Give! Give!" and though, unlike the daughters of the horse-leech, any individual one of them can be satisfied, yet as a whole they are incessant and insatiable. Occasionally, with a great voice, an appeal cries out by a man instead of by the mail. These are the worst, for a man cannot be thrown into the waste-basket. But, whether man or letter, the voice of appeals is constant and insistent, and the annoyance from them is great.

This fact—that appeals are annoying—is important and

worth emphasis. There seems to be no doubt of it, as many clerical waste-baskets can testify. But nothing can annoy unless it attracts our attention, rouses our interest, and touches directly or indirectly, our sense of duty. We therefore have a duty in the matter of appeals. The very annoyance they cause is in itself proof that that duty cannot be performed by ignoring them. Unfortunately it cannot be performed by adequately answering them, either. "Give to him that asketh," is good Scripture, but very poor business, unless counter-checked by other Scripture quite as good. Also there are many who hold that good business methods and good religious ones—using each in its highest and widest sense—are one and the same thing. Certainly any method of dealing with the problem of appeals should be both good religion and good business. The free answering of all is bad business, besides being too expensive. The complete ignoring of all is certainly bad religion.

The rough-and-ready method, which is, to answer some of them and ignore others without much heed to anything except the state of the treasury and the pathetic wording of the appeal, is certainly wrong. It does not correct that feeling of harassed annoyance which is the chief objection to the whole system, and it often fails to put the money where it does the most good. The men on the fighting line and in the tightest places are only very occasionally endowed with the gift of saying things in the best way.

Because of these disadvantages and the further one that appeals are more numerous each year, it has sometimes been suggested that there should be some central authority to whom money should be sent and appeals made. If a man among the mountains wants a new Communion set, or a church on the plains has been burned by lightning, why bother us about it? We have our own financial burdens already and they are almost more than we can bear. This mental position, when it sets in, usually lasts until we have to make an appeal ourselves. Then we see that such a fund would not have money enough, would lack the personal note which makes an answered appeal an inspiration, and would not make us work for our money. By the appeal system we do work for it. There is nothing more discouraging, disappointing, and heart-rackingly laborious than sending out an appeal-circular by mail. It usually brings most of the money needed, but it usually makes the workers vow never to send another, and inspires them with profound pity for others who must do so. Such a central authority would thus not solve the problem of appeals. It might even intensify it by making them less laborious.

Moreover, the present appeal system has certain advantages. This Church, counting all its needs, is working a fifty million dollar machine with only fifteen million of income. Now any great organization, even when its income exceeds its needs—which ours does not—has much difficulty in getting the money to the right place at the right time. Our own United States Government is an example of that. Under the pressure of circumstances we have evolved, therefore, in our system of appeals, a most valuable rough-and-ready instrument, semi-automatic in its action, for quickly concentrating at the danger point, what money we have, meeting instant need with instant action. It is an inadequate system, because the money we have is inadequate; but it is so much less inadequate than any other system that it is probable that twice the money applied in any other way would not produce half the results. Moreover the system cannot be stopped. So long as it is true that certain things needed in Christ's work can—if you ask long enough and hard enough, and from enough people—be had for the asking, and cannot be had if you do not ask, there will always be men who will ask from a sense of duty, if for no other reason. Also, if it could be stopped, it would not be well to do so. It is too valuable. The annoyance of appeals being in itself a proof that we should do something, and our inability to stop them being plain, the only pertinent question is: "When an appeal is received in the mail, what should be done about it?" Inaction and the waste-basket do not solve the problem. It is a bold but seems a correct position that all good appeals should be answered by gifts.

As the drain upon the finances of any man or parish would bankrupt the parish or man if all appeals received were adequately answered, it is self-evident that the answer must be inadequate. We know of one parish that had once made an appeal itself and knew how it felt, where the regular answer to all appeals was ten cents in stamps and a note from the rector to the effect that the parish was grateful to the Church at large for help in the past, had determined to try to answer all

appeals sent it, was financially able to send only ten cents and good wishes, but knew from experience that even so small an amount as ten cents was better than dead silence and the loss of two cents in postage. It is needless to say that that parish sends more now; but the most grateful acknowledgments received were dated during the ten-cent period.

In regard to appeals printed in papers, no general rule can be given. It is probable that by beginning on a ten-cent basis and working up, any parish could answer all the good appeals in any one Church paper without undue financial stress. It is worth remark that parishes are like individuals. The generous ones receive a blessing denied to those who never give.

It remains to note what constitutes a good appeal. Two points seem certain. It must be one which is endorsed by the Bishop of the Diocese from which it comes, else irresponsible persons, sending bogus circulars, may obtain and appropriate money. Also it must show that the local Churchmen have given to the extent of their ability. No congregation, however eloquent in appealing, is worthy of help until it has done all it can to help itself, and is confronted by an obstacle which is beyond its unaided powers to surmount. Z.

**T**HE inevitable failure of the teamsters' strike in Chicago suggests the futility, even if it be not accompanied, as was this, with criminal actions, of a strike that does not have a just principle behind it. The cause of labor has lost ground very perceptibly within recent years. The labor unions have, in too many instances, disappointed the hopes of those who believed that they might be depended upon to be conservative factors in promoting rather than in hindering, the better relations between employer and employed upon which we seemed, a few years since, to have entered. Demagogues have forged their way into control of such unions; and while it is undoubtedly true that some are still under the direction of wise, trustworthy men, it is also true that there is little security for the continuance of such management, and the public has, to-day, lost confidence in the labor unions as a whole.

And this is a misfortune. The labor union is undoubtedly here to stay. But it does not follow that any given union will stay. Men, at least in the higher trades, will not revert again to pure individualism; but neither will they abide long by a union that proves incompetent to manage its own hotheads.

And here, in our judgment, is the root evil of the "closed shop." Its menace to the employer, its injustice to the non-union laborer, is wholly incidental; but its injustice to the union laborer is essential. It makes him a slave of the union. It deprives him of the opportunity to withdraw from a badly managed union—and the best managed union can offer no security that it will be well managed a year later—without losing his position and his means of livelihood. It deprives the wiser heads within the union of the powerful lever they might otherwise have over their less thoughtful associates—the power to abandon the organization at will, and to set up a better one in its place. All this, the union laborer of conservative, trustworthy judgment gives up when he consents that his union shall be a party to a "closed shop" agreement. He sells his birthright to the union, barter away the liberty that was once the pride of every American citizen, and makes the union walking delegate, supported by a majority that is seldom to be depended upon as a conservative force, a feudal lord, in whose hands are absolute powers over his own liberty to work as, how, and when he pleases.

We greatly fear that the workingman has, to-day, more to fear from "Labor" than from "Capital."

**S**EVERAL interesting communications recently received for the department of Correspondence without the writers' names attached, have led to the discovery that by some curious transposition of matter, the note stating the invariable rule requiring such signatures to letters thus printed, has appeared, in the past few issues, at the head of the Literary department instead of that of Correspondence. The rule is one that has steadfastly been observed for more than five years past, and, in our judgment, has been a considerable factor in raising the tone of matter printed as Correspondence. There is frequently the temptation to say that which is "smart" and to thrust the responsibility for its publication upon the editor. That responsibility the editor declines to assume.

We view the department of Correspondence as one of the most useful of any of the features of THE LIVING CHURCH. Therein one has the opportunity to observe a kaleidoscopic view

of the thought of the Church in general, uncolored by the editorial point of view. But in order that such a view may be really useful, it is essential that each correspondent should assume full responsibility for what he wishes to say.

**B**Y inadvertence, the inscription, "Second Educational Number," appeared on the cover page of a portion of last week's issue of THE LIVING CHURCH. We always expect to devote two or three issues during the summer to educational matters, and the first of these issues was that for July 15; but the issue for the following week, which contained little matter of that nature, was not intended as an educational number, and should not have been so described. The second educational number will be that of August 19th.

#### ANSWERS TO CORRESPONDENTS.

T. J. W.—(1) The elevation of the consecrated sacrament was forbidden by a rubric of the Prayer Book of 1549, but the prohibition was afterward repealed and the practice is therefore not unlawful at the present time.—(2) Reservation has been held by the House of Bishops to be unlawful for any purpose other than the communion of the sick, and then only by license of the Bishop. In view, however, of the language of the Institution office conferring upon a rector "full power to perform every Act of sacerdotal Function," it is questionable whether the right of the Bishop to exact a special license for such an "Act of sacerdotal Function," as would seem to be covered by the general faculty thus conferred, could be maintained.—(3) A baptism (of an adult) administered under coercion would be invalid; but as it would be difficult to prove the fact of coercion, the baptism should be repeated under the hypothetical form.

W. H. H.—The expression "Man and Wife"—"I pronounce that they are Man and Wife"—is an early English form of denoting the estate of marriage.

G. N.—(1) We have no information as to what was the music referred to in the booklet, and so cannot answer the question.—(2) The statement as to the origin of the Three Hours' Service is correct.—(3) The booklet is arranged for the devotions of a Roman Catholic congregation, and there is no reason why we, whom it does not concern, should criticise it. It is obviously not adapted to our people.

#### WHAT CHRISTIANITY HAS DONE FOR THE GREEK.

This, it seems to me, Christianity did for a race which had apparently lived its time, and had no future before it—the Greek race in the days of the Cæsars. It created in them, in a new and characteristic degree, national endurance, national fellowship and sympathy, national hope. It took them in the unpromising condition in which it found them under the Empire, with their light, sensual, childish existence, their busy but futile and barren restlessness, their life of enjoyment or of suffering, as the case might be, but in either case purposeless and unmeaning; and by its gift of a religious seriousness, conviction and strength it gave them a new start in national history. It gave them an empire of their own, which, undervalued as it is by those familiar with the ultimate results of Western history, yet withstood the assaults before which, for the moment, Western civilization sank, and which had the strength to last a life—a stirring and eventful life—of ten centuries. The Greek Empire, with all its evils and weaknesses, was yet in its time the only existing image in the world of a civilized state. It had arts, it had learning, it had military science and power; it was, for its day, the one refuge for peaceful industry. It had a place which we could ill afford to miss in the history of the world.—R. W. Church.

#### THE SICK ENCOURAGED.

I HAVE been brought through a sharp little attack of bronchitis, and feel bound to record my sense of the tender mercy that has encompassed me night and day. Though it may have been in part my own wilfulness and recklessness that brought it on, that and all else was pardoned, all fear of suffering or death was swallowed up in the child-like joy of trust; a perfect rest in the limitless love and wisdom of a most tender Friend, whose will was far dearer to me than my own. That blessed Presence was felt just in proportion to the needs of the hour, and the words breathed into my spirit were just the most helpful ones at the time, strengthening and soothing. This was specially felt in the long, still nights, when sometimes I felt very ill: "Never less lonely than when thus alone with God." Surely I know more than ever of the reality of that declaration, "This is Life Eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." I write all this now, because my feelings are already fading into commonplace, and I would fain fix some little scrap of my experience. I had before been craving for a little more spiritual life, on any terms, and how mercifully this has been granted! And I can utterly trust that in any extremity that may be before me the same wonderful mercy will encompass me, and of mere love and forgiving compassion carry me safely into Port.—*Caroline Fox.*



## SOUTHWARK CATHEDRAL INAUGURATED

King and Queen are Present in State

BISHOP NOMINATED FOR ELY

Convocation of Canterbury in Session

BISHOP OF WASHINGTON PRESENTED IN EACH HOUSE

The Living Church News Bureau  
London, July 11, 1905.

ON the occasion of the inauguration of Southwark Cathedral, yesterday week, the king and queen left Buckingham Palace at half past two, and drove in an open carriage to Southwark by way of the Embankment and over Blackfriars Bridge. Close by the entrance of the borough of Southwark the royal carriage halted and the mayor of Southwark presented a loyal address, in which the following passage occurred: "Your Majesties' visit to the great church in our midst is only another proof of the interest the Crown has ever shown in all that affects the religious, social, and intellectual well-being of the people." The king handed the mayor a reply, in the course of which he said it gave him "sincere pleasure" to find himself again in their midst in order to attend the inauguration of the new Cathedral of St. Saviour. It will be remembered that on July 24, 1890, as Prince of Wales, the king laid the foundation stone of the new nave of St. Saviour's, Southwark, whilst seven years later, when still prince, his Majesty was present at the opening service in the reconstructed church. Within the Cathedral the large congregation included, among others, Princess Christian and Princess Victoria of Schleswig-Holstein, who occupied places near those reserved for the king and queen. Behind them sat the mayors of Southwark and seven other South London boroughs. The Lord Mayor of London and *entourage* occupied places apart in the nave. Besides the Archbishop of Canterbury, whose cross was carried before him as, in a procession of his own, he advanced up the nave and into the choir, and the Bishop of Southwark, there were present several prelates, including the Bishops of Rochester and Worcester.

As the hour of service (3 o'clock) drew near, the Bishop of Southwark and chapter proceeded to the main door of the Cathedral to receive the king and queen; who, on their arrival, were presented with a legal address from the Warden of the Great Account on behalf of the ancient corporation of the parish. The king handed to the warden a reply, in which occurred the following passages:

"The inauguration of St. Saviour as the Cathedral Church of Southwark is an occasion of special interest to me, as it indicates the completion of the work of the foundation of the new Diocese which will, I am assured, prove a step of the highest importance in the advancement of the work of the Church and the promotion of religion and morality in the South of London. I rejoice that I am able to participate in a ceremony of such importance on a spot which is associated in so many ways with more than one of my predecessors, and with events and personages of interest in the annals of our country. I pray that the Almighty will bless this Cathedral and all the work of religion and good influence of which it will be the centre."

The Bishop and chapter then conducted their Majesties to the places reserved for them, on a dais in front of the choir.

The main feature of the service, which then began, was the *Te Deum*, sung to Stamford in B flat. The preacher on this occasion was the Bishop of London. At the conclusion of the service (the blessing being given by the Primate) the Bishop of Southwark, who was now vested in his cope, attended the king and queen down the nave as their Majesties left the Cathedral, the bells ringing on their departure. The Bishop subsequently rejoined the clergy and choristers in the Lady Chapel and assumed his mitre.

## CHARLOTTE M. YONGE MEMORIAL.

Soon after the decease of the late Miss Charlotte M. Yonge (as a notice in the *Times* newspaper reminds us) a fund was started for the purpose of erecting a suitable memorial to her literary genius and devout piety. It is now more than a year since the first part of the memorial decided on by the committee was erected and dedicated in Otterbourne Church. Yesterday week the second part of the memorial was dedicated in Winchester Cathedral. It takes the form of an elaborate reredos in the Lady Chapel of the Cathedral, its subject being the Annunciation. The reredos, which is of oak and mahogany richly painted and gilded, was, like the rood screen in Otterbourne Church, designed by Mr. J. A. Kempe. Although it only extends a little way beyond the altar at present, it is intended

later to carry the work completely across the east end of the Lady Chapel.

## NOMINATION FOR BISHOPRIC OF ELY.

The nomination by the Crown of a successor to the retiring Bishop of Ely (Lord Alwyn Compton) has not gone, as some thought it would, to Dr. Collins, the Bishop in charge of Anglican Chaplaincies in Southern Europe; but to the Rev. F. H. Chase, D.D., President of Queen's College, Cambridge. This selection is said to have been fully expected at Cambridge. But to the Church at large it has come as a surprise, and certainly to all those who are strongly opposed to the silencing of the Athanasian Creed, with entire disapproval. Although Dr. Chase is a Biblical scholar of some note and a man *au fait* in academical affairs at his University, yet he is most unsound on the Athanasian Creed question; and his elevation to the episcopate (which may God in His mercy avert or overrule for the preservation of the Faith!), besides virtually involving an affront to the clergy and laity of the Diocese of Ely who, together with this retiring Bishop, at the recent diocesan Conference, placed themselves on record as very convinced Athanasians, would be, I believe, a distinct act of disloyalty to the Catholic Faith and to the Catholic Church in this country. He is not only one of the signatories to a memorial just recently addressed by resident members of the Senate of Cambridge University to the Archbishop of Canterbury, in which they impugn the scriptural character of the clauses in the Athanasian Creed which assert the necessity of believing the Catholic Faith, but he is more "advanced" than some of his co-signatories, and holds that the Creed, "even without" the warning clauses (though it would be no longer the Creed without them), ought not to be recited in Divine worship.

Dr. Chase, who was born in 1853, was a scholar of Christ's College, Cambridge, where he graduated in 1876 in the First Class Classical Tripos. He was ordained in the same year, and after some parochial experience as an assistant curate in Sherborne and Cambridge, in 1884 he became the first tutor of the Cambridge Clergy Training College, and subsequently the Principal. He was made President of Queen's College in 1901, and in the same year Norrisian Professor of Divinity, and was Vice-Chancellor of the University, 1902-04. As an author he is, perhaps, best known by his works on *The Lord's Prayer in the Early Church* and *Credibility of the Book of the Acts*.

## CANTERBURY CONVOCATION.

Convocation of the Province of Canterbury met at the Church House on Tuesday and Wednesday of last week. In the Upper House, on Tuesday, the Bishop of Washington was present, on the invitation of the Archbishop, and occupied a seat on his left. At the opening of the session, the president referred to the presence of the Bishop of Washington, and said that any Bishop of the United States would be welcome amongst them, and none more so than the Bishop of the capital of the United States. The fact of his being with them that day strengthened the link that bound the two nations together, and did a great amount of good to the Church.

The BISHOP OF WASHINGTON said that he appreciated in no small degree the privilege of being present at the meeting of Convocation. They felt more and more the growing solidarity of the Anglican communion, and were convinced more and more that it was bound to occupy a place of far greater importance in the future than it did now. The interchange of visits by Bishops to England and America respectively was bound to have a great effect for good on the Church.

On the House proceeding to business, the president laid on the table the report of the York Convocation on the Athanasian Creed resolutions adopted by that province. The BISHOP OF TRURO presented a petition from his Diocese against any change in the use or wording of the Athanasian Creed—adding as he handed it in that he quite agreed with the desire expressed. The BISHOP OF SALISBURY then introduced the question of the need of some further elucidation of what was covered by the words "authorization" and "dispensation" in their lordships' resolution carried in May last respecting the use of the Athanasian Creed. He moved that the best way of obtaining authority for granting the dispensation "desired" (his lordship thus evidently having deserted the orthodox side) would be by a certain amendment of the Act of Uniformity Amendment Act of 1872, which provides for a shortened order of Morning Prayer. The Bishop of London doubted the wisdom of going to Parliament. He thought that the House ended up at the last group of sessions with an intention to wait for the Lambeth Conference. The BISHOP OF BIRMINGHAM thought it was fairly certain that the Lambeth Conference was not likely to carry

them much further on their road. Nothing could do this but "a sufficient degree of consent among the Bishops, the clergy, and the laity of the Church that some change was desirable." THE PRESIDENT, in summing up a long discussion, said he was content to leave the matter as it stood now for the consideration of the Church, with the clear statement that it was desirable that it should come before the Lambeth Conference. His belief was that, without passing the resolution on the *agenda*, the House had attained the object sought by the mover of the resolution. The BISHOP OF SALISBURY, however, did not withdraw his resolution; and when put, it was rejected by 17 votes to 2.

The BISHOP OF BIRMINGHAM brought forward a proposal in the interest of Christian Socialism—viz., that the President be requested to direct the appointment of a Joint Committee of the Province of Canterbury, and that such committee should cooperate, if possible, with a similar committee of the York Province, in order "to strengthen and give consistency to the moral witness of the Church on certain current abuses of commerce, on gambling, and on certain other prevalent offences against the moral law." The motion was unanimously adopted.

What one of the Metropolitan journals, in a leading article, calls a "mild ecclesiastical sensation" was created in the Upper House by the presentation of the resolution passed by the Lower House (and recorded below) asking for the appointment of a Joint Committee to consider the desirability of creating a Province of London with Suffragan Sees. It was, the President thought, a startling resolution, inasmuch as it suggested a reconstruction of the constitution of the English Church, one which had existed since the days of St. Augustine. He was certainly not prepared to take any such action until he had time to take counsel with others. It is interesting here to recall that it was part of St. Gregory's scheme of organization in respect to the then new Church of the English that a Metropolitan See should be established at London instead of at Canterbury. No doubt the creation of a Province for London would mark the inauguration of a grand forward movement of the Church in the Metropolis; but at the same time it would undoubtedly in the long run practically affect the *prestige* of the Metropolitan Sees of Canterbury and York here at home.

During the sitting of the Lower House, on Tuesday, the BISHOP OF WASHINGTON paid a visit to the House, and briefly addressed the members. The forefathers of American Churchmen had been, he said, members of the Church of England, "a thing which was never forgotten in America." On the motion of PREBENDARY INGRAM, it was resolved that in view of the enormous growth in population and importance of Greater London (as included in the Metropolitan area), their Lordships of the Upper House be requested to appoint a Joint Committee to consider whether it might not be desirable, in the interests of the Church, "to create a Province of London with Suffragan Sees, at the same time safeguarding the precedence and privileges of the Metropolitan of Canterbury and York."

The action of the House in dealing with the Dean of Westminster's motion (seconded by the Dean of Christ Church) regarding the reception which should be accorded to the resolutions passed by the Upper House in May last on the Athanasian Creed question was entirely satisfactory. The DEAN OF WESTMINSTER moved:

"That this House desires respectfully to thank his Grace the President for having sent to them for their information the resolutions passed by the Upper House regarding the public use of the *Quicumque Vult*, and to express their appreciation of the manner in which their lordships are endeavoring to deal with this serious question."

An amendment was moved by CHANCELLOR WORLEDGE (Truro), seconded by CANON NEWBOLT, to leave out all the words in the motion after the words "*Quicumque Vult*." After some discussion, the Dean's motion was voted on and lost. The amendment was then carried, and afterwards adopted as the substantive motion.

