

The Living Church

VOL. XXXIII.

MILWAUKEE, WIS.—AUGUST 26, 1905.

No. 17

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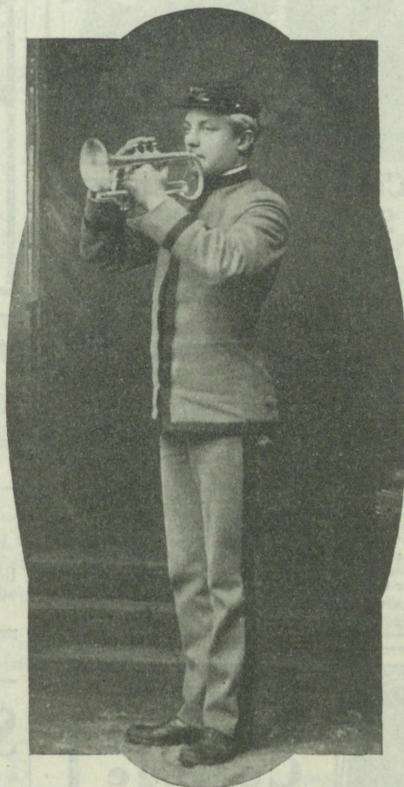
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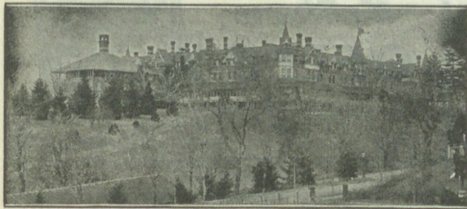
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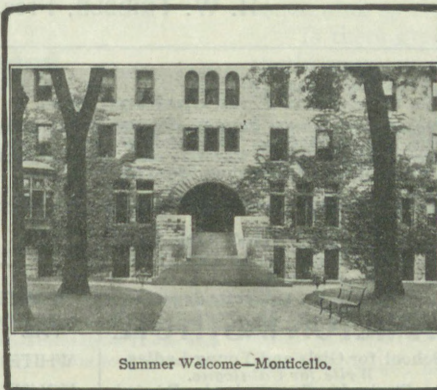
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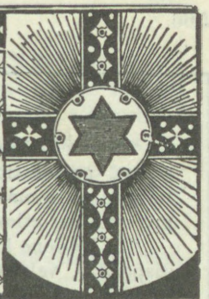
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VOL. XXXIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 26, 1905.

No. 17

Editorials and Comments

The Living Church

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

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

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SHE CONSTANTLY YIELDED to that kind of selfishness which makes the writing, or not writing, a letter depend upon the inclination of the moment.—Sarah W. Stephen.

FOR THE TENTH SUNDAY AFTER TRINITY.

IN the opening words of to-day's Epistle, we behold St. Paul in great anxiety of mind, lest his converts, those whom he has brought to Christ, shall permit themselves to be "ignorant concerning spiritual gifts."

Is there ground for such anxiety on our behalf? More, it would seem, in our case than in the case of Christians at the beginning; for our lot has fallen in an age of conspicuous material triumph, a day in which the splendor of man's outward achievement has well nigh eclipsed within him the field of spiritual attainment.

"Concerning spiritual gifts, I would not have you ignorant"; let us heed these words of St. Paul. Let us steadily seek the knowledge which he commends; lest, though we be Christians, nevertheless it be said to our shame, that concerning spiritual gifts we are ignorant; ignorant of the fact that there are such possessions; ignorant of the fact that they are of transcendent value; ignorant of the fact that they are God's gift, and therefore must be sought from Him; ignorant of the fact that they are given, not solely for the glory of the individual, but also and especially for "the edifying of the body of Christ."

There are, then, spiritual gifts. Let us not be ignorant of their existence and of their reality. Elsewhere St. Paul enumerates them, in stately sequence: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance!"

Let us not be ignorant as to the superior value of these spiritual gifts: how much greater and better they are than the good things of the body. The man who possesses one of these gifts is a rich man. The man who possesses two, is a millionaire. The man who has them all, is rich beyond the possibility of computation.

If spiritual gifts are superior to material possessions, then are they for the Christian the standard by which wealth is to be measured. The rich men of our communities are the men who have spiritual gifts. Not to perceive this, is to fall into the ignorance which St. Paul deplures.

Let us not be unmindful of the fact, that these good things of the spirit are God's gift. They are to be sought, therefore, not from ourselves but from God, not in the world but in the Church. They are not natural endowments; they are gifts of divine grace. We may miss them altogether, we may live and die without them, except we abide in Christ.

Heed in this matter the testimony of the Litany: "That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection," that they may "bring forth the fruits of Thy Spirit!"

Finally, not solely for the glory of the individual, but "for the edifying" (the up-building) "of the body of Christ": let us not be ignorant as to the wide purpose with which these gifts are given by God.

For the common good; for the advantage of all; "for the edifying of the body of Christ!"

B.

CHRISTIANITY IN THE JAPANESE ARMY.

Dr. De Forrest has written again and again of his astonishment at the number of fine Christian officers he meets among the Japanese troops in Manchuria. At Yenkow a Japanese lieutenant-colonel spoke with him to the soldiers, and men tired out with hard work came to hear, saying that they preferred to hear preaching rather than to seek amusement elsewhere. "This means a vast advance of the Kingdom of God in Japan when these men go back."

AD CLERUM.

"Obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus." Pro omnibus specialiter ad sacerdotes pertinet orare, pro omnibus etiam hostibus.—*Hugo Card., in 1 ep. ad Tim.*

"In lectione habetur materia praedicationis, in meditatione dispositio, vel ordo, in oratione formalis efficacia, quae obtinetur per orationem."—*Ibid.*

"Divino sacerdotio, et in clerico ministerio constituti, non nisi altare, et sacrificiis deservire, et precibus, atque orationibus vacare debent."—*S. Cypr. ep. 66.*

"Quam multi sonant voce, et corde muti sunt, et quam multi tacent labiis, et clamant affectu; quia ad cor hominis aures Dei. Sicut aures corporales ad os hominis, sic cor hominis ad aures Dei. Multi clauso ore exaudiuntur, et multi in magnis clamoribus non exaudiuntur. Affectibus orare debemus."—*S. Aug., in Ps. 119.*

THE CEREMONIAL OF THE AMERICAN LITURGY.

THIRD NOTICE.

The Ceremonies of the Mass, arranged conformably to the Rubrics of the Book of Common Prayer: The Ceremonies of Low Mass, by the Rev. William McGarvey, D.D., rector of St. Elisabeth's Church, Philadelphia, author of *Liturgiae Americanae*. The Ceremonies of High Mass, by the Rev. Charles P. A. Burnett, B.D., curate of St. Ignatius' Church, New York. New York: Longmans, Green & Co.

WE come now to the central principle that is involved in the volume before us, and which is contained in Dr. McGarvey's chapter, "Of the Continuance of the Ancient Ceremonial," and succeeding chapters. We may briefly summarize his preliminary argument as follows:

It was the intention of the Church of England to retain those "accustomed vestments and *instrumenta* used at the altar, and a rubric expressly permitted the continuance by the clergy of the old ceremonial gestures: 'As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth without blame.'" The clergy were left to the old use, to direct them how to carry into effect the provisions of the Book of Common Prayer. Those English clergymen "who still held the old Faith" continued, during the Reformation period, the old ceremonial. "The ceremonial in use prior to 1549 is to be continued in rendering the offices of the English Book of Common Prayer, except in so far as it is precluded by the order of the present book." "What was the law of the [English] Church prior to the war of the revolution continued to be the law of the [American] Church after the revolution, except only . . . where the Church has by subsequent legislation formally" amended it.

BUT IN APPLYING to this American Church the "use" that was legal in England "prior to the war of the revolution," being the use established by the Ornaments Rubric,* Dr. McGarvey does not, in our judgment, give sufficient weight to the changed legal position in America, that arose from the repeal, by the American Church, of the Ornaments Rubric on the adoption of the Prayer Book of 1789.

The Ornaments Rubric is distinctively restrictive legislation. Prior to its adoption in 1559, the legal use in England was that of the reign of Queen Mary. What, then, is the result of the repeal of the Ornaments Rubric by the American Church? Clearly, it differentiates the use of the American Church from the current use of the Church of England and of the "second year of King Edward the Sixth" altogether. It restores, for the American Church, the *status quo ante*—which is, the ceremonial use of the reign of Queen Mary. That use, as prescribed in Mary's first Act of Repeal (1 Mary, statute 2,

* "And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth" (rubric from the present English Prayer Book. The rubric dates substantially from 1559, the year of the accession of Queen Elizabeth).

We dissent altogether from Dr. McGarvey's construction of the Ornaments Rubric as limiting the legal use in England to that explicitly set forth in the first Act of Uniformity of 1549. In order to make this construction tenable, the comma after the word *Parliament* in the rubric as printed above (in which it agrees with the authorized punctuation of the English Prayer Book) must be omitted. The clause "by the Authority of Parliament" is shown by its punctuation to be parenthetical only, so that the concluding clause, "in the Second Year," etc., relates to the clause "in this Church of England," and not to the parenthetical clause. Dr. McGarvey's interpretation of the rubric is also inconsistent with his theory, as shown in his statement that "The ceremonial in use prior to 1549 is to be continued," etc. But the matter is not germane to the subject immediately before us.

cap 2; see Gee and Hardy, p. 377) re-established the *status quo* at the death of King Henry VIII. in 1547. While, therefore, the legal standard for the ornaments in England is that of 1548 or 1549 (according as the Ornaments Rubric is variously interpreted), in America it is the use of 1547, re-established in 1553. It is true that between the uses of these years there is not a large difference, though it simplifies matters for us to be exempt from those perplexing contradictions that distinguished the reign of Edward VI.; but it is important to show that this legal use in America is not traced through the Ornaments Rubric, but through its repeal. Dr. McGarvey does, indeed, hold (chap. xii.) that the Ornaments Rubric is not binding on the American Church since its repeal; but he seems not to carry this thought to its logical conclusion.

If we substitute the words "in 1547" for "prior to 1549"—the difference between the present legal standard in America and in England—we can, then, accept the principles which Dr. McGarvey lays down as having "been adhered to throughout this work," as follows:

"That the ancient ornaments and ceremonial in use prior to 1549 ["in 1547"'] are to be continued except in so far as they have been set aside by the express provisions of our present Prayer Book; that these ornaments and this ceremonial may be ascertained from the ancient body of English Canon law, from the books of the various diocesan Uses, and from contemporaneous documents bearing evidence to the actual practice of the Church of England, from which the American Church has derived her faith and orders; that where features have been adopted by the Prayer Book from rites other than the English, the ceremonial of those rites is to be followed in these particulars; that where a ceremony not prescribed by the Prayer Book, has also been allowed to fall into desuetude throughout the West, it is not to be revived; that for ceremonial details, the judgment of the liturgical and ceremonial writers who are recognized authorities is to be taken rather than individual surmising."