The Houses of Laymen of the two Provinces met in Joint Session at the Church House last week, there being only a total attendance of 89 out of 222 members. Yet one would have thought that the subjects set down for discussion, viz., those of the Eucharistic vestments and "Remarriage" of the Divorced, would have insured a very much larger attendance. The former subject was brought before the Houses on a motion of Mr. DeWinton (St. David's Diocese) in favor, i.e., in sort of a way, of "a distinctive vesture" for the Priest in celebrating the Holy Eucharist. The motion, however, as Mr. Athelstan Riley pointed out, was so worded that no Catholic could vote for it, and

therefore no division could be of any use. The terms thereof implied that the question was an open one, whereas that is not the case. The use of the Mass vestments is no more an open question than that the Ornaments Rubric, which enjoins their use, is a rubric of the Book of Common Prayer. Mr. Riley moved the "previous question"; and on a division the same was carried by 45 votes to 35. This result was all the more significant from the fact of the previous agitation, headed by the Dean of Canterbury and Prebendary Webb-Peploe, in view of Mr. De Winton's motion, against any "authorization" of the chasuble. The attendance now thinned out, notwithstanding that Mr. Chancellor Smith's resolution on the so-called "remarriage" of "innocent persons" to a divorce was still to come on. This was identical with the one which he moved at the recent session of the London Diocesan Conference and was rejected by so large a majority. This time, I regret to report, he was successful in carrying it, though the amendment against "remarriage" in any case was lost by only five votes.

The Rev. Father Field, S.S.J.E., has arrived in Cowley St. John, Oxford, from Boston. J. G. HALL.

#### DIVINE SOVEREIGNTY.

A man once thought, when life seemed burdensome,  
 "This is a strange, sad, weary world, in truth;  
 Full of perplexing things—its light and joy  
 Lie only in the dreams of hopeful youth.  
 Oft are its hills and valleys swept by storms;  
 A planet aimlessly through spaces whirled,  
 Laden with burdened hearts, this sad world is."  
 "Not so," a deep voice said, "it is God's world!"

"The times are hard," he mused in bitterness,  
 "These days are full of struggle, pain, and woe;  
 Peace, plenty, golden chances, sober thrift  
 Are all enshrined in the fair long ago.  
 Some waste their days while others fight to live;  
 Sloth, sin, and vanity the years engage—  
 Alas, alas, a wanton age is this!"  
 "Take courage," said the voice, "it is God's age!"

Then of himself he thought: "In this great world  
 So small a thing am I, so short my life  
 When measured with the ages. Here am I,  
 Oft sore beset; 'mid danger, sin, and strife,  
 E'er seeking truth and loving holy things,  
 But falt'ring by the way, weak, sin-defiled,  
 Yet struggling on; a poor, frail child am I."  
 "Fear not," the calm voice said, "thou art God's child!"

SARAH L. WARD.

#### WHAT CHRISTIANITY HAS DONE FOR THE WORLD.

Christianity both produced a type of character wholly new to the Roman world and it fundamentally altered the laws and institutions, the tone, temper, and tradition of that world. For example, it changed profoundly the relation of the poor to the rich and the almost forgotten obligations of the rich to the poor. It abolished slavery, abolished human sacrifice, abolished gladiatorial shows and a multitude of their horrors. It restored the position of woman in society. It proscribed polygamy, and put down divorce, absolutely in the West, though not absolutely in the East. It made peace, instead of war, the normal and presumed relation between human societies. It exhibited life as a discipline everywhere and in all its parts, and changed essentially the place and function of suffering in human experience. Accepting the ancient morality as far as it went, it not only enlarged but transfigured its teaching, by the laws of humility and forgiveness and by a law of purity, perhaps even more new and strange than these. . . . All this was not the work of a day, but it was the work of powers and principles which persistently asserted themselves in despite of controversy, of infirmity and of corruption in every form, which reconstituted in life and vigor a society found in decadence, which by degrees came to pervade the very air we breathe, and which eventually have beyond all dispute made Christendom the dominant portion, and Christianity the ruling power of the world.—W. E. Gladstone.

OUR DIVINE SHEPHERD followed after His lost sheep for three and thirty years, in a way so painful and so thorny that He spilt His heart's blood and left His life there. The poor sheep now follows Him through obedience to His commands, or through a desire (though at times but faint) to obey Him, calling upon Him and beseeching Him earnestly for help; is it possible that He should now refuse to turn upon it His life-giving look? Will He not give ear to it, and lay it upon His divine shoulders, rejoicing over it with all His friends and with the angels of Heaven? For if our Lord ceased not to search most diligently and lovingly for the blind and deaf sinner, the lost drachma of the Gospel, till He found it, how is it possible that He should abandon him who, as a lost sheep, cries and calls upon his Shepherd?—Lorenzo Scupoli.

## IN THE HOSPITALS.

BY ROLAND RINGWALT.

**H**OSPITAL cannot be seen in a hurried visit. The sight-seer may peep into a dozen rooms, look over the grounds, learn the date of the institution's birth, and pick up a few details; but a hospital is a school, and he who would learn his lessons must go to school repeatedly. If he does, he will find plenty of tragedy and a fair allowance of comedy. Nurses and physicians can tell stories quite as amusing and more truthful than the anecdote which Jack Hopkins related for the benefit of Mr. Pickwick. Among the patients he will find heroic sufferers and debased criminals. The friends and relatives who sit by a patient's bed show in their countenances hope, anxiety, or despair. Visitors are in some cases deservedly welcome, and in some cases impertinent meddlers. All sorts and conditions of men, women, and children meet inside the walls of a hospital.

Many colored persons believe that the entire medical fraternity, especially the young students of medicine and surgery, are anxious to capture living persons, kill them, and use their bodies for scientific purposes. This belief is gradually yielding to the spread of education, but it dies a lingering death. Artists have frequently found that colored boys would not serve as models, and photographers who asked young negroes to sit for their likenesses have seen the boys run in dire affright. Hundreds of colored people believe that it is perilous to walk on the pavement of a medical college lest a yawning trap door send the victim to his doom. Medical students are not wholly guiltless, for their jests and winks have often converted suspicion into certainty, and colored servants have left boarding houses rather than wait on physicians at the table. In at least one case known to the writer this superstition caused the loss of a negro's life.

A strong, well-built colored man, the best farm laborer in his township, fell ill, and was sent to a famous hospital. His case puzzled the attending physician, the symptoms were unfavorable, and it was decided to summon a consultation. The patient was convinced that if half a dozen physicians met to pronounce on his case, their verdict would be chloroform, death, and the dissecting-table. He had no more hope than if he had been in the hands of a lynching party. He stole away from the hospital, caught a severe cold, and died. The old jokes about dissecting lost their flavor as the hospital staff learned that a patient had fled the walls rather than face the consultation which might have saved his life.

But the reasons which lead patients to leave hospitals are various. The convalescent leaves because he is fit to be moved, the malingeringer because he is ejected, the chronic invalid because he hopes for better results elsewhere, the whimsical for some absurd consideration. Years ago a poor woman who lived in a wretched dwelling, and whose food was on a par with her lodging, was sent to a hospital, where she received better care and richer nourishment than she had ever known. Her whine still echoes after nearly half a generation. "They won't give me any milk." A physician pronounced milk injurious, and considered that her sickness was largely due to the quantity of milk which she had consumed. The patient fretted and pouted like a spoiled child; the management refused to give her milk; and she went back to a chilly room in a poverty-stricken neighborhood rather than submit to a dietetic regulation.

A man in the same hospital was so weak from long sickness that he lived for days on small quantities of lemonade, but there was a change for the better and he was permitted to eat a small piece of bread. His old companions visited him, and thrust something under the bed. A nurse drew out a box, and discovered that the visitors had presented their crony with a paper of tobacco, a dozen cigars, a bottle of rum, and a lobster. Had the interesting patient feasted at midnight, there would have been a funeral, and there might have been a newspaper editorial on "The Neglect of Patients in Our Hospitals."

One of Dickens' medical students remarked that a certain operation would be magnificent—if Slasher did it. He did not think that the patient would recover, but was sure that it would be a "magnificent sight." The delight in the professional apart from the personal side of hospital life occasionally appears. A woman, after an operation, lay for several days in a condition of semi-stupor. On waking one afternoon, she noticed a young nurse, skipping about like a little girl with a jumping rope, and asked, "What makes you so happy?"

"Oh! there's going to be an operation to-day, and Dr. Scalpel says I can help him." After this introductory sentence the young nurse proceeded to explain the case, an intricate one, requiring a critical and lengthy operation. She was eager to

watch the processes, delighted that she had been called on for the purpose, and seemingly indifferent as to whether the patient lived or died. The invalid remarked with some irritability, "I wonder if the nurse laughed and danced over my operation!"

"Oh! I don't know anything about that," replied the nurse, "I'm glad I'm to be on hand this afternoon."

Operations have a moral as well as a physical side. A school-teacher, who was also a graduate of a school of nursing, volunteered to assist a surgeon who was to remove a bullet from the foot of a man hurt in a street row. It was deemed best not to use an anæsthetic, and the surgeon politely told the volunteer that the operation might be a strain on her nerves. She replied that she was anxious to learn the practical side of a nurse's work, and preferred to remain. The surgeon began, and the ruffian, it would be sarcasm to call him "the patient," burst into a storm of cursing and obscenity. From infancy he had been noisy and profane, and the suffering caused by the steel led him to rave. The surgeon had heard such language before, the nurse had not, and she soon beat a retreat, inwardly regretting that she had not heeded the warning.

In a fit of drunken fury a man tried to kill his mother. While his fingers were at her throat, his brother entered the room, and struck the inebriate a blow which laid him senseless on the floor. He was carried to a hospital, and for some time hovered between life and death. Alcohol had poisoned his system, the blow had broken his jaw, and the fall had resulted in concussion of the brain. The weeping mother begged the surgeons to save her poor boy, and hysterically assured them that if the poor boy died his brother would be hung for murder. There was no danger that the champion would swing, but there was danger that the mother would lose her reason. Day after day the surgeons and nurses did their best, and the brute gradually recovered. His recovery, however, was slow because years of vicious life had done their work, and the treatment was sometimes necessarily severe. Finally he was able to return to his pursuits and potations, and his entire family, indignant brother and sorrowing mother included, joined him in loud denunciations of the hospital management. Every saloon and policy-shop heard how badly "poor Bill" had been treated, and complaints were the only thanks the management received for several weeks of hard labor. Poor Bill may live to throttle his mother, and sit in an electric chair.

The anxiety of visiting relatives over a three-year-old child was happily relieved by the infant's cheerfulness. An accident had deprived the little girl of the sight of one eye. The father wept, the mother looked haggard, but the child played about the floor, and made herself the favorite of all. No one who pays many visits to hospitals can help noticing how many little courtesies are shown by patients to patients. A man unable to leave his couch may send his magazine or novel to a friend across the ward. A woman shares her flowers with a neighbor. Children join in singing, and a lively chorus cheers a rainy day. The social side of hospital life has many beautiful and even tender incidents.

Visitors come and go. One patient has many friends, another is almost unknown. A sharp New England accent meets a phrase that tells of Germany; an Irish brogue blends with broad Yorkshire intonation. The teacher comes to see a pupil; the country cousin visits a kinsman who has been hurt in a factory; the physician walks his rounds; the lodge committee report on a brother's claim to benefits; the clergyman asks after a sick parishioner; the reporter comes for news.

Folly and wickedness often stare us in the face; while wisdom and goodness must be sought. The worse side of hospital life is often seen and discussed; but the better side, the unwearying skill of the physicians, the patient care of the nurses, the quiet heroism of many patients, the little kindnesses that smoothe the pillow and lighten heavy hearts—the things best worth telling cannot be told.

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THOUGHTS that disturb and trouble us seldom come from God. It is generally best to put them away, and throw oneself, with increased trust in Him and mistrust of self, at His feet. And never forget, amid whatever may befall you—dryness, coldness, desolation, and disappointment, consciousness of many faults, and of great weakness, and want of faith—that where love is, there God is sure to be. He never yet has suffered any soul to fall wholly from Him which, amid all its frailties and falls, clings to Him in love.—*H. L. Sidney Lear.*

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IT IS FOR the sake of man, and not of God, that worship and prayers are required.—*Blair.*

## Helps on the Sunday School Lessons

### Joint Diocesan Series

SUBJECT—*Old Testament History, Part III—"From the Reign of David to the Captivity of Israel."*

By the Rev. ELMER E. LOFSTROM

### SOLOMON'S GREATNESS.

FOR THE SEVENTH SUNDAY AFTER TRINITY.

AUGUST 6TH, FEAST OF THE TRANSFIGURATION.

Catechism: Second Commandment. Text: St. Luke xi. 31.

Scripture: I. Kings x. 1-13.

**S**OLOMON was a man wise in knowledge of men and things. As a boy, when he made his wise choice, he had the higher and better wisdom in spiritual things. This seems entirely to have left him as a man. It was his privilege to build the Temple. It was that which made his reign of importance and significance in the history of the Chosen People. *He had the opportunity*, had he given himself to God's guidance, of leading the nation to a nearer realization of its preëminence in spiritual things. Instead, he turned to seek the lower renown of temporal glory. He could have made Israel renowned over the world for its righteousness, and for its faithfulness to the one true God. Instead, people came from far to see his palaces and stables.

It was the carrying out of his father's plans for the building of the Temple which brought to him the temptation before which he fell. When he was well settled upon the throne, he began the work of building the Temple. For seven years the energy and treasures of the kingdom were freely and gladly expended in this great work. As when his father was gathering the material the people "with perfect heart offered willingly unto the Lord," so, no doubt, the work was carried on with the same glad spirit of willingness. When the work was done, and the magnificent Temple stood in all its glory upon Mount Moriah, Solomon realized the power of the people. He saw what they could do, working together. *The temptation to use this for his own glory and renown* was yielded to by the king. For thirteen long years he kept them building palaces for himself and his foreign queens. The people had given freely of their richest treasures for the Temple of the Lord; he wrung from them even more than these, to gratify his own vanity.

The most pitiful thing of all is to read of *the deadening effect of his course of conduct*. He who had built the beautiful Temple, so far lost faith in God as to build sanctuaries to Chemosh and Molech (I. Kings xi. 4-8). Who would have thought such a thing possible for the young man to whom the Lord gave the choice at Gibeon? Yet it was sin's own punishment for his self-will and sin in disobeying the law of God by taking "strange wives" (Deut. vii. 3, 4). People never make a greater mistake than when they think they can go on sinning without paying the penalty of sin. It was sin that made Solomon grow up into a miserable failure. Even the fact that God had twice "appeared unto him" and given him special messages, could not keep him from losing his good heart.

The lesson tells of the visit of the queen of Sheba. She had heard the fame of his glory and wisdom. She came to satisfy herself of the truth of what she had heard. The Master, at a later day, commended her for the open mind she had shown (Text).

Both the glory and the wisdom of Solomon surpassed her expectations. When she had seen all the magnificent buildings that had been erected during those thirteen years, she "had no more spirit in her." The king's palaces seem to have impressed her even more than the Temple, since they belonged to the king. From chapter vii., we learn more of some of these buildings. The house of the forests of Lebanon with its forty-five cedar pillars, the porch, and the throne room, the palaces for himself and Pharaoh's daughter, all have special mention. But there were other buildings and public works as well. All was more magnificent than anything that had yet been known to the world. Solomon had surpassed the world in its own magnificence. But of what little value is magnificence compared with righteousness! God asked Solomon and His people to show the world what righteousness was. They chose instead to make a display of wealth. To show of how little value it was to the nation, or of how little power it was to help them in trouble, the kingdom came to an inglorious fate at the death of the king. The Master, who knew what true glory is, preferred the modest glory of the lilies of the field.

The wisdom of Solomon was tried by the queen. She communed with him of all that was in her heart. She asked him hard questions, which he never failed to answer. Oriental tradition has tried to supplement the narrative by giving examples of her tests. Five hundred boys and five hundred girls dressed in clothes of the opposite sexes, were presented to him to be separated. They were ordered by him to wash before him, and as many as washed their arms to their elbows were rightly taken to be girls. The boys washed their hands only. He was asked to fill a cup with water which came neither from heaven nor earth. He caused it to be filled with the perspiration of wild horses. These are curious tales, and there are others like them, but they indicate that his wisdom was partly a quick shrewdness (I. Kings iii. 16-28). It included also a knowledge of God and His ways he may have had in the earlier days of his life, but he let it pass from him. Even such *wisdom* as his *cannot keep a man true to God*, unless he gives himself to God's guidance and is obedient to His laws.

Sheba's queen was shown the glories of Solomon, and it shows the spirit in which they were shown her, that she seemed to feel that the Lord God had done a great kindness to Israel in giving them such a king. Solomon's father would have referred his gifts to their source, but Solomon seems rather to have claimed the credit for himself. The queen thinks that a favor has been done to Israel (v. 9), but she gives no credit to a Divine Giver for the king's gifts which had won her admiration. And that, too, when Solomon must have remembered the dream message. What a human failing it is to receive God's gifts as a matter of course! We become so accustomed to them that we think the credit is our own.

It is probable that the queen of Sheba who visited Solomon was Balkis. So the Arabs have it in their tradition. Josephus, however, identifies her with Nicaule, the "Nitocris" of Herodotus.

## 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.

### OUR THEOLOGICAL SEMINARIES.

To the Editor of *The Living Church*:

**P**ERMIT me to express my unqualified endorsement of your able editorial on "Theological Seminaries" in your last issue. I do not know whether the Church at large recognizes the evils of the present system; certainly the students at the various Seminaries do.

A year ago last Thanksgiving I heard the Rev. A. T. Gesner, professor of Ethics and Apologetics at Seabury Hall, strongly urge before the faculty and students of that institution a plan almost identical with that now offered by THE LIVING CHURCH. To be sure his hope was to see Seabury the educational centre in the West, not the Western Seminary; but then, the future of the Western was at that time uncertain. There can be no doubt, however, now that that Seminary is reorganizing, that Chicago should be the educational centre of the Church in the Middle West. It is now, and will doubtless continue to be, the largest city within a radius of fifteen hundred miles, offering, as THE LIVING CHURCH pointed out, exceptional advantages for studying various types of pastoral work, an advantage painfully lacking both at Seabury and at Nashotah. Then it has the great Chicago University, which promises in the near future to become one of the foremost universities in the world, and with which an arrangement might be made like that already established between the G. T. S. and Columbia, so that students desiring to do so could take such subjects as "Biblical Literature and Criticism," "Comparative Study of Religions," "Social Science," "Ethics," etc., under university experts without an additional outlay of time and expense.

Of course it means that the Western Seminary will have to adopt a conservative policy on all controverted questions—a policy similar to that maintained by the General Seminary—that it may be truly representative. This I believe, will be the course adopted by the W. T. S., which includes on its Board

of Trustees some of the most distinguished Bishops and Churchmen in the West.

The plan of coöperative work also, suggested by THE LIVING CHURCH, is not only feasible but practicable and expedient if only the Seminaries will waive, for the time being, some of their prejudices. At Seabury we specialize successfully in Sunday School work and Confirmation Instruction. Nashotah specializes in Moral Theology. What is to prevent an exchange at some time during the year, with mutual profit?

I am aware that I speak with greater boldness than perhaps is seemly in a student, but many of us feel keenly the lack of adequate preparation for the most difficult as well as the most responsible work in which men can engage—and the remedy seems so easy to formulate in theory, but owing to the prejudices and local pride of our educators, so difficult to realize in practice.

We may all be loyal to our own *Alma Mater* and yet realize that there are many things we may profitably learn from other institutions. By coöperative work of the kind suggested, we may obtain a large sympathy with ideals other than our own, and a breadth of vision impossible to realize in any other way. I remain, sir,

Tecumseh, Neb., July 17, 1905.

WESLEY W. BARNES.

*To the Editor of The Living Church:*

**A**LLOW me to express my deep sense of the obligation under which your most excellent editorial of July 15th, on "Our Theological Seminaries," places the whole Church.

Doubtless it is well to encourage the interest in Theological Education evidenced by the maintaining of diocesan schools, and I would not think of throwing cold water on such efforts; but the *narrowing* processes such plants seem almost necessarily to involve, are sadly inconsistent with the great, broad, comprehensive principles of the Catholic Church, and a correction might well be supplied in some such way as your terse and important editorial suggests.

I do earnestly hope your article will open up this supremely important subject, and elicit a remedy long felt to be needed, by thoughtful Churchmen, though hitherto escaping solution.

Of course, too, this blending, broadening, and finishing process should be urgently extended to candidates for orders receiving private instruction, whether under individual priests or Bishops' classes.

Most truly yours,

Winston, N. C., July 19th, 1905.

HENRY D. LAW.

#### NURSES WANTED FOR ALASKA.

*To the Editor of The Living Church:*

**M**AY I have the courtesy of your columns to say that we have just received an urgent letter from Bishop Rowe, asking whether it is not possible to secure for him at once two or three additional well qualified trained nurses for work in the Alaskan Church hospitals? At least one will be needed for Fairbanks in the centre of the country. Another would probably be stationed at Tanana on the Yukon and one or two others could be used on the southern coast at points like Skagway and Valdez.

If nurses are to get into the interior points, Fairbanks and Tanana, they should be prepared to start early in August at latest. The trip from Seattle to these points occupies about three weeks. It is made by water, and the rivers are apt to be unnavigable either on account of low water or on account of freezing, any time after the middle of September.

This work offers opportunity for telling missionary service. I would be glad to give full particulars.

JOHN W. WOOD,

Cor. Sec. Domestic and Foreign Missionary Society.

281 Fourth Avenue, New York.

New York, July 17, 1905.

#### TENDENCIES TOWARD UNIVERSALISM.

*To the Editor of The Living Church:*

**D**URING the past week the Universalists have held a national convention in Hartford, Conn. On Sunday, the 16th, many of their prominent preachers "occupied the pulpits" of the Congregational, Baptist, and Methodist churches in the city and vicinity. What does this disclose? Would this have happened a few years ago?

GEORGE BUCK.

New Haven, Conn., July 17, 1905.

#### CHURCH EXTENSION.

*To the Editor of The Living Church:*

**T**HE Convention address of a Western Bishop (lately consecrated) has been quoted at some length by one of our Church papers. This address indicates the following line of policy in Church extension.

First. No new church buildings are to be erected in that Diocese at weak points.

Second. Cottage services only are to be afforded the people at these points.

Third. Efforts must be concentrated and buildings erected only at points which are, already, moderately strong.

The conclusion is also reached that no group of Church people who are financially unable to erect a building of moderate cost, are ready for any building at all.

The problem now confronted by this Bishop is not a new one in the history of the Church. Since the "Tongues of Fire" first gave birth to the organic Church, this problem, in some shape, has met every Bishop, from the Apostles down. The logic of the apostolic situation would, it appears, have demanded that a determined effort should be made immediately after the first Pentecost to convert the "Chosen People" of Israel into the "Children of Christ." Thus there would be one stronghold from which, like a "pillar of fire," the Christ-light could shine out over a darkened world. Had the apostles been left to their own unaided counsels, there is very little doubt that, for several generations, their efforts would have been concentrated at Jerusalem and vicinity. But Christ's command was entirely clear. There was then no mistaking His meaning. So the cross was sent forth to every accessible quarter of the globe, and for two thousand years, often with a sad want of courage, hope, and faith, this has been the "spirit of missions" throughout the world, the nation, and the Diocese.

The first cry of every consecrated Bishop, upon taking upon himself the grievous burden of his office, must be: "Lord, give me wisdom, that I may see how to be a true 'pastor of pastors' to Thy fold, and how best to extend the borders of Thy kingdom." It is a remarkable fact, evident at least to one of the lower order, that whatever conclusion the average Bishop may, abstractly, be led to adopt, relative to the best method of Church extension, in the end his method conforms to the policy commanded by our Lord and Saviour.

Every clergyman who occupies the position which I have so imperfectly filled for twelve or thirteen years, must, if faithful, give his attention exclusively to these problems of Church extension. He has no great throngs in the metropolitan centers to impress him, like the Bishop, with a, possibly, fictitious idea of the Church's strength in the Diocese at large. When the Bishop makes the rounds of his visitations, his congregations are more than normal in size. There is, for the time, a Church enthusiasm which does not truly and correctly represent their normal feeling of the people. The local missionary and the Archdeacon who are constantly reviewing missionary ground, see missionary conditions alone as they really are, at the time. Bishops of the present day, who have been through the preparatory training of the missionary field, must realize how absolutely accurate is this statement. The faithful and devoted men, many of them abler men than some who enjoy higher positions and larger salaries, who year after year fight the Church's missionary battles in their small "circuits," know in a peculiar and minute way just how and where each missionary obstacle lies. Ask these men the question individually: "Is there any town under your care in which you would actually be better off if you were to remove the church building, and were compelled to hold services in theatres or private parlors?"

Realizing profoundly the slow returns the Church has received from the little I have done in the years that are past, I spread the map before me and mark it over with crosses indicating the missions established and churches built within the last ten years. I ask myself, if I were to expunge from that map one or many of these buildings in which the little bands of worshippers now gather, "would the local or general missionary situation of the Diocese be improved thereby?" I recall how eagerly the average missionary receives my suggestion to help him build a chapel in one of his towns, and the happy faces of the little bands of Church people when they first gather to use the Church's liturgy in consecrated walls. Let us ask these people the question: "If you are not individually and collectively able, without the help of your fellow-townsmen, to pay for this building, is it proof positive that you should not possess it?"

All intelligent, thoughtful, and experienced men realize that there are many—very many—places which in consequence of isolation, want of a Church nucleus, and inadequate supplies of men and money, should, for a time at least, be “let religiously alone.” No one advocates the erection of church edifices broadcast over a Diocese, without definite object or systematic plan. But the question suggested to me with peculiar force, by the Bishop’s address above mentioned, is this: Acknowledged that Church expediency demands that the Church should hold services at specified times at a specified place, does not Church policy require that a building (small, possibly, though it may be) be located at that point at as early a date as is practicable—especially when all costs are paid, practically, by the town itself? A clergyman once remarked to me: “Let your missionary build the congregation and then build the church.” Most missionaries would smile at this suggestion. They would reply: “Of course you must secure some small nucleus of Church people before you begin; but, if the aim of ministerial services is to build up the congregation by securing the adhesion of the young of Church families, preventing the defection of lukewarm communicants, and the presentation by the Church of her liturgy and methods with such power and beauty as to attract outsiders, a consecrated building of appropriate model, is almost a *sine qua non*.”

“But suppose the missionary fails,” it may be asked, “and there is a loss instead of a gain?”

Quite possible. But, if so, the Church of the Diocese has at least an available asset, which it would not otherwise have possessed. This can be converted into funds, or, as in a Southern Diocese, within six months last past, the entire building could be pulled down carefully and shipped to a point where it is more needed.

No, I find it impossible to understand how our Church extension prospects can be improved by declining to give the local missionary a place of worship, when the Bishop considers it wise to maintain, periodically, the services of the Church. Care should be exercised, however, not to erect or accept such a building if the edifice *per se* would plainly create a demand upon the resources of the Diocese which would not otherwise exist.

I have found that the immediate effect of such buildings is to reassure the vacillating public, stimulate local interest, and increase local contributions. After eight or nine years’ steady adherence to this policy in one Diocese, I calculated from the convention Journal of a certain year that the missions of that Diocese were contributing in aggregate for use in the mission field as much as all of the parishes of that Diocese combined.

In my experience I have known one Bishop who systematically and persistently adhered to the line of policy in Church extension advocated by the convention address above quoted. For three years I was intimately associated with the work of this Diocese. The result of this policy was the death of Church interest in the Diocese, the weakening of the missions already established, and the paralysis of all missionary effort throughout the local Church.

W. M. WALTON,

Archdeacon of Indianapolis.

#### THE SAVING OF SINNERS.

To the Editor of *The Living Church*:

THE excellent sermonette by “B.” for the Third Sunday after Trinity, is indeed a comfort to those of us who too often listen to the message of denunciation of sinners! Indeed it would seem as if in the mind of many of the clergy their special commission is for “the punishment of wickedness and vice” and “the maintenance of virtue,” as they interpret *virtue*! Alas that such should be the message of a priest of Holy Church! I have recently listened to a sermon in which the preacher fairly howled his denunciation of things “tainted” and of men supposed to be like Rockefeller! This good man declared his anger against sinners in general, and those he rated as offenders who had not proved their innocence. He seemed to be thankful that he was not like such sinners! In the preacher’s opinion, one would infer, men could be accused and condemned without trial in this land of freedom!

Do such men, who are so “unco gude,” save souls for Christ, or is their mission to turn over to the devil, victims for torture? Are the words of the Creed, “I believe” in “the forgiveness of sin” mere words with such men? Have they utterly forgotten that Christ suffered the tortures of the Cross for sinners? And who knows that they have not been forgiven already? Do they not in their fierce denunciations from their safe pulpits, where

no one dare contradict them, disgust good men and discourage those striving to redeem their souls? The Saviour said that He came to save sinners!

The *righteous* are safe, but the poor sinners for whom Christ died, need help, *not* threatenings! How our Lord despised the hypocrites and yet *loved* all other sinners! This writer, “B.” is such a preacher as we poor sinners *love* to listen to, *love to follow*, and love to hear again and again, his message from the great king Shepherd. And it is true that those who preach the glad tidings of mercy are indeed Christ’s genuine shepherds!

THE LIVING CHURCH takes a splendid stand in the true work of Christ. The editorial on Rockefeller, some weeks ago, had the true ring, of the manly, generous Christian, who had the mission of Christ in his mind!

While we are on this subject of the conversion of sinners, may we not ask, if there be any place in the East where laymen can go for a week’s retreat? Women can go to several mother houses, like the famous and holy retreat at Peekskill of the Sisters of St. Mary; but where can men go? Would it not be well for clergymen who have spare rooms in their houses, to take men at a reasonable rate for a week’s retreat, and give them instruction, penance, and the daily Eucharist, and let them observe the rule of silence and live under certain religious restrictions? The Order of Saint John the Evangelist, the Community of the Saviour, Philadelphia, and of the Holy Cross, West Park, N. Y., doubtless furnish the spiritual help needed in many cases, but a short stay of a week at some quiet parsonage with some holy priest would be productive of much good.

I hope that we may see in the columns of THE LIVING CHURCH, from time to time, notices of those of the secular clergy who are willing to receive men for a week’s retreat.

There is no nobler zeal than that which is exercised for the accomplishment of the work so dear to the Sacred Heart of our Blessed Lord than the *saving* of sinners.

Northampton, Mass.

W. T. PARKER, M.D., O.B.C.

Third Sunday after Trinity.

#### THE CLERGY AND TOBACCO.

To the Editor of *The Living Church*:

THE clergy of the Church, who smoke, have been placed by some of the Bishops, and by various utterances, long and short, in your columns, in such a position that they are called upon either to defend themselves or to confess judgment. This may well seem a strange predicament to those who look back upon the past, and see who have been the smokers of former years. We cannot appeal to the “Early Church,” for she did not have tobacco. We must come down to the era of Sir Walter Raleigh and King James I. The former may well be supposed to have been no enemy to the weed, which he is said to have introduced into England, while the latter is known as its pronounced foe. Now since smoking is denounced as an ungentlemanlike habit, it is not unnatural to ask, which is more a gentleman, as he appears in the mirror of history: Sir Walter or his king and executioner?

But far-away secular history need not detain us longer. Let us advance to recent years and to the American Church. Who does not know that among the clerical smokers have been some of the greatest, wisest, and holiest of our Bishops? I will descend further, even to the twentieth century, that I may make a statement, which comes within my own knowledge. Some smoking clergymen have been especial favorites in social circles of the most delicate and refined Christian women. Some smoking clergymen have been in constant demand as visitors to the sick bed outside of their parochial cures, by which I mean outside of the members of “this Church.” I was told by a clergyman, who was often called to attend those among the poor, who were afflicted with diseases more or less contagious, that he was in the habit of putting a lighted cigar in his mouth, as a protection to himself and such others as he might presently visit.

Such is perhaps a good defence against the unmeasured denunciations of the habit itself, and of the presence about the lips or the clothes, of that which had come from tobacco smoke. Of the personal objections of communicants, none have ever come to my personal knowledge, and, after next Advent Sunday, I shall have been in the ministry fifty years. But of the hue and cry against tobacco, I have, of course, heard. So far as it comes from physicians, it has its weight. But among the almost constant smokers, that I have known, not a few have been physicians, and good physicians at that. So far as it comes

from the advocates of good morals or high aesthetics, I must recur to personal instances. Is there anything immoral or impure in the life and writings of Lord Tennyson? Yet his pipe seemed to be almost as necessary to him as his pen. Wm. McKinley, on his death-bed, asked and was allowed the privilege of a cigar.

But at all events, we are told, St. Paul is against those who allow themselves in that which others condemn, or find, in however few instances, disagreeable. Now St. Paul opens one of his discussions of the subject of certain meats with a strong condemnation of those who judged such as ate them. When he unfolds the requirements of charity, he distinctly allows in general the eating of such meats as may or may not have been offered to idols; and restricts the obligation arising from charity to the individual case of a brother, pointing to a certain dish, and being in danger of eating from it, while his conscience disapproves; and then it is his danger and not his disapproval or his personal displeasure, which must appeal to his companion's charity. Observe, too, that this danger is individual, not general.

I once asked my Bishop, one of our great departed, when he had advised me against smoking, on grounds of health, if this was that godly counsel which I had promised to follow. He answered, No.

If the Church would condemn sin effectually, she must be careful not to condemn as sin, that which is not sin.

Oxford, N. C., July 17, 1905.

F. W. HILLIARD.

To the Editor of The Living Church:

**I** WAS more than pleased with the letter in your issue of July 15th on "Clergy and Tobacco." Bishop Williams has voiced the feelings of many parents, only not emphatic enough. What excuse has any clergyman for using that which leaves foul odor to breath or clothes, when in chancel the representative of our Lord and Master? More than once have I been met with the argument when protesting with young men against the use of tobacco: "Our rector smokes on the streets"; my own sons and others citing the same.

A clergyman is supposed to be a model, and one whom young men can imitate and follow. The injury to brain and body is alarming, as too many of our invalid, pale-faced clergy and brain workers prove.

If young men are to be reformed through influence of the clergy, that influence must be elevating and free from pollution of cigars or other nicotine poison. As a layman I believe hundreds of young men have their initiative to strong drink through the supposed friendly cigar or its associations. This of itself is another reason why clergymen should abstain or avoid even the appearance of evil.

What excuse, I ask, has any man, young or old, for smoking, any more than his wife, mother, or daughter? I know from observation and actual experience with smokers that the Church's growth is retarded, pews made empty by young men seeking the more easy life, because lacking confidence in what should be a refined and model rector.

I have lived 60 years with the first cigar or smoke yet to be taken, but have a son in college at 19 bringing sorrow to his father by smoking because clergymen do.

May the time be not far distant when clergymen will see that abstinence from smoking is a duty next to godliness and cleanliness.

L. H. BRADLEY.

Watkins, N. Y.

#### THE THEOLOGICAL POSITION OF DR. HEBER NEWTON.—I.

To the Editor of The Living Church:

**Y**OUR editorial reply to my second letter is before me.

Let me first say that I showed no "contempt" for THE LIVING CHURCH. Contempt is, to my mind, even more unchristian than the uncharitableness of which I complained in your utterances.

I am again amazed. This time by your repeated disclaimers of any "personalities"—when the gist of your original offense was precisely the severity and harshness of your personal accusations. Your second article acknowledged the reference to me in your first editorial. How personal this was, a re-reading of the opening paragraph of my second letter surely would make clear. It is you, not I, who have introduced the personal element into this correspondence. But for the intense nature of your original personal charges, that editorial would have received no notice from me. It was only after my first

letter that you "invited" me to consider certain "abstract questions"—though these were personal enough, surely.

It is not true that I have evaded the issue. I have asked for proof of my having "wilfully," "knowingly," and "intentionally" "denied" the "faith which I had sworn to maintain"—declining to meet other issues until you had squarely met this issue which you yourself had raised. If there is any evasion in this correspondence, your second article looks much more like it.

If you had "repudiated the hypothesis of wilful dishonor" instead of directly and explicitly making this charge, there would have been no correspondence at all. Is there nothing personal in your now saying that "Dr. Newton is to-day a priest of the Church in *technical* good standing"? [The italics are your own.] Is it not possible for THE LIVING CHURCH to realize the nature of such language concerning a fellow presbyter from whom it differs, and whose intellectual attitude it seems utterly unable to perceive?

But let all this pass.

Much of your second article seems to me wholly irrelevant to the main, the only real issue. But, that I may not even seem to be evading anything, to be in any cowardly fashion hiding behind the opportunities for silence which you have given me, I will say a word concerning these matters. And in what I say I will be entirely frank—as frank as I have always sought to be.

I do hold, as I said—according to your quotation from my *Right and Wrong Uses of the Bible*—that "it is a wrong use of the Bible, for the purposes of theology or religion, to give its language any other meaning than that which similar language would have under similar circumstances." And, as you correctly infer, follows, I do also hold that this canon of interpretation applies equally to the Creeds of the Church as to the Bible. Precisely. "Similar language under similar circumstances" justifies, nay demands and necessitates, just such interpretations of the Creeds as I have given to them. The limitation of THE LIVING CHURCH and of its school of Churchmanship lies in the fact that there is, apparently, no realization of the essentially symbolical nature of the language used in the Symbols of the Faith. It seems to be wholly forgotten that all great creeds are illustrations of the use of the imagination in theology, attempts to express transcendent mysteries in words necessarily drawn from a lower plane of life, terms which are natural symbols, or, as Matthew Arnold used to say, "words thrown out at" ineffable mysteries. The Nicene Creed is largely philosophy, and a poetic and mystic philosophy at that. The key to its historic, as to its rational, interpretation lies in the recognition of this the real nature of its thought and language. "Similar language under similar circumstances"—this is the very clue to the interpretation of the Creeds.

The Introduction to Horace Bushnell's *God in Christ*—a work which still remains a classic upon the subject treated of—shows conclusively the symbolic nature of all language used concerning spiritual themes; and that this symbolism becomes more pervasive, more subtle, more profound, more unescapable, as we rise to ever higher reaches of thought.

You express surprise that I speak of certain of the questions addressed to me in your second article as not being open to categorical answers—e.g. that of the ordination subscription concerning the Bible's being the word of God. Does any intelligent and educated man deem that question capable to-day of a categorical "Yes" or "No"?

Such answer may have been a possibility before our generation, but is it so now? I had supposed that every educated man recognized the fact that, apart from any questions as to special details of critical conclusion, the broad, general results of Biblical criticism in the past generation had ruled such an answer out of the possibilities. Men of such widely differing thought as Bishop Gore and Canon Cheyne, Bishop Westcott and Dean Stanley—to come no nearer home—have alike perceived that such language is now archaic, that the knowledge won concerning the nature of the Biblical literature has rendered such a statement obsolete. With the certain knowledge now possessed as to the literary and historical character of these sacred books and with the knowledge now gained of the mystic nature of the universe, is there an educated man, reverent and open-minded, who dare now identify these books with the Infinite and Eternal Logos, the Perfect Intelligence ensouled in the Cosmos? That, in a very real sense, these books in their historic relationships do constitute a unity, and that this spiritual unity is of such a nature as to warrant the collection being spoken of, not merely as a Word of God, but in some sense, as

the Word of God—this is undoubtedly true. But this is no categorical answer to the question of the ordination subscription. And this, in one sense or another, is the only answer, as it seems to me that intelligent and honest men can give to the question which once seemed so easy. And this state of things is not the fault of any man or men—it is the result of the very genuine and utterly indisputable new knowledge vouchsafed to our generation by that Spirit of Truth who is guiding the world into all truth.

We can still believe in the real revelations given to man, the records of which are preserved in the Bible; in the real inspirations through which these revelations came to the prophets, to whom the Lord and Giver of Life spake—thankfully; while we no longer muddle our minds and confuse our consciences by trying to identify these growing unfoldments of truth with the Perfect Spirit of Truth. And, in so doing, we have the large liberty of the Creeds, which are silent on this question. And into this liberty, wherewith the Church as well as Christ hath made us free, we have the right to lead up even a subscription of the ordination service, reading the lesser formula by the greater.

You say that you asked Dr. Newton if he could to-day give the same answers that he gave at the time of his ordination to certain questions of that service. If I could use the language put into the mouth of the boy of twenty-one in just the very same sense as I use it now, when I am sixty-four, it would simply mean that I had utterly failed of the one end of my being here upon the earth—growth. How can any man who lives, i. e., who grows, think of any subject involving the fathomless mysteries of Life in the same sense at the opening and the closing of his life?

When the editor of THE LIVING CHURCH says "God," does he use that august word in the same sense in which he used it as a boy? I trow not.

This fact of the changing and growing significance of all language concerning the transcendent mysteries, a fact which always was a fact, is still more profoundly so in our day and generation. No single generation in the history of the Christian Church has seen such a changed outlook, has experienced such a growth out of childish things towards the things of a man, as that through which it has been our lot to pass. This changed outlook, this rapid growth, has been the result of our unparalleled new knowledge—a knowledge which, as such, must have come from God, surely. Into that new knowledge all educated men have entered more or less. And, therefore, all educated clergymen, perforce, find themselves changing their interpretations of the words used years ago in their ordination vows. Men of all schools of thought know this to be true, if they keep their minds open to the light which is streaming in upon us so wonderfully. And, if they are honest, they confess this fact. *Lux Mundi* shows this change as truly, if not as greatly, as *Contentio Veritatis*.

Can I then use that language of my ordination vow to-day, honestly? "Yes and No." "No"—if by my use of it I have to give a categorical answer, without any qualification or interpretation. "Yes"—if I do so qualify and interpret that language.

Is this playing fast and loose with words? Then every man who uses that language plays fast and loose with it. For every man using it reads into it his own understanding of its meaning, consciously or unconsciously. That understanding of this language may be the traditional one which appears to satisfy the editor of THE LIVING CHURCH; or it may be some other interpretation which satisfies, say the editor of *The Liberal Churchman*. A creed which admits of no elasticity of interpretation is no true creed; i. e., its language is not the symbolical language of a Symbol of the Faith. And a theological statement—ordination vow or other form of subscription—which does not allow, nay which does not necessitate such varying interpretations, is a formula of theology "falsely so-called."

Here, as everywhere else in this attempt to tie a presbyter to the literal renderings of the language of certain statements of the Church, one is obliged, as I have said before, to choose between two alternatives. He must interpret the language of the greater authority in terms of the lower authority, or he must interpret the lower authority in terms of the higher. He must read the Creeds in the light of the ordination vow, the offices of the Prayer Book, the Thirty-Nine Articles, the Canons, etc., or he must read all these in the light of the Creeds. He must construct the bigger to the measure of the littler, or he must expand the lesser to the amplitude of the larger.

There can be no hesitation as to which of these alternates

I choose. As a "Catholic Churchman," does the editor of THE LIVING CHURCH take the other horn of the dilemma?

Thus I am led up to the crux of the case, the alone real issue between us—as I have all along contended.

Prove me to have denied, if you can, the language of these lower authorities. My appeal has from the start been to the supreme court—the Creeds. If I have denied them, I have indeed denied "the faith which I have sworn to maintain." If not, then I am innocent of the heinous accusations brought against me in the opening article of THE LIVING CHURCH. It is, surely, a curious comedy of errors when a "Catholic Churchman" is bent on proving a certain presbyter a traitor to the faith, and thus a veritable "miscreant," inasmuch as he interprets after another fashion than his own the minor oracles of the Sacred Book of the Faith—ordinations vows, canonical subscriptions, mediæval Confessions of the Faith, and what not; while this supposedly heretical presbyter maintains his innocence by claiming to stand or fall with the Catholic Creeds!

To substantiate your charges, in proof which I have rightly demanded, you adduce my utterances on two points, viz., the Resurrection of the Body and the Virgin Birth of Jesus.