IN APPLYING these principles, which he holds in common with most liturgical scholars, Dr. McGarvey takes a somewhat novel position. The trend of recent liturgical writings in England has been to establish, more or less conclusively, a partial consensus as to the English use in divine worship, whereby it is said to have been very considerably differentiated from the use of the continent of Europe. In totally ignoring this literature of recent years bearing on the subject of the English use, Dr. McGarvey has, in our judgment, weakened the authority of his work. The scholars of the Alcuin Club, writers like Lacey, Micklethwaite, and Dearmer, cannot be simply ignored. One may differ with them, as in many respects we do; but to assume that they do not exist, or that their careful, painstaking conclusions are not worthy of consideration, even among the wealth of authorities quoted in the footnotes to this volume, is, we believe, indefensible.

Dr. McGarvey's interpretation of the principles already enumerated is given in his chapter (IX.), "Of the Influence of the various Ceremonial Uses in the compilation of the Prayer Book." We may summarize that chapter as follows:

"At the period of the reformation, there was practically liturgical uniformity (which is compatible with diversity in minor ritual details) throughout all that part of Europe which was in communion with Rome." "The various diocesan rites of England . . . were not in any sense distinct liturgies, but simply 'Uses' of this composite Roman liturgy." "To the ordinary observer, little or no difference would be apparent between a Mass as said in the sixteenth century in England and one as said on the continent, or as said at the present day in the parochial churches of the Roman obedience." He denies that the Sarum use had superseded other English uses, or that the Prayer Book was based primarily on the Sarum rite. This is argued in detail, many features of the Prayer Book being traced to Continental sources, none to Sarum. The preface to the Book of 1549 also recognizes the fact of the previous "great diversity in saying and singing in churches" in England. The English use cannot even be confined to what is found in the several diocesan uses, since many ceremonies common to European Churches were practised that were not authorized in the several formularies, examples being cited.

If one would restore so much of the former ceremonial of the Church of England as is consistent with the present Prayer Book, there is, no doubt, a difficulty in determining details; and out of this difficulty have arisen two distinct schools of liturgiologists, which we may term Anglican and Roman respectively. Dr. McGarvey and Fr. Burnett belong, avowedly, to the latter school; though, as we have already shown, they insist so determinedly upon the paramount obligation of our own rubrics, that they introduce but little into our services that can rightly be termed "Romish." In following Roman precedent, Dr.

McGarvey maintains that he is only following pre-Reformation practice. He cites Duchesne to show that the Gallican liturgy, which early contested with that of Rome for supremacy, "had been set aside in the time of Pepin and Charlemagne, and the Roman liturgy . . . was used almost everywhere" (pp. xlix, l.). But reference to Duchesne shows that the use on the continent of Europe is referred to, rather than that of England. On the other hand, Duchesne shows that early English liturgies were a composite of Gallican and Roman,* and quotes the well-known passage of Gregory to Augustine, in which the statesman-like Pope urged upon St. Augustine precisely the principle which we now urge: that whether in the Roman, the Gallican, or any other use, features be adopted for English worship that would be most helpful to the English people; and that such adaptability, rather than the authority of Roman usage, should be the chief test of the use to be introduced. Moreover, it is to be remembered that the Roman use which was, in large part, the basis of the old English liturgies, was not the use of mediæval, much less of modern Rome, but that more ancient Roman use of which Duchesne says:

"It is even extraordinary that the ancient Roman books—representing the genuine use of Rome up to the ninth century—have been so completely displaced by others, that not a single example of them is now to be found." "The Roman Liturgy from the eleventh century at least, is nothing else than the Frankish Liturgy" (Duchesne, p. 104).

Of course there was a continual stream of Roman influence throughout England up to the time of the Reformation, and the diocesan "Uses" which were developed after the Norman Conquest, were easily susceptible of the interpolations from Roman sources in rite as well as in ceremonial, which Dr. McGarvey cites as forming a part of English worship before the Reformation; but it hardly follows that "The various diocesan rites of England . . . were not in any sense distinct liturgies, but simply 'Uses' of this composite Roman liturgy." There was, however, the family resemblance which characterised all Western liturgies, and more than that need hardly be maintained.

There is an apparent contradiction between his premise that there was a variety of uses existing in England, in which not only the diocesan rites were at variance with each other, but also that much ceremonial not therein set forth was in practice, with his conclusion that modern Roman ceremonial best reflects the old English use. This is shown in detail by Dr. McGarvey's own citations. We are told that the Sarum rite was used in St. Paul's, London, but without the Sarum ceremonial; that our canon is from the Mozarabic Liturgy; that the preparation of the people for communion corresponds very closely with the order prescribed in the Agenda of Paderborn. There is also a distinct contradiction between his proposition that "at the period of the reformation there was practically liturgical uniformity," etc., with his citation from the Prayer Book of 1549 showing that previous to that date there was "great diversity in saying and singing in churches." "Saying and singing" cannot be merely the "minor ritual details" which Dr. McGarvey allows to have differed.

To our mind, Dr. McGarvey's conclusion does not logically follow from his premises.

It is valueless to maintain that the text of the earlier English liturgies was Roman, the variations being only in "use" or ceremonial, because it is precisely those variations in "use" that make it illogical and unnecessary to apply, as do these collaborators, the detailed minutiae of the Roman missal and of the decrees of the Congregation of Rites, to the American liturgy. The premise appears to be incorrect, and the conclusion illogical.

To our mind, the test to be applied is a practical and not a legal one. Holding, as Dr. McGarvey does, that the English use of 1549 (which he interprets as distinctively Roman) is strictly the legal use of this Church, or as we hold, that the use of 1547-1553 is strictly so, it seems impossible that either of us would wish to press the extreme logic that this American Church is so bound to that use that it is unlawful for her to develop her own use apart from those sixteenth century standards.

We do not understand Dr. McGarvey to take this ground, and certainly we should repudiate it for ourselves. But log-

ically then, neither of us must rest content with merely determining the exact use of the earlier sixteenth century, as though that applied with sole and coercive authority to the Church of to-day, but must test the use here propounded by its fitness to express intelligently the worship of Anglican Churchmen to-day. Is this Roman-American use, then, the truest expression of Anglican worship that can be devised?

We cannot, for ourselves, say that it is. We are disappointed that this long-expected use, which the Clerical Union long ago proposed, should be tied so completely to Roman standards. We had hoped for an attempt to harmonize two diverse tendencies in the worship of Anglican Catholics; the ultra-English and the ultra-Roman schools. We fear that in fact these schools are thrust farther apart, by reason of the ultra-Roman basis for the ceremonial of the American Church which Dr. McGarvey and Fr. Burnett recommend. Ignoring the work of the English school, they cannot hope to have harmonized the views of its scholars with their own.

For our part, we are neither English nor Roman. We are not willing to tie the liberty of the American Church to Erastian considerations of what was legal "by authority of Parliament" in the second year of Edward Sixth, the first year of Mary, the last year of Henry VIII., or any other year. We welcome the study into English uses as affording valuable precedent for us, but not as binding upon us. We welcome the study of Roman ceremonial, and we appreciate the painstaking effort to adapt it to the American liturgy without, generally speaking, a trace of disloyalty to the latter; but we are not willing to be bound by it.

The present collaborators have rigidly applied the legal test, the test of Roman practice, and (but less satisfactorily, as it appears to us) the test of English history, to their conclusions; but they have failed to apply the practical test, which is more important than all these others. And so failing, they have produced, not the "American use" which we had hoped to have as a result of their long-continued labors, but an adaptation of the Roman use applied to the American Book of Common Prayer.

We have already far exceeded the limits which are commonly maintained in the consideration of any one subject; and in our concluding paper, to be published next week, we shall treat very briefly indeed, of the details of the uses for the several forms of the celebration of the Holy Eucharist, that are herein contained.

A PRESBYTERIAN minister in Syracuse, Dr. Spalding, is quoted as defending the use of liturgical worship in his denomination according to the new "Book of Common Worship," which is drawn largely from the Prayer Book, by saying that "The Book of Common Prayer now used only in Episcopal Churches rightfully belongs to all Protestant Christians."

Dr. Spalding is right, but he does not go far enough. Not only the Book of Common Prayer, but the whole Church "rightfully belongs" not only "to all Protestant Christians," but to all other Christians as well. The Book of Common Prayer first translated into English and set forth in 1549, was for the united Church of England, in which, in spite of differences, all English Christians were alike members. The same was true of the Book of 1552, which, however, never came into general use. It was equally true of the restored Latin use of 1553-59, and then of the Elizabethan Prayer Book. Some English Churchmen preferred the one of these, some another, but all loyally used what was imposed by authority. The English Church and its Book of Common Prayer were so comprehensive as to embrace all English Christians, from those who believed in the Papal primacy to those who believed in the principles of the Continental Reformation. It was not the fault of the Church that that comprehensiveness was broken. Papal adherents seceded from her by Papal direction in 1570; they were not driven out by the Church. The Puritans, the fathers of the Presbyterians, continued in the communion of the same Church of England for nearly a century later, using the Book of Common Prayer in spite of their objections to certain details which they rightly construed as "sacerdotalism." Many of the treasures of the Prayer Book, which are cherished to-day by all Churchmen, were the production of Puritan divines. The Church never has repudiated their impress upon her standards.

But Presbyterians themselves forsook the Church, in which their fathers had been honored members. They banished the Prayer Book which they had helped to compile, and, following

* Duchesne, *Christian Worship*, McClure's translation, S. P. C. K., 1903, pp. 99, 100. Dr. McGarvey cites the Paris edition of 1889 without referring to specific pages; but the English edition is later, and contains the author's latest revision.

the example set by Papists a century earlier, withdrew from the Church that rightly claimed their allegiance.

Dr. Spalding is right in saying now that the Book of Common Prayer is part of the heritage of Presbyterians; but he does not go far enough. The Book of Common Prayer in the Church is the heritage of Presbyterians. Outside of the Church, or as Presbyterians, it is not their heritage. They threw it away.

But the Church is glad to divide the treasures of her Prayer Book with Presbyterians. They are welcome to all of it, or to so much of it as they desire to use. Some of us tried even to have the name of the Protestant Episcopal Church omitted from its title page, in order to make that plain, but the narrower element in the Church made that impossible.

But, welcome as Presbyterians are to our treasure-store, they are even more welcome to return to their old places in the Church that made the Prayer Book. That is where they belong; and both of us have been weakened and injured by the separation which the seventeenth century engendered, and which the twentieth century might well repair.

May not Dr. Spalding, and those who see as he sees, expand their vision also to see that *the Church*, and not merely the Church's Book of Common Prayer, is the heritage of "all Protestant Christians," as of all Catholic Christians, and seek to restore again the greater loss, and not only that which was incidental to it?