As to the doctrine of the Resurrection, it is to be noted, as you fail to observe, that the Creeds do not agree in their language. The Nicene Creed affirms—"I believe . . . in the resurrection from the dead"; the Apostles' Creed—"I believe . . . in the resurrection of the body." Certainly, by universal consent, the Nicene Creed is the more authoritative of the two creeds. It was set forth officially by a General Council of the undivided Church—as the Apostles' Creed never was. It is the more elaborate, the more explicit, the more philosophic of the two creeds. If there is any difference in the language of these two creeds, it is fairly open to a loyal presbyter to make the lesser conform to the greater, to read the lower authority in terms of the higher.

And the nobler Creed is so simple, so elastic in its language—without doubt by intention of its framers (or were they incapable of the precision of the popular formula?) that both the editor of THE LIVING CHURCH and the writer of this letter can meet with equal loyalty under its large latitude. It declines to speculate as to the nature of "the resurrection from the dead," which and which alone it affirms.

The Apostles' Creed itself guards the Church against any such dogmatism as has been attempted by the editor of THE LIVING CHURCH. As every student of ecclesiastical history knows, the language of certain of the earlier forms of the Creed was far stronger, far more explicit than that which now meets us there. These variants read—"I believe . . . in the resurrection of the flesh." This language was discarded in the final shaping of the creed—surely not by accident—for the less dogmatic expression "the resurrection of the body." It is not merely that I do not now have to affirm my belief in the resurrection of "the flesh"—as the editor of THE LIVING CHURCH would apparently insist upon my doing, on pain of "wilfully, knowingly, and intentionally" denying the faith "which I have sworn to maintain." It is that, whereas once, in the centuries long gone by, I would have had to maintain this proposition, the change has been made whereby this impossible profession of faith is no longer necessary. As lawyers all know, such a substitution of a larger term for a smaller one, is the most authoritative way open for a document to rule out the narrower meaning. What could have been the reason of this change of terms by the Church in its creed, if not to relieve the minds of the faithful from the bondage of the materialistic belief in a resurrection of the fleshly body, while affirming the continuance of a bodily existence after death; a continuance of the inner form which always has been recognized by philosophic and poetic minds as the true body of man, and which now by scientific minds is coming to be perceived as the reality of the body: the spiritual body which St. Paul contrasted with the "natural body" or the "animal body" [σῶμα πνευματικόν vs. σῶμα ψυχικόν]; concerning which latter body he writes, "Thou sowest not that body which shall be."

So that again I maintain, as I maintained fifteen years ago, in my *Church and Creed*, from which you have quoted, and as I have always through these years maintained, that the denial of "the resurrection of the flesh" is no denial of "the resurrection of the body."

R. HEBER NEWTON.

[The length of this letter is such that it seems necessary to divide it into two parts. The second part will appear in next week's issue. We beg to direct attention to the editorial consideration of the subject.—EDITOR L. C.]



## THE INCREASE OF THE MINISTRY.

To the Editor of the Living Church:

WHAT there are fewer men offering themselves for ordination now than formerly is a serious and distressing condition indeed. I strongly suspect that the real reason for this lies deeper than the unfortunate neglect of the clergy in their old age about which you write editorially; that it is due to the fact that the Priesthood is not properly presented, if at all, to boys and young men by their pastors. Vocations should be searched for by the clergy and this ought to be regarded as one of their chief duties.

Think of a priest who leads no one into the Priesthood to take up his labors! How sterile he is! Think of a parish of some considerable size—such as one of a Catholic character which I have in mind—which has offered not one of its sons to the Church! Surely something is wrong.

No; it seems to me that it is not because of the self-denial which the ministry involves and the possibility of want in old age, that young men hold back from the greatest of all callings; but because the glory of the vocation with its proper ideal of total consecration is not plainly and with earnestness suggested to boys. A man who is a true priest and whose life breathes a cheerful godliness must attract to himself a number of young men who will receive from him at least an admiration for his office. The grace of vocation comes oftentimes, like the grace of repentance, conversion, or deeper consecration, as the result of earnest and loving words spoken by a priest, a devout friend, or a parent. It is only, again, God speaking to man through man.

The priesthood, its dignity, the ideal of sacerdotal life, the work, should be the subjects of sermons periodically preached. And with what force and effect such sermons would come from our Bishops! The matter should be so presented as to appeal to a boy's sense of the heroic; not the æsthetic.

But more important than sermons is the quiet and familiar talk with boys whose intelligence and earnestness of character mark them out as possessing some of the necessary qualifications. Let the parish priest look over his choir and Sunday School and make a selection of boys, regarding not mere looks and gracefulness in serving, but physical and other signs of character and then talk to them one by one. The conversation can be opened by asking the boy what he thinks of doing when he becomes a man. Get his ideas and suggest then that he pray for a vocation. He ought to consider the Priesthood as a possible vocation and not simply ignore it. If the boy displays any interest at all, he can be induced to say daily such a prayer as:

"Teach me, O dear God, and give me Thy help that I may always do that which is pleasing to Thee; and if it be Thy will that I should serve Thee in the Priesthood of Thy Holy Church, grant that I may hear and heed Thy call; through Jesus Christ our Lord. Amen."

The ideal of the Priesthood and nothing short of it ought to be held before him from the start and this can be done without making the life appear unattractive. Of course if the priest himself have the personal attractiveness of a pickled onion, he cannot do much to attract others to his calling: in him the Priesthood should appear as a life of loving service, gentleness, and self-sacrifice. This will appeal.

If one or more boys think that they may like to study for Orders in the future, although they be not quite sure, let the priest make a venture of faith and offer to teach them Latin twice a week. This will do no harm—certainly good, for the priest will himself be benefited, because, as someone says, "to teach is to learn twice over." After giving this instruction, which need not interfere with other parochial duties, for a year or two, the priest will know whether to encourage the boy to pursue his course or advise him not to think of the matter further. When the boy gets to be seventeen or eighteen he should be advised not to think of the other sex, if for no other reason than that flirtations are not conducive to that seriousness of mind and application which is needful in one who aspires to the Life of our Lord and His Apostles.

If the boy be poor, there is no reason for neglecting him because there seems to be no way by which he can gain a college education. That many non-college men are useful priests is a fact so well known that no argument for them is necessary. Should the boy come to feel after a year or so of study that he is called of God, the way to the Priesthood must be opened to him, even if he cannot get the training of a college which is, of course, the best. Any priest ought to be able to give sufficient instruction for his pupil to pass seminary examinations.

I strongly believe, Mr. Editor, that where zeal is displayed (and, of course, good sense) in looking for vocations, and the

nourishing of them when found, almost every priest will in the course of his life find one or two to leave behind him in the work which the Angel of Death calls him to forego. In this way, in a few years, we shall not have a ministry of the present number, but one increased three or fourfold.

Chelsea, Mass., July 22, 1905.

EDMUND BOOTH YOUNG.

## ROMAN AUTHORITY ON TAINTED MONEY.

To the Editor of The Living Church:

IT may be interesting to your readers to know the official teaching of the Roman Church as to restitution of money stolen from the Masonic Order—Tanqueray's *Synopsis Theologiae Moralium et Pastoralium ad usum Seminariorum*, Vol. III., page 235:

"Si *communitas* aut *societas* laesa fuerit, restituendum est hujus *communitatis* administratoribus. Si tamen *societas*, de qua agitur, finem orunino pravum prosequatur, ut *secta massonica*, non ipsi *societati* restitutio facienda est, sed singulis ejus membris, aut, si id fieri nequit, pauperibus."

So we see that "tainted money" is to be distributed by the Roman Church to the poor, rather than be returned to its lawful owner.

FRANK A. SANBORN.

Oconto, Wis., July 24, 1905.

## "FOLLOW AFTER."

To the Editor of The Living Church:

WHISPER: is your invaluable paper largely circulated around Boston way? Look out!

In "Answers to Correspondents," but one paragraph removed from your pleasantries on the subject of S. F. T. R. O. T. W. & O. O. C. O. T. P. E. C., in answering "Catholic," you state: "(6) In a solemn Procession, . . . if the Holy Eucharist follows immediately AFTER." Your Boston readers may wonder how the Holy Communion could follow immediately otherwise than after—how it could possibly follow before!

This refers to your issue for July 22nd just received.

"Widow woman" and "follow after": is there not something corresponding in the expressions?

With all due respect for your office as for yourself,

Believe me,

Yours, etc.,

E. R. ARMSTRONG,

Priest in Charge,

July 21st, 1905.

Trinity Church, Sharon Springs, N. Y.

[The King James version of the Bible is commonly reckoned as good precedent in English composition. See Jer. 42:16: "The famine . . . shall follow close after you."]

Exodus 14:4: "And I will harden Pharaoh's heart, that he shall follow after them."

Judges 3:28: "And he said unto them, Follow after me."

2 Kings 5:21: "So Gehazi followed after Naaman."

2 Kings 9:27: "And Jehu followed after him."

See also the Prayer Book: "Albeit that Good Works, which are the fruits of Faith, and follow after Justification" (p. 559).

There is a shade of difference between the use of the verb *follow* alone and the expression *follow after*. The former implies succession alone; the latter implies succession in a particular place or manner. "Immediately after" is frequently used in good literature. Compare Book of Common Prayer (p. 48): "The office ensuing shall be read immediately after the Litany."]

## A CORRECTION.

To the Editor of The Living Church:

IN your issue of July 22nd, 1905, your printer has reported me incorrectly only in one word. "Receive" should be "Revive."

Thus: "Change the living and revive the dead," etc.

Guyton, Ga., July 22nd, 1905.

H. M. JARVIS.

THE YEAR BEGINS; and all its pages are as blank as the silent years of the life of Jesus Christ. Let us begin it with high resolution; then let us take all its limitations, all its hindrances, its disappointments, its narrow and common-place conditions, and meet them as the Master did in Nazareth, with patience, with obedience, putting ourselves in cheerful subjection, serving our apprenticeship. Who knows what opportunity may come to us this year? Let us live in a great spirit, then we shall be ready for a great occasion.—George Hodges.

## Topics of the Day

### "LEAD US NOT INTO TEMPTATION."

*Question.*—In the Lord's Prayer the phrase, "Lead us not into temptation," has always been a difficult one for me to understand. Can you give me an explanation of it?

*Answer.*—The difficulty in the petition arises from two considerations: (1) That God never would bring us into temptation; (2) that we should not shrink from trial and testing.

(1) God could not lead us into temptation. St. James says, "Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man." Yet it cannot be denied that God *permits* temptation. The difficulty lies in the meaning we attach to the word. We may use it in the sense of deliberate enticement, or in the sense of a proving and testing of the soul. There is one temptation of seduction, another of probation; the first is of the devil, the second is of God. God tempts no one in such a way as to seduce or allure him to sin; but He does try all His children, that He may make their faith and love manifest to all.

(2) And temptation of this sort we should welcome. "My brethren," says St. James, "count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." In other words, trial, adversity, affliction, the assaults of evil in every form, if nobly borne as coming from God's loving hands, will purge and purify us, will make us strong and well established in righteousness. We *must* pass through some trial by way of probation; for moral goodness implies virtue that comes from *choice*. Sometimes we hear people say that God might have made us good and kept us good. In that case, we should not be men and women at all, we should be mere puppets, mere machines; our goodness would have no moral element in it, it would be a mechanical goodness.

Trial and testing are necessary then. We must go through the furnace of affliction; we must be tried as gold and silver are tried. There is a story given by Sadler, in this connection, of how someone was observing a silversmith smelting silver, and asked him how long the process took. "Till I can see clearly my own image reflected in the surface," was the answer.

(3) If, then, trial is absolutely necessary for man's moral development, and if for that reason we should rejoice to meet it, instead of shrinking from it, why are we to pray, "Lead us not into temptation"? This, we suppose, is our correspondent's difficulty.

Now most of us have vaguely in our mind the explanation of the paradox; the real difficulty is to express it in words. The popular sense is that we ask God to preserve us from such temptations as would be too hard for us, or that with the temptations He would show us the way of escape. Two or three thoughts, however, may help to a better understanding of the phrase.

(i) Bishop Gore, in his little book on the Lord's Prayer, calls attention to the fact that Christ's prayers and words in the hour of His agony have a close resemblance to some of the clauses of the Lord's Prayer: "Not as I will, but as Thou wilt." "Thy will be done." "Watch and pray, that ye enter not into temptation." This being so, it is natural to interpret this particular clause in the Lord's Prayer in the sense of "Watch and pray, that ye enter not into temptation." Temptation is there treated as the punishment of the carelessness which neglects to watch and pray. And from this point of view we should naturally interpret "Lead us not into temptation" thus: Suffer us not to live in spiritual carelessness, so that temptation should come upon us as a snare to our overthrow.

(ii) Perhaps it is better, however, to connect this phrase with the one which goes before, "Forgive us our trespasses." The prayer, "Lead us not into temptation" is a consequence of the petition for forgiveness, and by it we mean: Let us not have our trial increased because of our past sin; let us not experience in intense temptations the consequences of our guilt. We are weak, by reason of our former offenses; forgive us, and as Thou dost forgive us, strengthen our weakness and let it not be a hindrance to us in struggling against the trials that are yet to come.

(iii) This will suggest the inner meaning of the petition as "the expression of our self-distrust." We know that we must

bear up under trial and temptation, but we are so conscious of our weakness that we shrink from each particular encounter with the Evil One. May it not be that this special temptation will pass away if we pray for relief? And if not, will not God give us strength to meet it? Lead us not into temptation, we pray, for we are distrustful of our own strength; but if temptation must come, lead us *through* it. The prayer is like that of our Lord, "Father, if it be possible, let this cup pass from Me"; and then, "If this cup may not pass from Me except I drink it, Thy will be done." We pray as being ready to meet temptation when necessary, but we nevertheless shrink from the battle—and with us the prayer means that we shrink as being distrustful of our own power of endurance.

(4) Surely the prayer has its practical side. How many of us there are who fall, under certain difficulties, and then blame God for the circumstances that caused the downfall. We are careless about getting within the range of temptation, and then when we are suddenly assailed we blame God and forget that we brought ourselves into the situation. A chance offers, perhaps, for making money, and we seize it with avidity, though we are perfectly aware that it is morally risky and that we shall have to steer a pretty straight course to avoid moral failure. There are certain friends whose society is pleasant and agreeable, yet whose influence is not for good; we enter into their pleasures and then wake up to find that we have fallen into their sins (of drunkenness, extravagance, gambling, or what not), just because we were not sufficiently distrustful of ourselves and were willing to run the risk of the temptation. If we "watch and pray," the temptation cannot catch us unawares, and as we pray, too, our eyes will be opened to avoid some plain dangers into which we might otherwise walk carelessly and thoughtlessly.

To use this petition of the Lord's Prayer, then, means to be on our own guard against the perils we pray to be withheld from; and means also the fostering of such humility and self-distrust as shall cause us to risk nothing in our own strength, but in everything to rely on God. C. F.

### THE DELUDED GROCER.

A TRUE STORY.

**A** BENEVOLENT grocer allowed a poor widow to occupy a room in his dwelling, rent free. He was not a wealthy man, but he showed his kind heart by various small gifts, which probably aggregated several pounds of coffee, butter, and other articles.

One afternoon, Mrs. Humbug called on the poor woman upstairs to see if she could find any bargains. The widow needed money for medicine, a relative had offered her a summer home in the country, she wished to sell some of her possessions, but the stock was small and not to Mrs. Humbug's taste. But on a second glance, Mrs. Humbug saw a stove, for which she offered two dollars. The stove ought to have brought at least five dollars, and the widow hinted at the fact. Nevertheless Mrs. Humbug stuck to her terms, and the poor widow had to accept them. It so happened that Mrs. Humbug had not brought her pocketbook, so the money was not paid. However there was no doubt that it would be. Boastful, pretentious, selfish as she was, Mrs. Humbug was not capable of breaking her word to a woman who might be in want of food.

The next day Mrs. Humbug came to the store, and entered just at the time she knew there would be a number of customers to hear her self-praise.

"Good morning, Mr. Brown," said she, "I want to give you two dollars for the poor woman who lives upstairs." Laying the money on the counter, she smiled her most philanthropic smile, and departed.

The grocer told his customers how good Mrs. Humbug was, and how this gift would comfort the poor woman in the upper apartment. A dozen people went home to tell of this good deed in a naughty world. Not many people in that neighborhood could give two dollars to a destitute widow, and the report of this kind action passed from mouth to mouth.

Later, the grocer happened to find out how and why Mrs. Humbug had given two dollars for the use and benefit of the poor woman upstairs.

HE IS so infinitely blessed, that every perception of His blissful presence imparts a vital gladness to the heart. Every degree of approach to Him is, in the same proportion, a degree of happiness. And I often think that were He always present to our mind, as we are present to Him, there would be no pain, nor sense of misery.—*Susanna Wesley.*

## THE MINISTER'S WIFE.

BY ONE.

I AM wondering whether the other ministers' wives all over the country, feel the same sense of irritation over having the calcium light of public criticism turned their way, that this one does.

Probably they do, but owing to their multifarious duties, have not time to say so.

The papers occasionally open a discussion as to the qualifications necessary for the minister's wife to possess, both *pro* and *con*; and those that have come under my eye, seem rather *con*, than *pro*; that is, they seem rather to point out the fact that the minister's wife, in a large majority of cases, is a failure.

Just why, is not always made clear; nor is the minister, who has taken to himself a wife, for better or for worse, consulted on the subject, nor apparently are their conjugal relations particularly taken into account. It seems not to matter what the minister himself thinks, but only what the parishioners and outsiders think.

Now one wonders why a minister's wife should possess other qualifications than any other loyal, true woman, who tries to do her entire duty. The wives of other prominent personages are not so hauled up for inspection, nor do their abilities, or lack of them, in any especial direction, seem to affect a husband's career.

I think the probability is, that the ministerial spouse, feeling this strong light of criticism constantly upon her, errs, in that she endeavors to do too much, and tries to spread herself too thinly over the parish surface. For example, she may try to teach in the Sunday School, after a morning of fatigue and hurry in the kitchen; she may also try to assist in the church guilds, and the auxiliary branches: she probably feels that she must visit socially, and among the sick, and the poor, and needy ones, and keep the rectory with exquisite neatness, have a hospitable and well served table to aid in receiving strangers, who may be angels (or otherwise).

Her maternal duties must be carefully attended to, she well knows, for a clergyman's family comes also under the searchlight, and woe betide any lapses from virtue's path in such a family!

A well stocked wardrobe must be produced apparently by a magic wand, almost certainly without much money; in reality it is evolved by the aid of an old machine, plus the aching head, back, and nervous fingers of this same clergyman's wife.

These are a few of the places she generally tries to fill, and the things she tries to do. If she fails in any of them, there is a storm of adverse criticism to be encountered and borne with stoical patience and resignation.

The newspapers then declare she, as a whole, or a class, is a failure!

Probably when reading this sweeping declaration, overwrought and over-taxed nature will rebel, and she will weep; maybe on her husband's clerical (and probably shiny) shoulder, but more likely over the dish-pan or the sewing machine, having small time for the blessed luxury of tears in her husband's sympathetic clasp!

It is to this over-taxed, and unappreciated class, that I would like to give this advice: Never think of yourselves as belonging, first to the parish, and next to your family; do nothing from that point of view.

Arise calmly in the morning when it suits you to arise, and not when the parish thinks you should, finding time for the prayer of guidance for the duties of the day; keep the house as well as is practicable with comfort and calm, but when you find yourself getting hurried to irritation, stop: that way danger lies.

Do, in the parish, what every consecrated lay woman should do, all the work that you can find time to do well; absolutely refusing offices or responsibilities that you can make others assume. Here is a great point; the more work you can get others to do, the more popular you yourself will be!

Allow no one to bring you tales of adverse criticism of you, or of your husband and his work.

Allow no criticism on your housekeeping; if you wish to use feather dusters, and anyone is so ill-bred as to criticise you for so doing, tactfully remind them of the advice of Andrew Jackson to James Buchanan: "People have grown rich, Jim, tending to their own business!"

The more masterful, calm, and executive you may yourself be, the better the results will be all around.

And finally, enjoy being a minister's wife! Is it hard? Maybe you have made it so by being afraid.

Cultivate a cordial liking for the people of your parish, and the people outside the parish; always speak loyally of them, and of the town you live in, and they will soon return it in kind.

But first of all, be a true woman; not a reflection of perfection, but a true, consecrated woman, with a single eye toward the uplifting of Christian work. This begins always for the wife, in the home, by the tender care of the consecrated leader and priest of his people, and to her children and home.

Then do what you can do outside, cheerfully and unafraid.

There might be a word added here in the way of advice to the parishioners, after the manner of the crushed worm which has turned, in respect to the attitude of the congregation toward the minister's wife: Treat her as a human being, ever as yourselves, neither better nor worse. If she fails in coming up to your standard, be as charitable as you would be toward a dear friend, or as you would wish to be judged yourself; for it is quite likely that—if she dared admit it—you often fail most lamentably in coming up to her standard. Be loyal, be tactful, be kind, be helpful, be forgiving, be zealous and in earnest in your desire to aid her, in her efforts to help her priestly husband.

When this delectable condition of things shall come to pass, it is quite likely that there will be no more heard, written, or said, about the failure of the minister's wife, since there will be no single over-burdened and over-taxed small figure on exhibition or in the public eye, but a united effort of many figures, each bearing a tiny bit of the burden, carefully and without grumbling; and this shall make one think, not of what this one or that one is, but only that indeed the millenium is near at hand!

## HOT WEATHER COASTING.

IN THE ISLAND OF MADEIRA SLEDS ARE USED ALL THE YEAR THROUGH.