THE *Churchman* had for its leading editorial last week, a consideration of the subject of "Heresy Trials," in which wisdom and its reverse seem to us to be sadly mixed. We quite agree that in the main it is better to trust to the honor of the clergy to teach only what they have sworn to teach, than it is to test every utterance by a rigid application of an ecclesiastical inquisition. We believe that only in very extreme instances are heresy trials desirable.

But this is not to say that there are no such cases. *The Churchman* says:

"If a clergyman be not honest and true, then he should be dismissed from the ministry on moral charges. If he be an honest man, and true, it is well in general to accept his own affirmation that what he holds and what he teaches conforms to the Creed which he professes, even though to those about him, men of a different training, and not in touch with the same developments of thought and speculation, this seems to be quite impossible."

But is it "honest and true" for a clergyman to affirm a line of reasoning that is itself inconsistent with "the Creed which he professes," while yet he continues to affirm the Creed? If yes, then language simply is meaningless, thought cannot be expressed, neither truth nor untruth can be stated in words, dictionaries are absurdities, lying is an impossibility. If no, then a clergyman's responsibility for his speech must be recognized. Why, then, should he, rather than the Church, be the judge of the question of fact, whether his teaching is or is not in accord with the Church's Faith? And who can tell whether or not he is "honest and true"?

Only in very grave instances, do we believe that a judicial test should be instituted; but to hold that each clergyman should invariably judge of his own utterances, no matter what the extent of his vagaries may be, is doctrine so dangerous that we regret to see it enunciated by our New York contemporary. Was the trial and subsequent deposition of Howard MacQueary a mistake? Must clergymen be permitted to set up theories that, in effect, destroy the cardinal postulates of the Faith, simply because their own moral sense is too deficient to enable them to see the enormity of what they do, in the face of what they are sworn to do, or their intellectual capability too limited to see the wide discrepancy between their profession and their practice? We cannot believe it. The proposition is on a par with the sentimental coddling of wrong-doers, which is a part of the hysteria of the less enlightened humanitarianism (falsely so called) of the day.

Between heresy hunting, and an acquiescence in the idea that a clergyman may teach whatever he chooses to teach without ever being called in question for it, there is a happy medium, which we think will commonly be found by Churchmen with good sense. Nobody desires to curb freedom of thought or of speech; but where such thought or speech is inconsistent with the Church's Faith, it is only reasonable that one should retire from the Church's teaching office if he feels impelled to enunciate it.

WE have received several letters giving particulars as to the escapades of the man now in jail in New York state whose name is said to be Etheridge, and who imposed upon several of our clergy in New Jersey by assuming a clerical character. It appears that in each instance he assumed the name of a *bona fide* clergyman, not always the same, and as, in dress, conversation, and knowledge of theological and ecclesiastical matters he acted his part thoroughly, no blame can be attached to any of his victims. In the character of a certain rural New York rector he preached at St. John's Church, Dover, N. J., his story being that he was spending his vacation at a nearby lake. He called several times on the rector, conducted himself in irreproachable manner, attended the early Eucharist, and when, the rector mentioning that he felt ill, the visitor offered to preach at the later service, it is not strange that his services were accepted. In another parish he assumed the name of another clergyman. He is said also to have operated in Rochester, N. Y., and a check bearing the forged signature of the Rev. A. J. Graham is attributed to him. The man is said to be of a good English family and a graduate of Cambridge University. He is said to be in possession of a multitude of credentials, though which, if any, are authentic and which forged, does not appear. A license from the Bishop of Central Pennsylvania as lay reader is among them. He is described as "somewhat more than six feet tall, with broad, muscular shoulders; a high, wide forehead, topped with a plentiful supply of wavy brown hair; large blue eyes and a strong Roman nose. Only his mouth and chin are weak. He wore the conventional dress of the Church of England, with a little crucifix strung around his neck by a thin gold chain."

It is difficult to see how one can guard himself effectively against such a miscreant; and at least it is a pleasure to know that none of the clergy with whom he came in contact were guilty of disregarding canonical or prudential safeguards.

ANSWERS TO CORRESPONDENTS.

CAL.—(1) We cannot verify the quotation.—(2) A priest is forbidden by English law, which the House of Bishops has ruled to be in force in this Church, to marry a man with his brother's widow or a woman to her deceased sister's husband.

E.—A rector occupies the rectory as tenant; consequently he has no legal right to sublet it without the consent of the parish corporation.

F. M. S.—Kneeling at the *Gloria in Excelsis* is prescribed by some liturgies, but not by our own, and the Prayer Book rule to stand should be obeyed.

WEST-OVER-SEA.

Somewhere is a of beauty—as is proven by the sea:

Out of somewhere into somewhere sweep the sunset's blood and gold:
Shall that glory pass and perish wasted here so lavishly?

He from whom all glory cometh now forbid. Of Him 'tis told
He wastes nothing, loaves nor fishes, force of nature, Word nor Light:
Yet in miles on miles of foam-lace crest the slow waves on the sand;
Past all beauty of designing fade the rainbow's arches bright

And the great winds' fretted cloud-world groups and grows at His
command.

There must be a land of beauty hidden far, for daily dies

Here the great sea-murmured music of the thousand-coasted main;
To bewilderment of wonder sweep the west-wind's harmonies;

He whose thoughts the world and we are, mused these also. It is
plain

He wastes nothing. Is the ocean's many-minstrelled music lost
When it dies in the star-distance? Shall His thought return once more
Unto nothingness and silence? By the lavish beauty tossed
On the sea to perish? Surely, surely He hath made some shore;

Some far-hidden land of beauty these shall pass to and endure

Ever tenser with amazement of more wonder, as what fades

Here is added there. In silence of the ocean-sunsets pure

In the mystery of moonrise in imperial purple shades

Of the great night's star-gemmed garment, in the sunrise pearl and gold

Here are hints of vaster vision to each man whose seeing eye

Marks the glory of the Master's changing sea-thoughts here unfold

In a mystery of beauty that may pass but cannot die.