In describing "How the World Rides," in the August *Everybody's*, the Rev. Francis E. Clark says that at Funchal, in the island of Madeira, the traveller "finds one of the strangest kinds of vehicle that the world affords. He sees, waiting quietly near the wharf, a number of sleds with sleek dun-colored oxen yoked to each. It is always high summer-time in Madeira, and to see a conveyance which he has ever associated with snow and ice and zero weather is at first disconcerting. The stranger rubs his eyes, and asks what those things are for, but he soon finds that they are public hacks, and that unless he cares to walk he must step inside, ensconce himself on the cushioned seats, and wait for the driver to prod his slow steeds with the goad that he always carries. Very soon the vehicle begins to slip, slowly to be sure, but surely, over the smooth little cobblestones with which the streets are paved. At any particularly difficult turn of the road, or when coming to a rise of ground, the driver places a little bag of grease under the front of the runners, which makes it comparatively easy for the sturdy steeds to pull the sled.

"Even up a long, steep hill these oxen will slowly make their way. In coming down again no such tedious process is used, but, getting into a wide, finely upholstered sled with wicker sides, the passenger trusts himself to the tender mercies of two more or less villainous looking guides as steersmen. Each one of them holds a rope tied to the back of the sled, and when the toboggan, as it is often called, gets to jumping and bounding too hilariously, the guides jump off and pull with all their might at the ropes."

## A WELL SEASONED PIANO.

Has the reader any idea how long it takes to make a piano—a real piano, worthy the name? From the day the wood begins to season until the instrument is ready for use is a period of two and one-half to three or four years. So much depends upon the quality of the wood. In the yards of this famous manufactory I saw the piles of spruce and maple and ash and mahogany undergoing the stress of New England weather which should make it as hardy and reliable and full of quality as our Pilgrim Fathers. The sounding board upon which the voice of the piano greatly depends, is made of spruce. A particular favorite is that from the Green Mountains of Vermont, and I promise you the sighing of the south wind through its aromatic boughs shall be heard, if you listen, in the voice of the piano, and the roar of the blizzard blast from Assiniboia. The lumber for the sounding boards must spend three months to a year, after the outdoor seasoning, in the heated air which circulates through the drying rooms. Even the massive framework of the instrument, supporting the great iron plate, the sounding board and strings, is of spruce, for the sake of its resonance.—ANTHONY BLACK, in *Good Housekeeping*.

THERE is no stay so strong as an unreserved abandonment of self into God's hand.—H. L. Sidney Lear.

"THE POLISHED CORNERS OF THE TEMPLE."

BY MRS. J. D. H. BROWNE.

WHAT is more beautiful than a life, in the strength and beauty of youth, that bears the impress of a child of God? "Our sons shall grow up as the young plants; our daughters shall be as the polished corners of the Temple."

It is, alas, no common sight to see a young life in which the beauty of holiness outshines the physical beauty of early manhood or womanhood. When we do see such, we feel that the angels of God must rejoice over so fair a vision! Why should the heart only turn to the eternal when the pleasures of life pall, or the pains of life have grown to be a heavy burden?

True, we have the blessed Invitation to the weary and heavy laden, but why does not the young man in his strength, the maiden in the sweetness and fulness of her youth, turn to the Source of deepest joy, the Light of light? Why do we only reach the haven after being storm-tossed and driven by the winds of passion or the bitter waters of disappointment? It is the consecration of the young life that must be most pleasing to the Life Giver.

If we look about us at a religious gathering, a Lenten service, or some occasion when the priest of a parish has called his people that they may take counsel together regarding the spiritual life, we see the faces of those who have borne the burden and heat of the day, people for the most part "well on in life," those who see the lengthening shadows and to whom the joys of life are things of the past. Where are the young? Some of us can remember, thank God, that we were reared in families where the Presence of God was a living reality to the young as well as to the old, where daily prayer in the household sanctified the common things of life and bound together young and old in the closest and sweetest fellowship. "Blessed are the people that are in such a case, yea, happy are the people that have the Lord for their God!"

It is a pitiable thing when the young are not taking their part and share in the religious life of the Church, when men and women are offering to God only the remnants of the life He has bestowed, instead of growing up in the sunshine of His favor and the consciousness of His love, from childhood into youth and on to maturity and middle life and being led gently onward to a blessed old age, always in the holy intimacy of His Presence.

What a beautiful simile is that of "the polished corners of the Temple!" We yearn to see them; not only the stones with the rough hammer-marks of sorrow and suffering, the furrows of care or remorse, but the fair, polished corners, as yet uninjured by blighting storm or stress, the young souls meet for His service. May we strive after them more and more earnestly and bring them into His Temple!

THE BOSTONIAN POINT OF VIEW.

CONVERSATION BETWEEN TWO WOMEN ON A TROLLEY CAR IN BOSTON.

A.—"The children have joined the Episcopal Church."

B.—"Dear me! Is that so?"

A.—"Yes; and the other day their mother picked up their Sunday School papers, just to see what they were being taught. After she had looked them over, she exclaimed, 'I should think they had gone back fifty years.'"

B.—"Well, I think she was liberal to say only 'fifty.'"

A.—"Their mother asked their father if he wanted them to be learning such things, and his reply was: 'Oh, it doesn't matter—it won't hurt them any.'"

WE MIGHT even say that we get more a vivid proof of the wonderful regenerative and elevating power of Christianity in modern mission work than in that of the ancient Church. In the early ages it came into contact only with the comparatively high civilization of the Roman Empire, and for centuries encountered no such degrading peoples as the Esquimaux, the Australians, and many of the tribes of Southern and Central Africa, of the South Seas, and even of India. But it has encountered such tribes in its modern advance, and has demonstrated that it has the capacity of descending to the very lowest depths, of meeting the wants of the most degraded nations, and of raising them up to the platform of Christian life and civilization. Of this the thrilling story of mission work in many of the above mentioned fields, as detailed not merely by missionaries, but by other intelligent observers, furnishes a most interesting and satisfactory proof.—*Alexander Mair.*

The Family Fireside

SEA-LESSONS.

Wistful in quiet beauty sometimes dreams  
The sea, and seems  
Perfect at times, most fair yet not too fair;  
But sometimes it doth shine into divine,  
Tense beauty too sublime for man to bear.  
Then, if he gazes still with steady will  
And unaverted eyes from earth estranged,  
Something breaks in his heart: and lo! a part  
Of land-life dropping from him, he is changed—  
Being an earth-bound soul at last made free,  
Who can read certain secrets of the sea.

For in all recklessness of joy the strong  
Triumphant song  
Of the great sea tells all Life's secrets wild;  
Its voice and language then hidden from men  
But very plain to any little child.  
And as the ocean falls and, looming, calls  
Till the dead tremble at the things it saith,  
Some of its secrets caught can be, and taught  
To those inspired by the ocean-breath;  
When through earth's strife has drifted silently  
Over their souls the deep peace of the sea.

Of power—for the kingship of the world  
Is tossed and whirled  
On the wave-mountains of the lordly deep,  
And the imperial sea, stretched endlessly  
Is the true seat of empire. Lands may sleep  
Into a rule soon lost, sure to be tossed  
After a time again upon the blue.  
Its only certain home is on the foam;  
And all imperial history has true  
Summing in surge proclaiming endlessly  
The doom of the dominion of the sea.

Of genius—tumble of the ocean-surge,  
Beyond the verge  
Of skyline, gives the strength of ocean souls;  
Drawn from that labored pain when the strong main  
Under the storm-winds' scourging turns and rolls.  
Mountainous waves are cast from the sea's vast  
Only on storm-horizons; and the same  
Water that, wind-lashed, high leaps to the sky  
Sunlit in quiet harbors ripples tame:  
But, roused by bitter storm, far beareth free  
Madness divine of the full-hearted sea.

L. TUCKER.

A LITTLE BEHIND.

BY MARY L. BURDICK.

I THINK that it was my mother who first used the expression in speaking of me. She was talking to Miss Parker who had charge of the Hampton Grammar School, and, if I remember correctly, these were her words:

"I believe that you will find Edith a faithful student. She is a little behind her sisters and, indeed, most children of her age."

"A little behind!" The words sank into my mind, and I turned them over with feelings of wonder and depression. It had never before occurred to me to consider why I was two classes below my sister Helen, who was only a year older than I, and in the same class with Laura, who was a year and a half younger.

My mother's statement was accepted by me as a self-evident truth; but explanation seemed lacking. When, later, I asked her for the reason, she only said: "Some children learn more rapidly than others." Miss Parker, on being appealed to, smiled pleasantly, and remarked: "A child's mind is like a tree. It grows faster during some years than others. Wait awhile." And my father's summary was, though affectionate, no more satisfactory: "What's all this about being behind? You're a good child, and it's fine for you and Laura to be together in school. Do your lessons as well as you can, and don't worry."

Perhaps I was "a good child." However that may have been, I "did" my lessons as well as possible, and, with Laura, followed the course of study as outlined by Miss Parker, and finally graduated from a seminary for young women.

At commencement, people commented graciously on my younger sister's charming appearance as valedictorian, saying

that she resembled Helen, who, two years before, had been chosen as salutatorian of the class of nineteen hundred.

As we passed from the assembly-room to the hall for dancing, I heard an old lady say: "Well, to my mind the second one's essay was the best, and she's nearly as good-looking as either of the other two."

Her auditor's response was contradictory, and eagerly decisive:

"Oh, I think she's behind her sisters in looks—quite a little behind."

And the hush that instantly followed as I was recognized by the two speakers left no doubt in my mind regarding "the second one's" identity.

The entertainment was an unusually gay one for Hampton. In addition to the local society, several young army-officers were present; and they with the visiting-guests of the graduates added much to the gala-appearance. Helen and Laura were in great favor, and a number of times I, also, was asked to dance. I think that mother was keenly alive to the last two facts, for when we arrived at home and gathered together on the cool veranda, she asked father what he thought of his three daughters.

"I think I am glad that they can now be with us more than ever before," he answered. "Always, I hope."

I saw Helen blush in the moonlight, and somehow I thought of Captain Hunt's devotion to her, and of how often he had glanced at her that evening. I remembered, too, that his troop would have marching-orders, soon.

But mother went on:

"I mean their—appearance. What do you think of that?"

"Helen and Laura are just like their mother. I can't say more than that, can I?" Then he added in a lower tone: "Edith is her Aunt Edith over again—the sister I lost so long ago."

And after that we bade each other good-night, and separated. But as I turned back, hastily, to recover a forgotten fan, I heard mother's voice:

"You are right about Edith's being like her Aunt Edith. She was really pretty to-night. But I wish she would talk more. She is a little behind the other girls in that respect."

Again I accepted her statement, and during the next few weeks I found ample confirmation of its truth. While I was always courteously, even kindly, treated at the little entertainments given by our friends and by us, I thoroughly realized that it was Helen or Laura who was the center of attraction, the magnet, so to speak, which drew those around. And I was quite content to have it thus.

In August Captain Hunt, who had become a leading factor in the pleasures of our life, left for Arizona. But at Christmas he returned, and when he next went away, Helen accompanied him.

Poor father! He had hoped to have his daughters always with him! Still, he was unselfish; and so bore a cheerful face, rejoicing in Helen's happiness as soon as he perceived that she was not only willing but glad to go.

The wedding was very quiet, owing to the recent death of Captain Hunt's mother. After the brief excitement was over and the house had resumed its normal condition, Laura and I were more closely associated than we had been for some months before.

One day, stirred by the contagion of her own blithe spirit, I said something which she regarded as witty. She laughed merrily, ending by saying:

"You're *almost* as clever as Helen—I mean—that is—Excuse me, Edith."

I only smiled. She had meant what she had said, or, rather, had said what she had thought, in her unconscious limitation. There was really nothing at which to take umbrage. I was simply "a little behind."

The winter glided by very swiftly. Perhaps Helen's courtship had brightened my perceptive powers. Certainly before the rest of the family suspected the situation, I felt assured that one of Laura's friends, Dr. Henderson, found his chief happiness in her presence, and that the sentiment he held was reciprocated. A little later—a very little time it was to me—their engagement was definitely announced; and in June, one year from the date of our graduation, another bride had made her solemn promise; and I, alone in the flower-trimmed house, felt keenly that—

"But one was left where two had been."

And this feeling lingered through the summer. For even more than I loved my mother or Helen, I loved Laura. She

had been my childhood's closest companion and my greatest joy. Our home seemed empty and sad without her; and it was a relief to me when father and mother decided to spend a few months in New York, thus leaving me free to accept Helen's invitation to pass the autumn with her at one of the Western posts, where her husband was on duty.

My brother-in-law's welcome was as cordial and affectionate as my sister's. Indeed, each was so very glad to have me share with them the cheery, happy-go-lucky life of their narrow quarters, that I at once was thoroughly "at home" in the best sense of the expression. Many of the town's people called upon me and offered various courtesies, while the officers did all in their power to make pleasant the tarry of "the girl who came out from the East."

For weeks the weather was absolutely perfect for horse-back riding, and I enjoyed to the fullest this diversion, going occasionally with Helen and Captain Hunt, but more often with one of his brother-officers.

With the coming of the rainy-season Helen and I were oftener in-doors, and music became our especial pleasure. She had a sweet soprano voice, and her husband a fine baritone. Lieutenant Maynard, who was much at the house, sang tenor, and Major and Mrs. Chester furnished our bass and alto. I had no vocal gift, but being considered a fair accompanist willingly tendered my services in that capacity.

Our concerts grew in favor and in audience. One evening Dr. Kennedy, the rollicking, warm-hearted Irish surgeon of the regiment, wept openly as Lieutenant Maynard sang: "Believe me, if all these endearing young charms."

"'Tis a long time since I heard that song, and in different times and another country," he said. "You've a heavenly voice, my boy, but be careful what you do with it. Sure it's no matter if it break my tired old heart; but you must look out for the ladies. Your voice can sing you anywhere, without half trying."

Lieutenant Maynard's expression changed; and he seemed grave, almost stern. Of course it was only good old Dr. Kennedy's nonsense—but I decided that we had had enough music for that night.

On Thanksgiving day mother wrote to me that father and she had decided to return to Hampton and open the house immediately. She thought that father was not very well, but that his difficulty was not serious—more loneliness without his "trio" than anything else. But Christmas would find their second daughter with them, and they were looking forward to the reunion.

Even though a strange shadow came over me with the thought of leaving, I felt that I must not disappoint them. So the next few days were spent in paying calls and making preparations for my journey, and on the fifth I was en route for the territorial capital with Helen and her husband, who were to see me safely on the east-bound train before bidding me farewell.

We were all very quiet. Captain Hunt shared every feeling of Helen's heart; and dreaded to see her lonely after my departure. She showed more emotion than had been apparent in her leaving home the year before. "Oh, Edith, I shall miss you," she said, suddenly, tears welling into her eyes. Then, brushing them hastily away, she changed the subject. "You have said good-bye to all of our friends, haven't you?"

"All but Major Chester and Lieutenant Maynard," I answered. "You know they have been in the capital this week on government business. You must make my adieux to them, please."

But as we stepped from the cars at the next station, Lieutenant Maynard greeted us.

"Mrs. Chester wrote to Major Chester that Miss Howard was leaving," he said, "and, as he was unable to get down in person, he sent his good wishes and these magazines by me. I'm going as far east as Junction City, Mrs. Hunt, and shall be back at the fort to-night. So if you do not think ten o'clock too late for a call, I'll stop a moment, and give you and Captain Hunt the latest intelligence of Miss Edith."

It was so arranged. A few moments later my train was under motion, and with the exception of Lieutenant Maynard the friends of my Western life belonged to the past—a past rapidly disappearing like the majestic mountains behind me. Two hours more, and he, too, had vanished from my vision. But on my left hand was a ring—his mother's ring—and in my memory every one of his parting words was treasured.

I found father's condition just as mother had described it. Not really ill, he improved steadily while listening to my little stories of the West, and gave in return half humorous and

wholly graphic accounts of his experiences in New York, to which city he had been a stranger for thirty years.

He seemed so absolutely joyous over my return that I had not the heart to tell him of the plans for my future. But he was not to remain long in blissful ignorance, for two days after my arrival a letter from Lieutenant Maynard informed him of the state of affairs, and after saying something of circumstances and prospects, expressed the hope that my parents would give their approval.

And, as mother said, there seemed no reason for refusal. Marriage was the natural law of life—at least for most people—and I would not be taken from them for some time, as Lieutenant Maynard thought it best to secure his promotion first. And this he had good private reasons for believing would be gained in about eight months.

So again father acquiesced bravely in an outline for others' gain and his own loss, and in May extended a cordial welcome to my betrothed, who spent his brief furlough in Hampton.

I do not believe that ten happier days were ever passed by any girl. Like all of the great joys of life, they sped by rapidly; and one moonlit night found me saying good-bye again—for the last time I was assured, since we would be married in September.

Life was now so busy with new tasks, and so full of pleasant thoughts, that I seemed to be in a different world. My linen-chests were filled with amazing rapidity, and a large share of the season's jellies and jams were made by me, under mother's or Chloe's careful guidance, and put aside for my "own home."

Magical words! Under their stimulus I stitched and cooked; and hung over the piano, playing again and again the accompaniments of the songs most dear.

Each of my sisters wrote frequently to me—characteristic letters of affectionate good-will. Perhaps I cared more for Helen's missives, as she saw Lieutenant Maynard often, and naturally wrote more of him and of the time when we would again be together.

Little items of our friends' interests, she occasionally added. Dr. Kennedy had been in California. Mrs. Rawson's mother was visiting her. Major Chester had bought a new saddle-horse for Mrs. Chester, who was temporarily suffering from a severe cold. So the Chesters' guest, Miss Lathrop, from Denver, was exercising the animal daily.

"And do you know, Edith," Helen concluded, "we think Miss Lathrop resembles you. Only she is very gay and sings a great deal. A really beautiful voice, I suppose, though sometimes I think that I could get tired of such constant warbling."

My fiancé also noted the resemblance.

"When I first saw her, at twilight, in Mrs. Hunt's parlor, I thought it was you. Guess whether I was disappointed! But she can sing; and a voice like hers is a boon in this out-of-the-way life, of which, frankly, I am very tired. I'd like to have news of my advancement, or get active duty. But any day may bring a change, and doubtless some day will. And September is surely coming. I always remember that."

And so did I; and particularly about the last of August, when Lieutenant Maynard wrote that he had still no news from the War Department, and that it would probably be best for us to delay our wedding until the early part of the New Year. He knew that father and mother would be delighted to have me with them through another autumn, and as no day had actually been set, and consequently no invitations issued, there could be no difference to anyone excepting ourselves.

Of course his idea of deferment must be best. So I told father and mother, explained the alteration of plans to relatives and intimate friends, and whiled away the hours in more assiduously practising, and in adding new supplies to my stock of preserves.

One day in October, as Chloe and I were sealing some late peaches, mother called me into her room.

"Your father and I think that you would better see this, Edith," she said, indicating, as she spoke, a paragraph in a letter.

It was in Helen's writing—a graceful, clear style of chirography. I can see it before me now, and smell the odor of boiling fruit just as I did that morning.

"Is their any trouble between Edith and Henry Maynard? I do not like even to suggest the thought to her; but he hasn't been at our house for nearly a month, and I am sure that he avoids me at entertainments. I have seen him continually with Miss Lathrop, riding or walking. Major Chester told Will yesterday that he did not like it, and that he should tell Henry so. He said, too, that he was glad Miss Lathrop's visit would end

this week. You know the Chesters are our best friends, and are much interested in Edith; and Will and I feel certain that the Major's motives in speaking as he did were of the best. I can only *hope* that we are wrong in what we fear, and that Edith will be happily married soon, since Henry has his promotion."

"There isn't any estrangement, is there?" asked mother, anxiously.

My expression must have answered her. The truth, cold and cruel, stood revealed before me.

The deferred wedding, the growing restlessness, the failure to inform me of his advancement, were explained as in one vivid, brilliant flash of light.

And the light illuminated the primal cause—another woman! Strange that I had not suspected it? No; my lack of suspicion only indicated that in a vital matter, as in minor affairs, I was "a little behind."

And as I thought and thought, through the long afternoon and night, the words father had said years before came back to me:

"Do your lessons as well as you can." Here was a new one—the hardest I had ever known, but—I would attempt it.

So I read very carefully *Captain* Maynard's letter, which came by the following post, feeling certain as I did so that it would be the last one I should ever receive from him.

He briefly announced his promotion, saying that he had received his notification three weeks earlier, but had not mentioned it, thinking it best not to do so until less disturbed by conflicting feelings. But he had attained the point where it seemed to him that both honor and duty demanded that he inform me that he was in a position to marry, and was prepared to fulfil his promise if I so desired. In justice to me, however, he must tell me that he had mistaken the sentiment he entertained for me. He had supposed it to be the deepest and strongest possible; but in the past few weeks association with another nature had brought him to realize his error. Finally, he assured me, that whatever our future relations might be, he should always respect me highly, and that it was assuredly no fault of mine that I had not succeeded in continuance as his ideal. He trusted that he might hear from me soon.

And his trust was rewarded; although not, perhaps, in exactly the manner he expected. Fearing that I might say too much, or too little, I did not write to him, but simply returned his ring and other tokens, addressing the package with scrupulous accuracy. The fact that the once happily anticipated promotion had been attained was so deeply impressed upon my mind that not even force of habit made me write "Lieutenant" instead of "Captain" Maynard.

Father and mother were very good to me—and did not talk of the past; but acceded at once to my suggestion that it would be wise to give to others the various articles for which I had no longer need or desire.

So the hospitals were enriched somewhat by the offerings of my culinary labor, and all of my linen and the majority of the dainty garments I had made went to a Southern cousin who had written to mother of her approaching marriage. She had not heard of my engagement, so I knew that she could admire and utilize the welcome gifts with no sorrowful thoughts of their story.

After a while the house was empty of every object that could bring sad recollections. Everything was just as it had been *before*, and everything seemed entirely different.

But Work—the great panacea for the suffering, the boon for the heart-sick, the comforter of every grief—Work remained!

And it still remains. And in giving all that it demands, and receiving all that it brings, I find my strength and help for the Lesson of Life.

And that Lesson? Often it seems a complete mystery. Yet once in a while I think that I have a little part of its meaning. I felt this last summer when Helen came home with her lovely, wee daughter to visit.

"What are you going to call Baby?" father asked.

"I shall name her for the best and most patient woman I know," she answered. "One who is so far ahead that I can never reach her."