L. TUCKER.

IF WE MAY TAKE one test or sign by which to judge of advance in the spiritual life, it would be this,—whether more and more calmness is being maintained in the midst of all the disturbances and troubles which are wont to come, which may ever be looked for in some form or other,—whether there be peacefulness of mind, and order of thought in the midst of all that once too much distracted and agitated the soul.—*T. T. Carter.*

HE DOES not love us because we are so lovely, but because He always loves what He pities.—*Elizabeth Prentiss.*

ARCHBISHOP TEMPLE MEMORIAL

Unveiled at Canterbury Cathedral

NEW MANIFESTO CONCERNING THE ATHANASIAN CREED

Other Items of English Church News

CHURCHMEN WILL TRAVEL THROUGH PALESTINE

The Living Church News Bureau
London, August 8, 1905

A NOTABLE memorial to the late Archbishop Temple was unveiled by the present Primate in Canterbury Cathedral a week ago last Saturday, in the presence of a large gathering of the public subscribers. It was designed by Mr. W. D. Caröe, F.S.A., whilst the figure was the work of the talented young sculptor, Mr. F. W. Pomeroy. Its situation is in the extreme east end of the Cathedral, in that part which is formed by the beautiful chapel—though for a long time past beautiful only architecturally—called the Corona (vulgarly “Becket’s Crown”), which formerly contained a splendid altar with a fragment of St. Thomas of Canterbury’s skull. This chapel was once rich in monuments, of which the only remaining one is the mutilated tomb of Cardinal Pole, Archbishop of Canterbury in the reign of Queen Mary I. Here also now stands the ancient primatial seat, commonly called St. Augustine’s Chair, in which the Archbishops of Canterbury sit part of the time during the ceremony of their enthronement. The Temple Memorial thus occupies a much more honored place than the cenotaph of Archbishop Benson, which is at the extreme west end of the Cathedral; though, on the other hand, the body of the former Archbishop occupies a more honored resting place, being buried close by his cenotaph, whilst that of Archbishop Temple lies outside the Cathedral—in the Cloister Garth.

The architectural setting of the memorial, designed in the Tudor Gothic style, is executed in Cornish polyphant marble, and the figure in bronze, the canopy being of oak. The Archbishop is represented in a cope and kneeling—like an effigy in a late Elizabethan or Jacobean monument—before a prayer desk, upon which is a copy of the New Testament with the opening words of St. John’s Gospel in Latin from the Vulgate. The figure turns slightly towards the east, to where the ancient altar stood in the Corona, and where the Chair of St. Augustine now stands. In front is a “reredos,” and its wall continues behind the figure, to which it forms the setting. In niches in the open pedestal, upon which the figure rests, are images of six angels carrying the arms, in enamel on copper, of the sees occupied by Dr. Temple—Canterbury, London, and Exeter—and those, in addition to his own, of two of his most illustrious predecessors in the Primacy, namely, St. Anselm and Theodore of Tarsus, the same who were selected by the late Primate for special honor in the chapel which he built and dedicated to St. Anselm in his new Archiepiscopal palace at Canterbury. The canopy has four angel pendants bearing the emblems of the four holy Evangelists. A characteristic and individual note of the design (as the *Times* points out) is in the disposition of the Archiepiscopal cross. This the Archbishop would not carry while kneeling—so it is introduced in a niche specially prepared to receive it, and extending the whole height of the monument.

The Primate, after unveiling the monument, delivered a tribute to his late predecessor, and the Bishop of Calcutta and Metropolitan of India (Dr. Copleston) followed with a brief address.

The members of the Episcopate within these two English Provinces who are in favor of silencing what the English Church in her Service Book calls the “Confession of our Christian Faith, commonly called the Creed of Saint Athanasius,” are certainly not in lack of ardent supporters among Deans and Dons. There has recently been published in the *Guardian* and *Church Times* the Memorial addressed to the Archbishops which, on May 19th last, at the official residence of the President of Queen’s College, Cambridge (Dr. Chase, the nominee of the Crown for the See of Ely), was drawn up at what is described as a representative meeting of the resident members of the Senate of the University of Cambridge, and wherein a singularly bold and sweeping attack is made on the Athanasian Creed. This is the memorial that was presented to both Upper Houses of Convocation last month, and since then it has been sent to all the diocesan Bishops. Appended thereto are nearly one hundred lay and clerical signatures—among which are those, besides Dr. Chase’s, of the Rev. Professor Kirkpatrick, Master of Selwyn, and Dr. (Canon) Mason, Master of Pembroke. The Cambridge Memorial has now been followed by

another astounding outcry against the Church’s Confession of her Christian Faith in the shape of a Dicanal Memorial (published in the *Times* on Lammas Day), which has been signed by eighteen Deans of Cathedral and Collegiate churches within the Provinces of Canterbury and York. It has evidently been provoked, at least I venture to think so, by the action of the Lower House of Canterbury Convocation last month in rejecting the Dean of Westminster’s resolution asking the House in effect to express its appreciation of the efforts of the Archbishops and majority of the Bishops to get rid of the Athanasian Creed. The memorialists, to be sure, are for maintaining unimpaired “the statement of the Catholic Faith in the Athanasian Creed”; but at the same time they wish to get rid of those clauses in the Creed which assert the necessity of believing the Catholic Faith. This really amounts to a contradiction in terms; the Creed of Saint Athanasius stands or falls by the Warning Clauses. The signatories to this Memorial are the following:

J. J. Hannah, M.A., Dean of Chichester; T. B. Strong, D.D., Dean of Christ Church; G. W. Kitchin, D.D., Dean of Durham; C. W. Stubbs, D.D., Dean of Ely; J. W. Leigh, D.D., Dean of Hereford; E. C. Wickham, D.D., Dean of Lincoln; E. C. McClure, D.D., Dean of Manchester; W. Lefroy, D.D., Dean of Norwich; W. H. Barlow, D.D., Dean of Peterborough; W. H. Fremantle, D.D., Dean of Ripon; E. Lane, D.D., Dean of Rochester; W. J. Lawrence, M.A., Dean of St. Albans; J. A. Smith, D.D., Dean of St. Davids; T. W. Jex Blake, D.D., Dean of Wells; J. Armitage Robinson, D.D., Dean of Westminster; W. M. Furneaux, D.D., Dean of Winchester; P. F. Eliot, D.D., Dean of Windsor; R. W. Forrest, D.D., Dean of Worcester.

This list of names includes just about half the Deans and other custodians of the Cathedrals and collegiate churches within the two Provinces. The Primate, in acknowledging the Memorial sent by the Dean of Windsor, wrote partly as follows:

“I am not sanguine that the problem by which we are confronted can be very speedily or very easily solved, or that the solution can, even at the best, be such as to commend itself unreservedly to everybody. The situation calls for the exercise of patience, faithfulness, and eager sympathy for those who do not see eye to eye with ourselves in the particular view we may take as to the existing need or its remedy. But I cannot doubt that under the Divine guidance our Church will find ere long the true mode of ending these disputations without in the remotest degree imperilling her allegiance to the faith of the Church Catholic, or giving legitimate pain to the susceptibilities of even the most sensitive of her children.”

The Archbishop of York, after thanking the Dean for his communication, writes:

“I am glad to find that so large a number of Deans of Cathedrals and collegiate churches sympathize with the line which has been taken to preserve unchanged the statement of the Catholic faith in the Athanasian Creed, and, at the same time, to remove the burden which is felt by a very large number of members of the Church of England with regard to the public recitation of this document in the services of the Church.”

“This document”! How different from the language of the Prayer Book rubric respecting the use of the Athanasian Creed, and of Article VIII., “Of the Three Creeds.”

The *Westminster Gazette* states that Lord Alwyn Compton, whose resignation as Bishop of Ely took effect on Lammas day, intends to reside at Canterbury.

Lord Halifax, accompanied by Lady Halifax, is leaving England for South Africa, and does not expect to return for some months.

The question of the legality of the attendance of Church school children at church is now to be judicially determined. It is stated that the Committee of the Church Schools Emergency League have decided to take the Marston St. Lawrence case into court without further delay.

A converted iconoclast, Prebendary Stuart, the well-known Evangelical vicar of St. Matthew’s, Bayswater, W., who has recently been preferred to a Prebendal stall in St. Paul’s Cathedral, was the preacher at St. Paul’s a week ago last Sunday morning. Thus a happy change seems to have come over the spirit of the Prebendary’s mind—for he was once, I believe, one of those who, in the Protestant interest, denounced the reredos at St. Paul’s as an idolatrous erection.

The arrangements appear now to have been completed for the pilgrimage of English Catholics who are members of the English Church Union to the Holy Land, and the departure has been fixed for November 3d. The Rev. J. R. Francis Frazer, formerly an assistant curate of St. Augustine’s, Kilburn, and now vicar of Christ Church, Doncaster, who is to be the chaplain, will arrange for a daily offering of the Holy Sacrifice on board the yacht which is to convey the pilgrims. Dr. Blyth, the

English Bishop in Jerusalem, who is now in England, hopes to return on the *Argonaut*, in company with this party. He has most kindly arranged for his chaplain (Canon Dowling) and assistant chaplain (the Rev. J. Khadder, of St. Luke's Church, Haifa), to accompany the pilgrims during their on-shore excursions in the Holy Land. There will be Eucharistic Services at Nazareth on November 14th and 16th, and at Tiberias on the day intervening (St. Machutus, B.). On Sunday, November 19th, being the Twenty-second Sunday after Trinity, additional Eucharists will be arranged at St. George's English Collegiate Church, Jerusalem, at 6, 7, and 9 A. M., and on the 20th (St. Edmund, K. M.), 21st, and 22nd (St. Cecilia, V. M.), at 7 and 8 for priests from England among the party of pilgrims who may wish for the opportunity of consecrating the Body and Blood of Christ in the Divine Mysteries. On these three last days there will be also special masses, by permission of the Patriarch of Jerusalem, in the Chapel of Abraham in the Church of the Holy Sepulchre, at 7:30 and 8:15 A. M. The Alms will be given, with the full approval of the Patriarch, on behalf of the education of poor "Orthodox" Church boys in the St. George's Day School. Canon Dowling will accompany the English Catholics through the Church of the Holy Sepulchre on St. Edmund's day, at 10:30 A. M., and the Rev. J. E. Hanauer, the Jerusalem correspondent of the Palestine Exploration Fund and author of *Tales Told in Palestine*, has kindly consented to conduct them over the Temple Area the same day at 2:30 P. M.

J. G. HALL.

APPRECIATION OF DR. ANDREWS.