And the following Sunday when the rector said, "Name this child," I was the only one surprised when Helen answered: "Edith Howard."

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WITH THOSE who have made ready to receive Him in peaceful trust, He will come and dwell in love and joy; and great is their rest and blessedness.—*Abbé Guillaumé*.

## Church Kalendar.



July 30—Sixth Sunday after Trinity.  
 Aug. 6—Seventh Sunday after Trinity.  
 " 13—Eighth Sunday after Trinity.  
 " 20—Ninth Sunday after Trinity.  
 " 24—Thursday, St. Bartholomew.  
 " 28—Tenth Sunday after Trinity.

### CALENDAR OF COMING EVENTS.

July 20-Aug. 27—Summer Conferences, Richfield Springs, N. Y., divided as follows:  
 " 30-Aug. 6—Men's Conference.  
 Aug. 8-20—Workers' Conference.  
 " 20-27—Sunday School Conference.

July 31-Aug 26—Sewanee Summer School of Theology.

Sept. 4-8—Retreat for Clergy, Holy Cross House, West Park, N. Y.  
 " 5-8—Retreat for Clergy, Grafton Hall, Fond du Lac, Wis.  
 " 19—Conv., Milwaukee, Sacramento.  
 " 21-24—Brotherhood of St. Andrew Convention, Chicago.

## Personal Mention.

THE Rev. H. W. ARMSTRONG, rector of Christ Church, Palmyra, N. J., will officiate at St. Mary's, Burlington, on Sundays in August.

THE Rev. E. J. BABCOCK, who for the past five years has been vicar of Christ Church, Lockport, N. Y., has now accepted a call to the permanent rectorship of that parish.

THE address of the Ven. GEO. M. BABCOCK, Archdeacon of Rhinelander, Wis., will, during August, be 505 Commercial St., Salem, Oregon.

THE Rev. J. E. BRODHEAD of Jermy, Pa., has been called to the rectorship of St. Paul's Church, Martin's Ferry, Southern Ohio.

A CALL has been extended to the Rev. RUFUS S. CHASE, rector of St. Philip's Church, Easthampton, Mass., to become rector of Emmanuel Church, Wakefield, Mass., which has been without a head since the resignation of the Rev. Charles H. Learoyd, some months ago.

THE Rev. J. HOMER DEIS, of the last graduating class of the General Seminary, has accepted an appointment to St. Luke's Church, Cedar Falls, Iowa, and will enter upon his duties September 1st.

THE address of the Rev. THEODORE B. FOSTER, rector of Grace Church, Kansas City, from August 1st to September 10th, will be, Care Lazelle Mathews & Co., 5 Nassau St., New York City.

THE Rev. WILLIAM GARDAM sails on the *Kroonland* on the 22nd for England, to be gone six weeks. His address will be, Care Brown, Shipley & Co., 123 Pall Mall, London.

THE Rev. J. S. HARTZELL, who, at the Bishop's request, has served the Beaufort Co. missions temporarily, has finished the term of his appointment, and may again be addressed at his home, Cheraw, S. C.

THE Rev. GEORGE R. HAZARD, assistant at St. Mark's, Southboro', Mass., has been called to the rectorship of the Church of the Holy Spirit, Mattapan, Mass.

THE Rev. J. M. JOHNSON of Chicago Heights will be locum tenens at St. Augustine's Church, Rhinelander, Wis.

THE Rev. JOHN W. JONES of the Diocese of California has accepted a call to St. James' parish, Oskaloosa, Iowa, and will be in residence after September 1st.

THE Rev. CHARLES W. KIRKBY, assistant at the Church of the Heavenly Rest, New York, has accepted a call to the rectorship of St. Paul's Church, Canton, Ohio, dating from September 1st.

THE Rev. A. L. MITCHELL will, on September 1st, assume charge of All Saints' mission, Redding, Cal.

THE Rev. H. W. PERKINS will take Sunday services at Mattapoisette, Mass., until September 12th.

THE Rev. C. THACHER PFEIFFER has resigned the curacy of St. John's Church, Newport, R. I., to accept the rectorship of Calvary Church, Cairo, N. Y., the duties of which he will assume August 1st.

THE Rev. ARTHUR R. PRICE becomes rector at Mount Sterling, Ky., on August 1st.

THE Rev. M. S. RUNKLE has resigned the cure of St. Andrew's, South Pasadena, Cal. He expects to take up work in the East in October.

THE Rev. C. M. RYAN has resigned the missions at Holton and Horton, Kansas, and will spend the summer in Canada.

THE address of the Rev. H. P. SCRATCHLEY is changed from Newark to Navesink, N. J.

THE Rev. THADDEUS A. SNIVELY, rector of St. Chrysostom's Church, Chicago, will spend his vacation in the East, chiefly at Easthampton, Long Island, and Saranac Lake in the Adirondacks.

AFTER August 1st, and until September 12th, the BISHOP OF SPRINGFIELD requests that all mail matter for Mrs. Seymour and himself be sent to 480 Willoughby Ave., Brooklyn, N. Y.

THE address of the Rev. H. THOMPSON is changed from Phoenix, Arizona, to Hollywood, Los Angeles, Cal.

### ORDINATIONS.

#### DEACONS.

MARYLAND.—At Emmanuel Church, Cumberland, July 9th, R. JOHNSON CAMPBELL, formerly a Methodist minister, by the Bishop of the Diocese.

### FROM A RECENT CORRESPONDENT:

"I was interested in reading your recent article on 'Advertising and the Religious Press.' Let me tell you one experience of mine which surprised me.

"I wanted a foreman and a good housekeeper on my ranch, a man and wife whom I could trust, indoors and out, day and night, the year around. I sent a short Ad. to THE LIVING CHURCH, thinking it a mere chance if I ever heard from it. To that Ad. I had a response from a mining camp in the Colorado mountains, and I got the best man and woman I ever had in my employ. They were Church people, too, and very helpful in the parish."

### DIED.

BARD.—Entered into Paradise, at Wheeling, West Virginia, on Wednesday evening, July 19, 1905, at 8 o'clock, SOPHIA KYLE, wife of J. A. BARD.

FLANNER.—Drowned in the Hudson River, on Sunday, July 16th, 1905, NORMAN E. FLANNER, aged 16 years, for many years an earnest choir-boy and acolyte of the Church of St. Edward the Martyr, New York.

"Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

JEFFCOTT.—In Washington, D. C., July 1, 1905, Mrs. ANNE A. JEFFCOTT, daughter of the late Mrs. Elizabeth Gildersleeve.

Funeral services were held at her late residence, 182 Whalley Ave., New Haven, Conn., July 5th.

PICKSLAY.—In loving memory of CLARE HOUGHTON PICKSLAY, who departed this life July 19, 1904, aged 14 years.

"With Christ."

### OFFICIAL.

#### MISSIONARY DISTRICT OF PORTO RICO.

ALL communications intended for the Registrar of the Missionary District of Porto Rico, should be addressed to the Rev. Walter Mitchell, P. O. Box 391, San Juan, P. R., who was elected to that office by the last convocation.

#### RETREATS FOR THE CLERGY.

FOND DU LAC.—A Retreat will be held at Grafton Hall, Fond du Lac, Wis., beginning Tuesday evening, September 5th, closing Friday morning, September 8th. It will be conducted by the Bishop of Fond du Lac. Clergy desiring to attend this Retreat will kindly communicate with the Rev. B. TALBOT ROGERS as soon as may be.

The dedication of the new Convent of the Holy Nativity will take place Friday morning, September 8th.

RETREAT FOR PRIESTS. From evening of Monday, September 4th, till morning of Friday, September 8, 1905. At Holy Cross, West Park, N. Y. Conductor, Rt. Rev. R. H. Weller, D.D. No charge.

### WANTED.

#### POSITIONS OFFERED.

CHOIRMASTER to train and direct two chorus choirs for the First M. E. Church of Chattanooga, Tenn. A prosperous, rapidly growing city of 60,000. Finest kind of an opening in the city for a first-class vocal or instrumental teacher. Apply to HERMAN FERGEE, Chattanooga, providing you can furnish strong evidence of good character and ability.

HOUSEKEEPER for St. Luke's Home and Hospital, Utica, N. Y. (Household of about 125 persons). A Churchwoman with hospital experience preferred. Address: EXECUTIVE COMMITTEE, 318 Genesee St., Utica, N. Y.

PARISH WORKER WANTED in a manufacturing town. One who has worked with Sisters preferred. State age and salary expected. Address: RECTOR, care LIVING CHURCH, Milwaukee.

CLERGYMAN with good business ability, can find a profitable opening for it in the Episcopal Church Department of the Clerical Registry, 136 Fifth Ave., New York. Residence in or near New York essential, and one with some capital preferred. Write the JOHN E. WEBSTER Co.

#### POSITIONS WANTED.

ORGANIST AND CHOIRMASTER wants position by September, in New York state or western part of Pennsylvania. Successful choir trainer. References. Address: CHURCHMAN, 218 South 12th St., Philadelphia, Pa.

CHARLES NICHOLSON, Associate of the Guild of Musicians, London, seeks good organist and choirmaster appointment; 15 years' experience; Durham Cathedral trained; boys' training a specialty; Y. M. C. A. worker. Excellent American and English testimonials. Address: Care Sec'y Y. M. C. A., 23d St., New York.

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**ORGANIST**, Associate American Guild of Organists, desires change. Best of references from New York City clergymen. Good organ, good salary essential. Churchman. Address: "PEDAL BOARD," care LIVING CHURCH, Milwaukee, Wis.

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**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.

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##### SUNDAY DUTY.

Churches, almost anywhere, supplied by bright, capable priests. Clergymen wishing to enter these fields of labor, and parishes needing supply, write the REGISTRY, 136 Fifth Avenue, New York.

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Mission at \$600, no house. Two teachers for eight months at \$25 a month. Priests with small families desired.

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#### NOTICE.

##### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

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

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

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

#### INFORMATION AND PURCHASING BUREAU.

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

Do NOT only take occasions of doing good when they are thrust upon you; but study how to do all the good you can, as those "that are zealous of good works." Zeal of good works will make you plot and contrive for them; consult and ask advice for them; it will make you glad when you meet with a hopeful opportunity; it will make you do it largely, and not sparingly, and by the halves; it will make you do it speedily, without unwilling backwardness and delay; it will make you do it constantly to your lives' end. It will make you labor in it as your trade, and not only consent that others do good at your charge. It will make you glad, when good is done, and not to grudge at what it cost you. In a word, it will make your neighbors to be to you as yourselves, and the pleasing of God to be above yourselves, and therefore to be as glad to do good as to receive it.—Richard Baxter.

THE OCCUPATIONS of every day seem often trifling, we may do them without thinking as ordinary things, yet they are the scenes of our appointed lot—appointed by God for you and me. The ordering, the application of these ordinary occupations, is the appointing of the Divine purpose; it is for ourselves to carry them out. And secretly our character forms according as we handle them. Give thy heart to God Eternal, since thou art thyself eternal. Join thy heart to what He has given thee to do. Join thy heart to His teaching, and thou becomest of a will like to His own will. Nothing comes by pure accident, not even the interruptions in our busy day. And such as follow on to know God's will see in all events what may lead to good, and so trust grows into a habit, as habit grows by perpetual use, till every circumstance may be seen to be but a fresh manifestation of the will of God working itself out in us.—T. T. Carter.

THE MORE our ideas about God are multiplied, the more various our thoughts, and images, and recollections of things which have to do with Him, of course the more our minds and hearts are engrossed with Him, and so it becomes easier to live all day in His sensible presence. And is not the practice of the presence of God one-half of holiness? And so, weary with work or foiled with disappointment, when the dark night is closing in, bringing with it to our sick spirits a sense of imprisonment, and when the final dismal rain curtains us round, and we fret to be at liberty and at large, there is the very freedom of a sovereign to a soul traversing this boundless empire of God and Jesus, angels, saints, men, and the blameless creatures, and rejoicing in that never-ceasing sacrifice of praise which is rising up from every nook and corner of creation to the dear Majesty of our most loving God and Father!—Frederick Wm. Faber.

Do NOT let your growth in holiness depend upon surrounding circumstances, but rather constrain those circumstances to minister to your growth. Beware of looking onward, or out of the present in any way, for the sanctification of your life. The only thing you can really control is the present—the actual moment that is passing by. Sanctify that from hour to hour, and you sanctify your whole life; but brood over the past, or project yourself into the future, and you will lose all. The little act of obedience, love, self-restraint, meekness, patience, devotion,

offered to you actually, is all you can do now, and if you neglect that to fret about something else at a distance, you lose your real opportunity of serving God. A moment's silence, when some irritating words are said by another, may seem a very small thing; yet at that moment it is your one duty, your one way of serving and pleasing God, and if you break it, you have lost your opportunity.—H. L. Sidney Lear.

PEACE of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration for your neighbor's faults, and a certain candor and child-like docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you, with sufficient resignation to God. Put all things, then, in His hands, and offer them beforehand to Him in your heart, as a sacrifice. From the moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties about your own concerns.—Francois de la Mothe Fénelon.

IT WAS A beautiful sight to see the herons come home, rising into the golden sunlight above the hills, I could not tell from whence, and sailing on the glorious arches of their wings, on and on—always alone, and each as he came down with outstretched neck and pendent legs ready to settle, taking one last sweep down, then up, on to the summit of the tall Scotch fir, to take a survey of the realm, and, as another approached, plunging into the thick heads of the lower trees with a loud good-night to his neighbors, and to all the fair land and water round about him, and a *Deo Gratias* for all his day's happiness, pleasant unto the ear of his dear God, if not consciously addressed to Him. "My Heavenly Father careth for them, I am of more value than many herons."—Edward White Benson.

WHAT a blessed and glorious thing human existence would be, if we fully realized that the infinitely wise and infinitely powerful God loves each one of us, with an intensity infinitely beyond what the most fervid human spirit ever felt towards another, and with a concentration as if He had none else to think of! And this love has brought us into being, just that we might be taught to enter into full sympathy with Him, receiving His—giving our own—thus entering into the joy of our Lord. This is the hope—the sure and certain hope—set before us—sure and certain—for "the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—Thomas Erskine.

REMEMBER that your work comes only moment by moment, and as surely as God calls you to work, He gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come, only do not look forward an hour; circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—Priscilla Maurice.

I HAVE no home, until I am in the realized presence of God. This holy presence is my inward home, and, until I experience it, I am a homeless wanderer, a straying sheep in a waste howling wilderness.—Anonymus, 1841.



# The Church at Work

## OPENING OF THE VACATION CONFERENCE.

WITH AN ATTENDANCE far exceeding that of the first meeting of last summer's conference, the Vacation Conference was opened in Richfield Springs, N. Y., on Thursday evening

a spiritual awakening, and that gatherings such as the Vacation Conference will promote and foster it.

The first session of the Women's Confer-

ence, which is the first of four conferences that will continue from now till the end of August, was the Bible Study class, led by the Rev. Harvey Officer of Princeton, on Thursday morning. Following it was the Mission Study class, which on Thursday was addressed by Mr. P. C. Daito, a Japanese who is to leave for his native country in a few



FIRST SESSION OF THE MISSIONS STUDY CLASS, WOMAN'S CONFERENCE, RICHFIELD SPRINGS, N. Y. [The Bishop of Lexington, Presiding.]

of last week. The attendance was smaller at this first meeting than it would otherwise have been, because a very severe storm during the day had given rise to a rumor that the interior of the new Seabury Tent would be found very damp. As a matter of fact it was perfectly dry and those who came were delighted with it. The tent stands in a beautiful grove, just opposite St. John's Church and within a few minutes' walk of most of the Richfield hotels and boarding houses. It is oval in shape, 100 feet by 60, and is comfortably seated for between seven and eight hundred people. The platform is at the centre of one of the long sides, so that a speaker is not more than fifty feet away from his most distant auditor.

Mr. Eugene M. Camp made the opening address at the dedicatory service, after prayers had been said by Bishop Burton of Lexington. Mr. Camp told briefly of the plans for the conferences and thanked the people of Richfield Springs and the friends in other localities who have helped the movement. Bishop Burton spoke on the "Power of the Spirit," saying that the Church needs

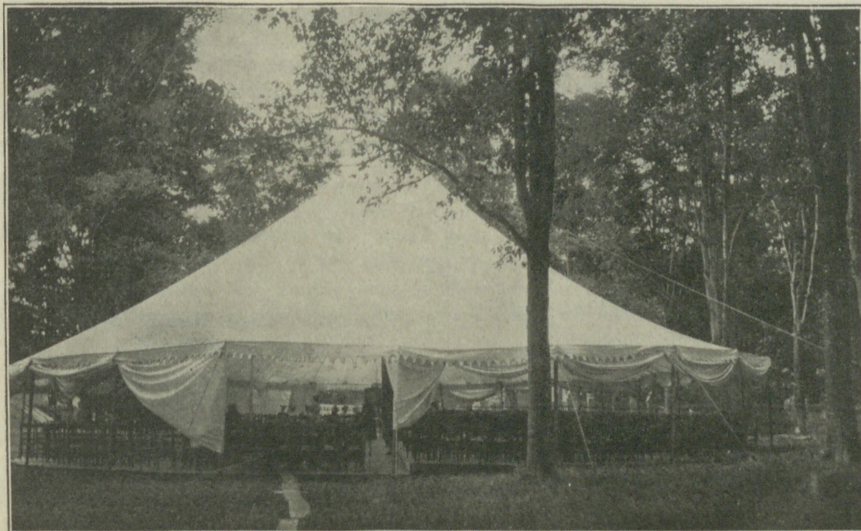


FIRST SUNSET MEETING, VACATION CONFERENCE, RICHFIELD SPRINGS, N. Y.



TENT OF THE MUSICAL DIRECTORS, RICHFIELD SPRINGS, N. Y.

days and to receive ordination into the ministry of the Church. His address was most interesting, as was that before the same class on Friday, when the Rev. E. P. Smith, edu-



SEABURY TENT, RICHFIELD SPRINGS, N. Y.

cational secretary of the Board of Missions, told of the work in Utah among the Mormons. The open-air sunset meetings commenced on Thursday, the place being a beautiful knoll in the grove, a short distance from the large tent. Speakers at this meeting on Thursday and Friday were Dr. Mary V. Glenton of Wuchang, China, and Bishop Hare of South Dakota.

The Rev. J. O. S. Huntington, O.H.C., was the preacher on both Thursday and Friday evenings, and there was on both occasions a large gathering not only of those who are attending the conference regularly, but of hotel visitors and residents of Richfield. In his first address, Father Huntington pointed out the way in which the conference can be made a great power for good to the individual attending and to the Church. He urged that all those in attendance should maintain a Christian attitude toward the other visitors to the Springs, in order that the influence of the conference might thus be extended. On

Friday evening, Bishop Hare spoke briefly before Father Huntington's address.

The musical features of the conferences promise to be notable. The School of Church Singing, under the direction of Mr. Reginald L. McAll of New York, began its sessions on the Monday following the opening of conference, and advance registration was much larger for it than had been anticipated. Mr. McAll has general charge of the conference music and is assisted by Mr. J. Bertram Fox, also of New York. On the platform of the Seabury tent are both piano and organ, and these, with a cornet, are now used to lead the singing at the large meetings. A chorus, with Mr. McAll's class as a nucleus, is soon to be organized. Messrs. McAll and Fox are comfortably located in a small tent, just behind the large one.

Bishop Burton is the honorary chairman of the Woman's Conference, and presides at all platform meetings. There is a celebration in St. John's Church every morning at 7:30, and on Friday Bishop Burton was the celebrant.

#### DEATH OF THE REV. DR. BABBITT.

THE DEATH of the Rev. Dean Richmond Babbitt, LL.D., rector for the past six years of the Church of the Epiphany, Brooklyn, occurred on Friday of last week, at his rectory in that city. He had been ill many months. Over exertion on his part is said to have aided the disease in its course. His vigorous and successful efforts to relieve the parish from mortgage indebtedness, and thus to save the church building from a foreclosure sale, helped in no small part to ruin his health, say his friends. Not content, he further sought consolidation of the Epiphany with St. Matthew's parish, Brooklyn, and bent his energies in that direction. In union he saw a possible and likely solution of problems faced by both parishes. It is a sad fact that consummation of his plans came but a day before his death. Articles were filed with the county clerk on last week Thursday, providing for the union of the two churches.

Dr. Babbitt was born in Ohio in 1851. As a young man he edited a newspaper, later studied and then practised law, and, as many others have done, left the bar for the ministry. He was graduated from Harvard, and in 1886 from the Episcopal Theological School at Cambridge. He was ordered to the diaconate in 1884 by Bishop Potter and was priested by the same Bishop in 1886. His first charge was the rectorship of St. John's, Milwaukee, where he remained for four years. Three years were spent in St. John's Church, Saginaw, Mich., two years in Trinity Church, Tacoma, and a considerable period as Dean of the Cathedral in Spokane, Washington. Christ Church, Newark, found itself with a debt, in amount \$5,000, in 1893, and called Dr. Babbitt from Spokane to help remove it. This he did in less than a year, and while he was engaged in his task he was elected rector of the Brooklyn parish.

He found there a mortgage of \$34,000 on a property worth at least \$100,000. The parish was, relatively speaking, hardly strong enough to bear the financial burden. Dr. Babbitt decided that the funds for debt removal must come from sources in great part without the parish. He therewith began a canvass which attracted the widest attention. Working indefatigably, with a score of assistants, letters of appeal were sent to practically all the wealthy persons within the city, and to some beyond its borders. The debt was removed, finally, an anonymous gift of some size lifting the largest load. While the church was at its lowest ebb, its rector, it is said, as generous as he was hard-working, paid no small part of the cost of maintenance out of his own pocket.

Dr. Babbitt came of *Mayflower* stock. He was always a fighter for righteousness, and once, during his work in Tacoma, it is said, he was ordered by professional gamblers

to leave town within twenty-four hours. He refused to go, however, and later had the satisfaction of seeing many of those who attacked him driven from the city. At the time of the riots in Wilmington, Del., two years ago, a personal investigation was undertaken by the Brooklyn rector. He lectured frequently and wrote much, among his works being *Mistakes not Failures in Missions*, *The Church on the Pacific Slope*, *Psychology of Race Prejudice*, *American Lynchings—Mobs*.

The funeral was held from the Church of the Epiphany on Sunday evening, and there were a large number of the diocesan clergy present, including Bishop Burgess. Many came in from out of town. Dr. Babbitt leaves a widow and six children.

#### UNION OF TWO BROOKLYN PARISHES.

By the union of St. Matthew's and the Church of the Epiphany the name of the latter disappears. This was done through the wish of Bishop Burgess, who announced that he did not at all favor the coupling together in a parish name of the name of a saint and a Church feast. By the articles of agreement the Rev. Frederick W. Norris, rector of St. Matthew's, becomes rector of the united parishes, and the Rev. Dr. Babbitt, had his death not intervened, would have retired. It is stated in the articles that the property of the Epiphany was valued at \$104,500, with liabilities of \$17,500 against it. The property of St. Matthew's is valued at a sum much less, said to be about \$40,000, but it has in bank a sum sufficient to meet the liabilities of the other parish. It is probable the buildings now belonging to Epiphany parish will be used by the combined parishes.

#### KANSAS CLERGY WILL NOT MARRY DIVORCED PERSONS.

LED by their Bishop, twenty of the clergy of Kansas have issued a declaration stating that they will refuse to marry divorced persons during the lifetime of the other party. This action is especially significant in view of the fact that at the recent General Convention, Kansas voted in both clerical and lay orders against the Bishops' canon prohibiting all such marriages, and the three remaining deputies who sat in that Convention—the fourth having removed from the Diocese—are among the signatories to this declaration. The text of the latter is as follows:

"TOPEKA, Kansas, May 31, 1905.

"We, the undersigned clergy of the Diocese of Kansas, sensible of the great evil in the divorce conditions in the United States, do hereby agree that we will not, under any circumstances, marry a divorced person within the life-time of the other party.

FRANK R. MILLSAUGH,

*Bishop of Kansas,*

J. P. DEB. KAYE,

*Dean of Grace Cathedral, Topeka,*

DE LOU BURKE,

*Canon of Grace Cathedral,*

C. B. CRAWFORD,

*Archdeacon of Kansas,*

I. E. BAXTER,

*Rector of Trinity Church, Lawrence,*

FRANCIS S. WHITE,

*Rector of Trinity Church, Atchison,*

PERCY T. FENN,

*Rector of St. John's Church, Wichita,*

ALBERT WATKINS,

*Rector of St. Andrew's, Fort Scott,*

J. C. FERRIER,

*Rector of St. Peter's, Pittsburgh,*

R. C. TALBOT, JR.,

*Rector of Grace Church, Winfield,*

ROBERT M. BOTTING,

*Rector of St. Peter's, Kansas City, Kans.,*

WILBUR SCRANTON LEETE,

*Rector of St. Andrew's, Emporia,*

A. F. RANDALL,

*Rector of St. Matthew's, Newton,*

ROBERT NELSON SPENCER,  
*Rector of the Church of the Covenant,*  
*Junction City,*

THOMAS JOHN COLLAR,

*Rector of St. Mark's, Oskaloosa,*

CHARLES RYAN,

*In charge of St. John's Church, Holton,*

DAVID CURRAN,

*In charge of St. John's Church, Hiawatha,*

E. R. ALLMAN,

*In charge of St. Luke's, Wamego,*

H. C. ATTWATER,

*Rector of St. Mark's, Blue Rapids,*

L. G. MORONY,

*Rector of St. Timothy's, Iola."*

#### DISTRICT MISSIONARY CONFERENCE PLANNED FOR DALLAS.

LAST WEEK, the committee in charge of the Missionary Conference of the Eighth District held a meeting in Dallas, Texas, to arrange for the sessions, which will be held in St. Matthew's Cathedral, November 21, 22, and 23. The Dioceses embraced in this District are: Texas, West Texas, Dallas, Louisiana, and Arkansas, with the Missionary District of Oklahoma and Indian Territory. The Rev. E. A. Temple of Waco is Secretary of this District, and attended the meeting, which was presided over by the Bishop of the Diocese. Preliminaries were arranged for the conference and many details discussed. Another meeting of the committee will be held in the fall, local committees doing what is needed in the meanwhile. The Diocese is greatly pleased to have the first conference meet in the see city, and every effort will be made to have it a success. A large attendance is expected. Business meetings will be held in St. Matthew's Hall.

#### ARMENIAN BAPTISM PERFORMED IN TEXAS.

AN UNUSUAL service was lately held in St. Andrew's parish, Fort Worth, Texas (Rev. B. B. Ramage, rector). Two Armenian infants were immersed, after which every person in the congregation was given a lighted candle. A procession was formed, which was joined in by about thirty Armenians, members of the Armenian Church. An ancient Litany was rehearsed antiphonally, during the procession, and after the service, the parents, sponsors, and friends enjoyed a sumptuous repast at the home of the parents of one of the children.

#### PLANS FOR CHICAGO NATIONAL BROTHERHOOD CONVENTION.

GRADUALLY the plans for the September Convention of the Brotherhood of St. Andrew are taking definite shape. It is understood that the great executive meetings are to be held in the beautiful Mandell Hall of Chicago University. The corporate preparation and corporate Communion will be in St. Paul's Church, Kenwood, and the Quiet Hour and Friday and Sunday Communions in the Church of the Redeemer.

#### CANADIAN BROTHERHOOD CONVENTION.

GREAT PREPARATIONS are being made for the Convention of the Brotherhood of St. Andrew in Canada, to be held in Ottawa, October 5th to 8th.

#### CHINESE MISSIONARY BISHOP IN CANADA.

THE BISHOP of Victoria, Hong Kong, arrived in Toronto on his way to England, July 17th. His party consisted of eight people. He was met by the Rev. E. Kirby of Aurora. The Bishop's desire was to meet Dr. Tucker, Secretary of the Canadian Church Missionary Society, regarding the organization of a Chinese missionary society, but

unfortunately Dr. Tucker was not in the city. The Bishop and party spent the day at Niagara and left for Montreal in the evening, sailing for England in the end of the week.

**PROGRESS IN THE DIOCESE OF KEEWATIN.**

THREE YEARS ago the Diocese of Keewatin was created in Canada, covering a relatively narrow strip of land immediately west of Manitoba, extending northward from the American boundary to the farthest limits of the Arctic coast. Bishop Lofthouse, formerly Archdeacon of York, in the Diocese of Moosonee, was consecrated as first Bishop of Keewatin in 1902. There were twelve clergymen present, together with Bishop Lofthouse, at the celebration of Holy Communion in St. Alban's Pro-Cathedral, Kenora, at the opening of the first Synod of the new Diocese, June 25th. The Bishop, showing the progress made, said, in the course of his charge: "When I came into the Diocese in 1902, we had practically eighteen stations, including outstations, whilst to-day we have thirty, an increase of twelve. We had then eight priests, one deacon, one summer student, and six teachers in our Indian schools acting as catechists. To-day we have eleven priests, three deacons, two licensed lay readers, one summer student, and eight paid catechists. Along the Rainy River in 1902 we had no white work at all with the exception of Stratton, where there was a summer student, with two ordained men and two lay readers at work." Six new churches have been built, and great efforts are being made to build in two other missions. Bishop Lofthouse, in dismissing the Synod on the afternoon of the second day, after some earnest words of encouragement and sympathy for the members, said he hoped the first conference of the Diocese would be the means of strengthening them and stimulating them in their work. The Synod will meet again next year.

**TORNADO RAVAGES REPAIRED.**

SERVICES were resumed at St. Michael and All Angels' mission, North Fort Worth, Texas, two weeks ago. A violent storm visited the town about six or eight weeks ago and raised the church from its brick foundation and carried it about twenty feet, ramming it into the ground a foot or more. The building was wrenched, but not seriously injured. It has been thoroughly repaired and is now as safe and attractive as before.

**NEVER MISSED A SUNDAY IN FIFTY YEARS.**

MISS ELIZABETH HYATT, for over fifty years a Sunday School teacher in Trinity Church, New York, died on Sunday at Trinity Hospital in Varick street, of heart disease, says a New York daily paper. Miss Hyatt lived with her sister at 301 West Twentieth street, where she conducted a dressmaking establishment. She came to this country from England. During the fifty years that she taught in the Sunday School she is not known to have missed a Sunday. The funeral took place from Trinity Chapel.

**PLANS FOR REOPENING JUBILEE COLLEGE.**

AT A MEETING of the Board of Trustees of Jubilee College, held in Grace Church, Galesburg, Ill., vacancies were filled by the election of the Rev. Dr. Percival and Dean Moore. Mr. Raymond Riordon, the principal of the school, addressed the board and secured the hearty acquiescence of all the members to his plans for reopening. A committee consisting of the Rev. Dr. Percival and Mr. C. J. Off of Peoria and Mr. L. L. Stewart of Jubilee, was appointed to superintend the expenditure of a generous sum in repairing

and improving the college grounds and building. From present indications it would be possible to secure twice the number of pupils that can be accommodated. The Board of Trustees which will have oversight of all the work at Jubilee, consists of the Bishop of Quincy, the Rev. Dr. Leffingwell, the Rev. Dr. Percival, the Very Rev. W. H. Moore, the Rev. Webster Hakes, Judge Lucian Adams, Mr. C. J. Off, and Mr. Leighton Lee Stewart.

**DEPOSED PRIEST JOINS THE PRESBYTERIANS.**

CHARLES MORRIS, who was once a priest of the Church in Mississippi, and who was deposed after figuring as the principal in a marriage that was alleged to be uncanonical, is reported to have joined the Presbyterians, and is said to have been placed in charge of a congregation at Holly Springs.

Is this the "comity" to which Presbyterians have pledged themselves with respect to matrimonial evils?

**SERVIAN MISSION IN CHICAGO.**

HEADQUARTERS for the Servian Church in America, including work among Herzegovians, Orthodox Croatians, Macedonians, Dalmatians, etc., have just been established in Chicago, where two congregations have been organized; one in the heart of the city, and the other eleven miles from the City Hall. The administrator will be the Rev. Sebastian Dabovich of the Russo-American Mission. His address is P. O. Box 307, Chicago, Ill. There are now nine Servian churches in North America.

**UNITARIAN MINISTER CONFORMS.**

THE ATLANTA daily papers state that the Rev. C. A. Langston of that city has abandoned the Unitarian denomination and applied to be received into the Church. Mr. Langston has long been a friend of the Rev. C. B. Wilmer, D.D., rector of St. Luke's Church, and will work in that parish for the present. He is a member of the Unity Club of Atlanta, which includes many of the prominent ministers of the different denominations.

**LIBERTIES TAKEN WITH THE PRAYER BOOK.**

ACCORDING to the extended reports in the daily papers of the marriage of Rose Harriet Pastor, a Jewess, to J. G. Phelps Stokes, which took place in St. Luke's Church, Norton, Conn., the officiating priest omitted to ask the question, "Who giveth this woman," etc., and also omitted the word "obey" in requiring the woman to take the marriage vow. The marriage was performed by the Rev. Louis French, assisted by the Rev. A. P. Stokes, the latter a brother of the bridegroom.

**BI-DIOCESAN ASSEMBLY OF THE DAUGHTERS OF THE KING.**

THE FIRST MEETING of the Local Assembly of the Daughters of the King of the Albany and Central New York Dioceses was opened on Wednesday evening, June 21st, in St. John's Church, Auburn, with a sermon by the Rev. R. M. Church, who took for his text, "Behold the handmaid of the Lord!" On Thursday morning there was a celebration of the Holy Communion, the sermon, preached by the Rev. Henry S. Sizer, was a strong, personal appeal for loyalty, entreating all not to be neglectful of the common duties of life, that they may be better able to overcome the larger difficulties. At 2:30 P. M. the regular business meeting was held, Mrs. Oliver Watson of New York presiding. Roll call showed a representation of seven chapters—two from Albany and five from Central New York. Reports from chapters were of

a very interesting nature. Mrs. Leslie Pell-Clarke gave an explanation of the duties of the Daughters, saying that their work was not that of raising money for Church purposes, but of prayer and service. Election of officers for the ensuing year resulted as follows: Mrs. Leslie Pell-Clarke of Springfield Centre, President; Miss Mary Beach, Oneida, Vice-President; Miss Mary Mackin, Utica, Secretary and Treasurer. Upon the invitation of Dean Talbot the next meeting of the Local Assembly will be held at All Saints' Cathedral, Albany, in June 1906.

**FORMER CONGREGATIONALISTS CONFIRMED.**

THE FACT that 38 persons were confirmed by Bishop Vinton at Christ Memorial Church, North Brookfield, Mass., on Sunday, July 16, carried with it more than the usual interest attaching to the performance of this rite, for this is the church that some months ago decided to renounce Congregationalism and become Episcopal. After the Bishop had confirmed the class, he made an address in which he outlined the new duties which the candidates had taken upon themselves, saying that they now had reached their goal after many steps taken slowly and with deliberation, each step prayed over until at last standing all tests, they had been admitted into the full privileges of the Church. He spoke of the office of the Holy Eucharist, its significance and beauty.

The rector of this new parish is the Rev. Jacob A. Biddle, lately of Grace Church, New Haven, Conn. It was announced that henceforth Holy Communion will be celebrated on the first Sunday of each month, and Holy Baptism would be performed on the third Sunday of the month. The new parish starts off under promising conditions. There is a good membership and the support will come from voluntary offerings.

**CENTRAL NEW YORK.**

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

**Gift at Afton.**

AT ST. ANN'S CHURCH, Afton, a silver and gold Communion service, given by the congregation at Eastertide as a memorial of the Rt. Rev. Frederic Dan Huntington, first Bishop of the Diocese of Central New York, was blessed on the evening of July 18th by Father Huntington, son of the late Bishop. The choir of St. Peter's Church, Bainbridge, assisted in the service.

**CHICAGO.**

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

**Summer Plans and Improvements.**

THE REV. E. A. LARRABEE, rector of the Church of the Ascension, is spending his vacation at Nashotah. The Rev. Z. B. Phillips and the Rev. S. B. Blunt, rectors of Trinity Church and the Church of the Redeemer respectively, will be at their posts all summer. The Rev. Charles Scadding of La Grange is camping for the season in the Canadian woods. Very little change is noted in the service lists of the Chicago parishes during the summer months, and in several of the parishes the Sunday School sessions are kept up. At the Epiphany the various grades are grouped as large classes and a special course of lessons is given in July and August.

ST. ANDREW'S CHURCH, Chicago, and St. Luke's Church, Dixon, are to be renovated and redecored.

The improvements which have been and are to be made in Church property in the Diocese, the building and other activities, show the good estate of the Church on the material side in Chicago, and the statistics recently published in the Convention Journal show that on all sides the Church is more than holding

its own. There is reported an increase of five in parishes and missions, an increase of 36 in Baptisms, and of 74 in Confirmations, and a total increase in communicants of 1,325.

THE REV. LAWRENCE S. SHIRMER, rector of Morgan Park, with Mrs. Shirmer, is living in Woodlawn Park during the summer, going to the parish for the regular services and as required. The work at Morgan Park is developing well in Mr. Shirmer's hands, and he has decided to take no regular vacation.

THE REV. AND MRS. JOHN HENRY HOPKINS of the Church of the Epiphany, Chicago, will spend the last week of July in Richfield Springs, N. Y., where both will give addresses at the summer Conferences. They will spend the first three weeks of August in camp on Grand Isle, Lake Champlain, Vermont. During these weeks the work at Epiphany will be in charge of the Rev. Erle H. Merriman, the assistant. There will be four Sunday services, Young Men's Bible class, Sunday School, and daily matins.

#### COLORADO.

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

##### Marriage of a Clergyman.

ONE OF THE leading clergy of the Diocese, the Rev. J. W. Ohl, rector of Holy Trinity Church, Pueblo, was married on the 6th inst. in Trinity Church, Vineland, N. J., the bride being Miss Gertrude Perkins, daughter of the Rev. C. M. Perkins, rector of Trinity Church and Dean of the Convocation of Burlington, N. J.

#### CONNECTICUT.

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

##### Newtown Anniversary—Improvements at Middletown—Choir Outings.

THE TOWN of Newtown will celebrate its bi-centennial on August 4, 5, 6. On the morning of the second day, exercises will be held on the fair grounds. The officer of the day will be the Rev. James H. George, rector of Trinity Church. The historical address on "The Colony," will be given by the Rev. Samuel Hart, D.D., President of the Connecticut Historical Society, and an historical address on "The Town," by Mr. Ezra Levan Johnson, warden of Trinity parish and father of the Rev. Frederic Foot Johnson, Bishop Coadjutor-elect of South Dakota. The poet of the occasion will be the Rev. Otis O. Wright, rector of St. John's Church, Sandy Hook, within the township. Mr. Wright is also the musical director.

CHRIST CHURCH, Middletown (South Farms), is to have an addition to the church building. This will be for the accommodation of the choir and Sunday School. A room 23 by 14 feet, built on the corner of the church where the vestry room now is, will open into the main body of the club by means of double doors. Slight alterations will also be made to the interior of the church so that the choir may occupy seats in the chancel. The work will be at once undertaken. The rector is the Rev. George B. Gilbert.

THE ELEVENTH annual outing of the choir of St. John's, Waterbury, was taken during July. It included a visit to Rockaway Beach, Coney Island, New York City, the Hudson River, the Berkshire Hills, and other places of interest.

One was also afforded the choir of St. Michael's, Naugatuck. This was made to Boston and the shore resorts of the region.

#### DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

##### Memorials at Bonham.

SOME beautiful memorials have recently been placed in Trinity Church, Bonham, of which the Rev. S. G. Porter is rector.

Among them is a handsomely carved altar, which is mainly the handiwork of the rector. This parish has extended an invitation to the Diocese to hold the next quarterly missionary meeting there, and the invitation has been accepted. The meeting will be held in August, at which time also the Woman's Auxiliary will meet, and the Juniors will hold their annual meeting.

#### EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

##### Death of John C. Henry.

MR. JOHN C. HENRY, a warden of Christ Church, Easton, and one of the trustees of the Episcopal fund and of the diocesan Clergy Relief, was buried on Tuesday, July 18th. Mr. Henry was stricken with paralysis in front of the Bishop's house a few days before, whither he had gone to attend a trustee meeting. He was a grandson of John Henry, one of the early governors of Maryland, and who was also a member of the Continental Congress and represented Maryland in the U. S. Senate, having taken the oath of office two weeks before his colleague, Charles Carroll of Carrollton.

The funeral, one of the largest that has taken place in Easton for many years, testified to the public esteem which Mr. Henry enjoyed.

#### FOND DU LAC.

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

##### Roman Catholics Received—Appleton.

ON SUNDAY, July 23d, in St. Mark's Church, Oconto, Mr. George Allen, a prominent resident of Little Saumico, Oconto county, publicly renounced the Roman Catholic Church and was received as a communicant of St. Mark's. Mr. Allen is the sixth Roman Catholic who has been received by the Rev. F. A. Sanborn since January 1st.

THE REV. S. P. DELANY, rector of Grace Church, Appleton, is spending a month on the seashore. Services at Appleton and at the chapel at Kaukauna are taken, during his absence, by Mr. L. B. Hastings, of the University of the South.

#### IOWA.

T. N. MORRISON, D.D., Bishop.

##### Board of Missions—Clerical Changes—Davenport.

AT THE ANNUAL meeting of the Board of Missions of the Diocese, appropriations were ordered to the extent of \$5,800. Several promising openings could not be aided for lack of funds, but an appropriation was voted towards the salary of a resident priest at Ames, where a large number of Church students at the State Agricultural College had petitioned for a resident clergyman and more frequent services. The Board organized with the election of the Rev. John C. Sage as Secretary and Mr. W. C. Harbach, Treasurer.

RECENT COMERS in the Diocese include the Rev. Angus A. Robertson, Maquoketa; the Rev. R. Bancroft Whipple, St. Paul's, Creston; the Rev. Arthur Platt Denison, Carroll and Vail.

THE PROPOSED consolidation of Grace Cathedral parish and Trinity parish, Davenport, will not be consummated. Many from both parishes at first favored it because the two organizations are within two blocks of each other, and feeling that a union would add strength to the Church. After mature deliberation it has been decided unanimously by the vestry of Trinity that it would not be agreeable to the terms upon which they hold the bequest of the late Clarissa C. Cooke, who gave the present building and endowment, to unite with any other parish. It is expected that some day in the near future, Trinity parish will remove to a newer section

of the city, which is rapidly growing and is fully capable of supporting two strong parishes.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

##### Illness of Mr. Bentley.

THE REV. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, and late secretary of the Actors' Church Alliance, is ill at his residence with typhoid, having broken down from over-work. Lay services at the Ascension are in the hands of Mr. John H. Castello.

#### MARYLAND.

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

##### Gift to St. Bartholomew's—Window at Cumberland.

A LOT at the northeast corner of Gold and McCulloh streets, Baltimore, has been presented by the heirs of Dr. N. L. Dashiell to St. Bartholomew's Church, to be used as a site for the parsonage. The lot measures 35 feet 9 inches on Gold street and 49 feet on McCulloh street.

A HANDSOME window, given by Mrs. Van Lear Shriver of Pittsburgh, in memory of her mother, Mrs. Virginia Randolph Keim Millholland, late wife of James A. Millholland, was unveiled at Emmanuel Church, Cumberland, on the 10th inst. It is in the centre of the east end of the church immediately behind the chancel, and represents the Nativity of Christ.

#### MASSACHUSETTS.

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

##### Diocesan Notes.

A NEW ORGAN, costing \$3,000, which was recently installed in St. John's Church, Beverly Farms, a summer mission of St. Peter's, Beverly (Rev. E. J. V. Huiginn, rector), was used for the first time on Sunday, July 16. The instrument is the gift of a number of the wealthy summer residents of that famous North Shore resort, many of whom were present at the dedication office.

LETTERS from the Rev. Dr. D. D. Addison of All Saints' Church, Brookline, tell of the delightful times which he and his wife are having on the other side. They were in London for some time and also have spent a few weeks in Holland.

THE REV. GEORGE F. FLICHTNER, rector of St. Paul's Church, Englewood, N. J., who has a summer home at Ipswich, Cape Ann, is quite ill. Mr. Flichtner is a native of Ipswich and has been at Englewood but a few years.

A BUST of the late Bishop Frederic Dan Huntington of the Diocese of Central New York is being made by a local sculptor for Emmanuel Church, Boston, of which parish the Bishop was the first rector, many years ago. The bust will probably be installed within the edifice during the coming fall.

THE REV. ALBION HERBERT ROSS, rector of St. Andrew's Church, Ashland, Wis., was married on the evening of July 19th to Miss Elizabeth Ella Nicholson in the Church of the Incarnation, Lynn, of which Mr. Ross was rector a year or so ago. The ceremony was performed by the Rev. Dr. Louis De Cormis of Cambridge, who was rector at Lynn at the time St. Stephen's Memorial Church was built.

#### MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

##### Notes of the Clergy.

THE REV. WM. GARDAM, rector of the parish at Ypsilanti, is to sail for a six weeks' vacation in England. He is expecting among other places to visit Lincoln, in the Cathedral

of which he received both deacon's and priest's orders.

THE REV. ROBERT C. WALL, rector of Lexington, has been obliged to submit to a slight operation for the removal of a growth on his left shoulder. He is recovering in satisfactory manner.

**MILWAUKEE.**

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

Candidate for Sisterhood.

THE WARD of the Confraternity of the Blessed Sacrament of St. Edmund's Church, Milwaukee, gave a reception last week in the handsome church hall, in honor of Miss Emma Ehlhardt, who left on the Saturday following to enter the Convent of the Holy Nativity at Fond du Lac for her two years' novitiate. Besides many serviceable gifts, a handsome umbrella was presented to Miss Ehlhardt by the congregation and a breviary of the order by the pastor. A programme of vocal and instrumental selections was rendered by the soloists of the choir, and refreshments were served. The evening was brought to a close by the adjournment of all present to the church, where an office was sung.

**NEW JERSEY.**

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

Summer Services at Asbury Park.

THE REV. LEWELLYN N. CALEY, rector of the Church of the Nativity, Philadelphia, who has recently returned from England, is in charge of the summer chapel near Asbury Park, for July. The Rev. Robert Wright Forsyth of St. Paul's Church, Camden, N. J., will be in charge during August.

**PENNSYLVANIA.**

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

Brotherhood House Given Up—Philadelphia Notes.

ON NOVEMBER 25, 1895, the Brotherhood of St. Andrew House was opened at Twentieth and Race streets, Philadelphia, for the reception of young men as boarders who were without homes in the city. On September 15, 1896, the house was enlarged and was opened with an office of benediction by the Bishop of Delaware. Recently the house has met with reverses, and will shortly pass into the hands of the Lutherans, under the direction of Rev. Frank Buchmann, and will be known as an Hospice. It will be used for much the same purpose as formerly, for which the building is especially adapted, containing small apartments for about forty men, with the servants' quarters entirely apart.

THE REV. HERMAN L. DUHRING, D.D., of the City Mission and the Rev. Harry K. B. Ogle, vicar of the Chapel of the Prince of Peace, Philadelphia, have sailed for Europe.

THE TOWER on St. Matthew's Church, Francisville (the Rev. J. Henning Nelms, rector), is rapidly nearing completion and will become a splendid addition to the hitherto plain exterior.

WORK is progressing on the new parish house for the Chapel of St. Simon the Cyrenian, a colored mission under the care of the Church of the Holy Apostles (the Rev. Nathaniel Seymour Thomas, rector). The building will cost nearly \$13,000. The present chapel is a frame structure at the corner of Reed and Twenty-second streets, Philadelphia.

MR. AND MRS. GEORGE C. THOMAS, having consented that the works of art at their home should be inspected by the members of the Church of the Holy Apostles, the same will be on exhibition on Thursday evenings, until

further notice, from 7:30 to 10. Tickets of admission are required. A register is kept of all visitors, who are asked to vote for their preference among the pictures. Organ recitals are given each evening. This is a very gracious privilege extended during the absence of Mr. and Mrs. Thomas.

SINCE the coming of the Rev. John Edwin Hill as rector of All Saints' Church, Moyamensing, the parish has been advanced spiritually and financially, and at a recent vestry meeting the rector was granted a vacation, which he will spend at his home in Hazelton, Pa. During the absence in Europe of the Rev. Edwin J. Humes, rector of St. Paul's Church, Aramingo, Mr. Hill has also been taking such services as were possible at St. Paul's.

FOR A DECADE, Mrs. H. C. Davis of St. Simeon's Church (the Rev. Edgar Cope, rector) has entertained the women connected with the Mothers' Meeting of St. Simeon's each year at her cottage in Chelsea, N. J. The outing this year took place on one of the hottest days, July 19th, and more than fifty of the mothers were taken by train and coach to the home of Mrs. Davis, and entertained.

AT THE TIME of his advancement to the priesthood, the Rev. George J. Walenta, who will soon become a curate at the Church of the Advent, Boston, was presented by the parishioners of St. Simeon's Church, Philadelphia, with a set of silver Communion vessels.

MR. JOHN E. BAIRD, a member of the Standing Committee, who has been seriously ill, is steadily improving in health and it is hoped that he may travel shortly to some mountain resort.

AS BEFORE NOTED, the will of the late Mrs. Pauline E. Henry left the bulk of her estate of \$150,000 to churches and hospitals. Two memorial churches in which Mrs. Henry was deeply interested each received generous gifts. Also as an addition to the salaries of the rector of the Church of the Beloved Disciple, Bustleton, and the priest in charge of the Chapel of St. Michael and All Angels, West Philadelphia, the income from the sum of \$15,000 shall be paid annually among them. The principal is at the discretion of the rector of St. Mark's Church, Philadelphia. All jewelry bric-a-brac, etc., is directed to be sold and the proceeds given to the trustees of the Memorial Chapel of St. Michael and All Angels, to be used for the ornamentation of the chapel and for no other purpose.

THE REV. S. F. HOTCHKIN, Registrar of the Diocese, is, for the first time in many years, under a physician's care and has been ordered to take a vacation.

**QUINCY.**

M. E. FAWCETT, Ph.D., Bishop.

Priest Married.

AT TRINITY CHURCH, Rock Island, on July 12th, occurred the marriage of Miss Mary Woodward Mills, a niece of Judge Lucian Adams, to the Rev. R. M. Laurensen, rector at Tiskilwa. Mr. Laurensen was at one time curate to the late Dr. Sweet in Rock Island. The Rev. W. A. Stimson, a classmate of Mr. Laurensen at Nashotah, officiated.

**SALINA.**

S. M. GRISWOLD, D.D., Miss. Bp.

Gift at Minneapolis.

AT ST. PETER'S CHURCH, Minneapolis, Kan., a valuable lot has been given for Church purposes by Mrs. Hattie Shelton, formerly a resident of that place and one of the founders of the mission, but for several years past a resident of Grand Rapids, Michigan.

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**SALT LAKE.**

FRANKLIN S. SPALDING, Miss. Bp.

**The Bishop's Work—Visit from the Presiding Bishop—Summer Arrangements—Parish House for Meeker.**

THE BISHOP, who has been spending several weeks visiting distant points in the District, is now in the see city, and for a month at least will take charge of the Cathedral services. As the Bishop has scarcely had time to form more than a preliminary acquaintance with Church people in Salt Lake, the announcement of this arrangement was received with great satisfaction.

THE MOST REV. DANIEL S. TUTTLE, D.D., made a brief sojourn in Salt Lake City when returning from Montana, where he assisted in celebrating the twenty-fifth anniversary of Bishop Brewer's consecration. The Presiding Bishop seemed to enjoy his accustomed vigorous health, and his appearance on the streets was hailed with delight by his numerous old-time friends.

THE VERY REV. JAMES B. EDDIE is spending his vacation at Long Beach, California, where he has taken a cottage until the middle of September. The Rev. George C. Hunting, superintendent of St. Mark's Hospital, accompanied by his wife and some friends, is taking his vacation in the Yellowstone National Park. The party went by rail to St. Anthony Falls, the southern approach to the Park, whence they make the remainder of the trip with team and camping outfit.

MISS MARY C. MAY, who has just been elected president of the Kindergarten department of the National Educational Association, is the Director of Kindergarten in the State Normal School connected with the University of Utah, and is, moreover, a valued communicant of the Cathedral parish. Miss May is at present visiting her uncle, the Rev. Alfred B. Baker, D.D., rector of Trinity Church, Princeton, N. J., and President of the Standing Committee of the Diocese of New Jersey.

IN A DISTRICT like Salt Lake, where the supply of clergy is at all times inadequate, it is often necessary during the vacation season to depend more or less on the services of laymen. It is pleasant to be able to state that the corps of lay readers attached to our city churches is most intelligent and faithful in the performance of duty, and that the lay services are carried out with due regard to the dignity of the sanctuary.

AT HIS FIRST visitation of St. James' mission, Meeker, Col., during the week of the First Sunday after Trinity, the Bishop appointed a committee to solicit funds for the erection of a much needed parish house. Meeker is a mountain city, 45 miles from the nearest railway and 6,200 feet above the level of the sea. The industry is farming and cattle raising. The mission was organized by the Rev. A. L. Williams (now Bishop Coadjutor of Nebraska) in 1888. In 1889 a stone church was erected, to which the Rev. H. A. Handel (1898-1902) added a spacious chancel. To Mr. Handel's work and labor of love the church is also indebted for its valuable furniture—brass lectern, pulpit, etc. The Rev. A. George is now in charge.

**SOUTH CAROLINA.**

ELLISON CAPERS, D.D., Bishop.

**Gift at Charleston.**

ST. PAUL'S CHURCH, Charleston (Rev. W. H. Bowers, D.D., rector), has received from a member of the congregation the gift of a walnut gradine. This is beautifully carved, and bears the inscription, "Holy, Holy, Holy," across the front. It is a memorial "to loved ones at rest in Christ," and is the work of R. Geissler of New York.

**SPRINGFIELD.**Geo. F. SEYMOUR, D.D., LL.D., Bishop.  
EDW. W. OSBORNE, Bp. Coadj.**Parish House for Cairo.**

A PARISH HOUSE will be erected for the Church of the Redeemer, Cairo (Rev. E. L. Roland, rector), agreeing in general architecture and material with the church building at the corner of Washington Avenue and Sixth street. For two months a committee of the vestry has been considering the practicability of such a plan and the report of this committee favoring the plan has been made to the vestry. The present parish building is wholly inadequate and a much larger building is required. The present rectory, No. 604 Washington Avenue, will be removed to front on Sixth street, in the rear of the church, and the proposed new building will be erected on the site first named, connection being made by cloister or otherwise with the church building. The parish now owns 100 feet facing Washington Avenue about 55 feet of which is taken up by the church building.

It is understood that the new building will largely cover the space thus provided. It will be of brown stone to correspond with the church. It will probably be two stories high with a basement, and contain a commodious Sunday School room or hall, guild and society rooms and other departments usual to such a building.

A gymnasium and club rooms for the young men and boys of the city has been suggested as a use for the basement and an important feature is pledged in the form of a handsomely equipped chapel as a memorial to the late Henry H. Candee, for twenty-five years rector's warden of the parish.

Plans for the new building will be secured at once and it is expected that ground will be broken either this fall or early in next year.

**WASHINGTON.**

H. Y. SATTERLEE, D.D., LL.D., Bishop.

**Rural Work.**

CHRIST CHURCH, Rockville (the Rev. Thomas J. Packard, D.D., rector), is one of

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the most vigorous and flourishing parishes of that part of the Diocese of Washington embraced in the four Maryland counties. Some extensive improvements are being made in the church building, which will be completed during the summer, and will add much to its attractiveness. The chancel will be enlarged, and space will be gained for a baptistery by a change in the position of the organ. The building will be frescoed throughout, and the floor newly carpeted, and one of the most welcome improvements will be the new bell, weighing one thousand pounds, which will be heard for miles around in the beautiful country surrounding this, the principal town of Montgomery county. A special interest will attach to this bell as a memorial to the late John W. Warner of Rockville, for many years a communicant and vestryman of the parish. Mr. Warner was also well known in the diocesan Convention and in the general work of the Diocese, and his eldest son, Mr. Charles H. Warner, is secretary to the Bishop of Washington.

The vestry of Silver Spring parish, in the same county have greatly improved their rectory, and made a very comfortable home for the Rev. Thomas G. Faulkner, their new rector.

THE CHAPEL of the Holy Comforter, at Brightwood Park, in the old mother parish of Rock Creek, has just been completed and will be consecrated after the Bishop's return. This suburb of Washington is rapidly growing up, and both the congregation and Sunday School are flourishing and increasing.

**CANADA.**

**Notes of the Diocese.**

*Diocese of Toronto.*

AT TRINITY CHURCH, Claiborne, Sunday, July 16th, was a day to be remembered in the history of old Trinity Church, being the occasion of the unveiling and blessing of a beautiful memorial window by the rector, the Rev. Arthur J. Fidler. The subject of this work of art is "The Good Shepherd," more than life size, holding in His right hand the crook and a lamb on the left arm. About His feet are ten lambs and sheep, one of which is drinking at the brink of a river, while in the distance is pictured Jerusalem. The memorial is erected by Mr. George H. Casey of Butte, Montana, in loving remembrance of his parents and brother.

AT THE meeting of the Girls' Friendly Society in Toronto, in the end of June, reference was made to the visit of Miss Whitley, who is to travel through Canada in the interests of the Girls' Friendly Society in September and October.—THE REV. CANON CODY of St. Paul's Church, Toronto, is spending the summer in England.

*Diocese of Ottawa.*

THE RECTOR of St. Barnabas' Church, Ottawa, the Rev. Thomas Bailey, resigned his position, July 16th, to take effect August 1st, but he hopes to be relieved at an earlier date. He has been rector of St. Barnabas' for fifteen years, and has now resigned to take charge of Lancaster, on the St. Lawrence.

*Diocese of Montreal.*

THE REV. DR. WHITNEY, Principal of Bishop's College, Lennoxville, for the last five years, preached in the Church of St. John the Evangelist, Montreal, at the morning service, July 16th. This was Dr. Whitney's last sermon in Canada, as he sailed for England the following day. He resigned his position as Principal some time ago.—ARCHBISHOP BOND is spending a month at a seaside resort on the Gulf of St. Lawrence.

*Diocese of Quebec.*

THE NEW CHURCH, St. George's, for the use of the summer visitors at Little Metis, is much appreciated by Church people

staying at that pretty seaside resort. Formerly the only Church services were held in the Union church or in the dining room of one of the hotels. Professor Parrock of Bishop's College, Lennoxville, is the priest in charge for this summer. It was hoped that Bishop Dunn might be able to consecrate the church in August, if the debt upon it could be paid, but there seems now to be some doubt whether all the money can be raised in time.

## Music

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

IN THESE DAYS when hymn tunes are becoming as numerous as the sands of the sea, the problem which confronts revisers, editors, and publishers of hymnals, borders upon infinity. Leaving everything else out of the question, the selection of appropriate tunes, coupled with the avoidance of false accents, represents a task sufficient to turn one's head. Whenever a new hymnal comes out, criticisms are launched by the million, and each one seems to multiply in others, weaving a hopeless web of intricacies. One of the great difficulties (which we shall never get rid of) is that words and tunes seldom proceed from the same source. If we could turn our poets into musicians, what a reformation would result! As we cannot, we must, for practical reasons, shut our eyes and ears to many defects in our hymns and tunes, and make the best of things as they now are.

In regard to false accents, we may take what consolation we can out of the fact that they probably pass unnoticed by the majority of persons. Many of our best known hymns and tunes abound in errors which can only be remedied by printing an altered notation for *each verse*. "Abide with me" (to Monk's tune), and "Sun of my soul" (to Hursley), are cases in point. In the new edition of *Hymns Ancient and Modern*, the editors have taken the trouble to print a change of notation for the first line of "Abide with me," which must call the attention of all thoughtful people to the same accentual errors in other lines, for which no provision is made.

Perhaps it would have been better to do this also. The omission of Barnby's tune to "For all the Saints," in the book just mentioned, is supposed to be due to its false accentuation; nevertheless we believe that future editions will contain this tune, as there has been a perfect storm of indignation over its exclusion.

Misfits of the kind are almost innumerable, yet the vast majority of those who sing these hymns and tunes do not know that anything is amiss.

When we consider the adaptation of *secular tunes to sacred words*, the same sort of argument obtains. At a special service held in an English church, in memory of President McKinley, not long after his assassination, the hymn "Nearer, my God, to Thee" was sung to Sullivan's well-known setting. The service was chiefly attended by Americans, and they were very much upset because the tune they were accustomed to (by Lowell Mason) was not used. This tune, which is such a favorite here, is regarded with a certain amount of horror in England, because it is taken from a secular ballad, "Oft in the stilly night." Persons who know the origin of the music, and who immediately trace it to its source, cannot sing sacred words to it conscientiously, whereas those who do not know what the tune really is, consider it devotional and inspiring.

The composer was a deeply religious man,

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and the borrowing of the ballad may have been, and probably was, accidental on his part. That, however, makes no difference; a well-known operatic air, for instance, incorporated in a tune through forgetfulness, retains its melodic character as truthfully as though its adaptation were intentional.

The law of "association of ideas" comes into play here. We know of a widely sung hymn tune founded upon "Yankee Doodle." Those who fail to recognize its theme are not the least amazed when it is sung in church.

Another case in point is the hymn "Softly now the light of day," to the tune called "Weber" in some books, and "Shore" in others. This tune is taken from the opera "Oberon," which was produced at Covent Garden Theatre, London, in 1826. After the overture comes a chorus of "elves," who sing the melody adapted to this hymn, to the words, "Light as fairy foot can fall." The actual stage directions are as follows:

*Scene. Oberon's Bower. At the rising of the curtain several groups of fairies and genii are discovered, who sing the following chorus.*

It is a matter of history that one William Shore, a composer of Manchester (1791-1877), was so "taken" with this chorus that he turned the music into a hymn tune, and to this day we hear this fraction of Weber's opera in church!

One of the worst offenses of this kind is an "anthem" set to the words, "The God of Israel," published by a prominent music house in Boston, and sung more or less frequently in this country. The music is taken note for note from one of the choruses in Rossini's opera Semiramide, "Ergio maila," which is the *finale* to Act I.

This precious effusion was in the repertoire of the choir of Christ Church, New York. The writer can well understand this "anthem," as a boy of that particular organization, but he does not think that it really was, nor did he know of the church, who was then the pastor, Mr. Thompson, afterward of New York.

It tells us that if we are robbed of our money, we are not robbed at all; that we must be conscious of our sin; that we must suppose that where we are committed in sheer ignorance, that to that extent excusable.

It is probable, however, that the tunes mentioned continue to be widely used, and we hope to see the time when they (and everything else of the kind) will be discarded.

A MAN who habitually pleases himself, will become continually more selfish and sordid, even among the most noble and beautiful conditions which nature, history, or art can furnish; and, on the other hand, any one who will try each day to live for the sake of others, will grow more and more gracious in thought and bearing, however dull and even squalid may be the outward circumstances of his soul's probation.—*Francis Paget.*

IT IS THE HABIT of making sacrifices in small things that enables us for making them in great, when it is asked of us. Temper, love of pre-eminence, bodily indulgence, the quick retort, the sharp irony—in checking these let us find our cross and carry it. Or, when the moment comes for some really great service, the heart will be petrified for it, and the blinded eyes will not see the occasion of love.—*Bishop Thorold.*

A NEW HELP to the evangelizing of Central Africa is a line of English Government steamers on the Nile, running once a month from Khartum to Gondokoro, the frontier town of Uganda. The schedule allows 15 days for the round trip.

## The Magazines

RUDYARD KIPLING has not been of late a frequent contributor to magazines. The August *Century* will contain a story by him, a tale of Americans in England, called "An Habitation Enforced." The story is said to be an unusually long one for Mr. Kipling, so long that *The Century* editors were minded at first to print it in two numbers, but it was decided to let it all appear in the Midsummer Holiday issue.

IN *Blackwood's Edinburgh Magazine* for June, the author of "A Retrograde Admiralty" continues his criticism of the present British naval policy. George Maxwell describes some "Crocodile Fishing"—strange proceedings. "The Vrouw Grobelaar's Leading Cases" and "Richard Hartley, Prospector" are continued. Frederick Greenwood gives a pleasing appreciation of Coventry Patmore. Chasseur continues his valuable account of the Russo-Japanese War, describing the proceedings and movements of "Rojestvensky's Armada," up to the eve of the battle of the Sea of Japan. The "Times' History of the War in South Africa" is reviewed in its third volume. The other articles are of no special interest.

ONE VALUABLE WAY of practising self-control is in checking grumbling, and an unnecessary display of vexation at petty inconveniences. A workman has fulfilled his task imperfectly, some order is wrongly executed, someone keeps you waiting unreasonably; people are careless or forgetful, or do what they have in hand badly. Try not to be disturbed; be just, and show the persons to blame where they are wrong, even (if it be needful) make them do the thing over again properly; but refrain from diffuse or vehement expressions of displeasure. A naturally quick, impetuous person will find that to cultivate a calm external habit is a great help towards gaining the inward even spirit he needs.—*H. L. Sidney Lear.*

THE GOVERNMENT of the province of Shantung, China, has commissioned a scholarly mandarin, who is descended from Confucius, to write a book on Christianity, explaining what it is and what it is good for.

SOME OF US believe that God is all mighty, and may do all; and that He is all wisdom, and can do all; but that He is all love, and will do all, there we fail.—*Mother Juliana.*

IN THE lexicon of youth, which fate reserves for a bright manhood, there is no such word as fail.—*Bulwer Lytton.*

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