WELL-MERITED appreciation of the late Rev. Charles D. Andrews, D.D., whose death in St. Paul was chronicled last week in these columns, is given in the following letter from a former parishioner of his in Washington, D. C.:

"WASHINGTON, D. C., August 16, 1905.

"To the Vestry of Christ Church,
"St. Paul Minn.

"GENTLEMEN:—No sadder intelligence could come to me than that announcing the sudden death of your dear and beloved rector, and my dearest friend. For fourteen years he was my rector. I was confirmed under him in 1874 and he married me in 1876. He christened all of my offspring up to his leaving us to become your rector. He left us to accept your call, leaving behind him one of the best united and devoted congregations, who plead with him not to leave them. For no other reason did he leave us than the one he assigned, that he was obeying that divine message to him from his Divine Master, to go and till the field that God had opened up to him. It has been my blessed privilege to visit him several times, and I found that he had gathered around him just such loyal devoted friends and congregation as he had at Christ Church here.

"All of the congregation that is left here to-day, mourn with you all, in this bitter hour of bereavement and affliction. Could he but speak to us to-day, his message would be in the language of his blessed apostle, not to sorrow. Yea, he would plead to us as ever he did while here on earth, to lead and live the life that would make us the children of God, and inheritors of the Kingdom of Heaven, where he is now ever making intercession for us. I have known of so much good that this dear saint of God has done: many, many lives he has turned from sin and sorrow to a new and sinless life, many bitter cups he has turned into sweet, for which he no doubt has already begun to enjoy the reward, for such obedience and well-earned service in the discharge of those duties that his Master gave him to do. But the harvest must have been ripe, and it was the will of the Almighty God, and we must bow in humble submission, as he would have us do, and say with him, 'Oh, God, Thy will be done.'

"With a sorrowful heart, I am,

"Yours in sympathy,

"R. J. EARNSHAW."

WHEN SLEEP IS MOST NEEDED.

Perfect health demands not only a fixed amount of sleep, but the observance of regular habits, says Dr. John D. Quackenbos in *Good Housekeeping* for July. And perfect sleep for man can be obtained only at night, as suggested by the rhythmical succession of light and darkness. There is point to the old proverb: "An hour's sleep before midnight is worth two after." Those who are in the habit of turning night into day realize this to their cost. The hour before midnight that is worth two after is from 11 to 12. And inasmuch as the human system is more below par at 3 A. M. than at any other period in the twenty-four hours, sleep should cover at least two hours on each side of this time. When life is at stake in the crises of acute disease, nurses are instructed to begin special stimulation at midnight and to continue it until 6 in the morning, in the hope that flagging energies may be sustained through this period of supreme depression.

MISSIONARIES LEAVE FOR CHINA

Farewell Service at the Missions House

ILLNESS OF THE REV. E. H. VAN WINKLE

Rain Interferes with Open-Air Services on the Cathedral Grounds

THE PROPOSED "INTER CHURCH CONFERENCE ON FEDERATION"

The Living Church News Bureau
New York, August 21, 1905

DEPARTING missionaries for the Church's China stations met for a farewell service at the Church Missions House last week Friday morning. With them were friends, personal and of the China work, in number sufficient to crowd the chapel and make necessary the opening of adjoining rooms. The Rev. Dr. A. S. Lloyd, General Secretary, celebrated the Holy Eucharist and a brief address was made by the Rev. Joshua Kimber, the Associate Secretary of the Board, upon the China work. The speaker showed the close acquaintance with the Church's missions in the Orient, consistent with his long service in the Board. Mainly historical, his address emphasized the educational work done in the Hankow and Shanghai districts. He described the peculiar abilities taken by the first Bishop Boone to the China work. From almost the first, he said, women had done notable work in the China field, citing the schools started for boys and girls by the Misses Jones and Miss Nelson, which later became a preparatory department of St. John's College, Shanghai. Afterward, the speaker said, a notable figure in the woman's work was Miss Fay, who in the course of twenty-nine years in the field came home but once. To her is due the honor of leading a number of young men to take orders. He told the missionaries of Bishop Williams' efforts, and described at some length the wonderful translations made by Bishop Schereschewsky. Of the latter, he said that even without his Scriptural translations his work would have been notable, but by them he had "stamped his name indelibly on the Orient." Of Bishop Schereschewsky's translation into the Chinese spoken by the higher classes, the speaker said:

"I doubt if as great a work, or at least, a greater work, of spreading the Gospel among the people in a tongue understood of the people has been done since the days of Wycliffe.

"You are going out to Shanghai and Hankow, some as new workers in those fields and others to take up tasks temporarily laid down. Those who have gone before have ended their labors and have heard the final 'Well done.' Young women and brethren, you are going out to enter into their labors. No matter how insignificant your work may seem at first, I beg of you never let it become perfunctory. Keep your ideals high. Have Christ always before you. Pursue the duties that may come to you, through heat and cold, that in the end you may enter into that Glory into which those who went before you have entered, and that you may hear, as they heard it, 'Well done.'"

An offering was taken, to be applied to needs of the China work. After the service a brief informal meeting of missionaries and others present occurred.

Missionaries present were the Rev. Messrs. W. H. Standring, A. M. Sherman, and E. A. Rich, Dr. and Mrs. W. H. Jefferys, Dr. Mary S. Glenton, Mr. J. H. George, Deaconesses Paine and Phelps, and the Misses Woodward, Bender, and Hill.

For the China field there also sailed a few days since, the Rev. E. J. Lee, Dr. E. L. Woodward, and Mr. R. D. Shipman, and owing to exigencies of travel they were obliged to start before the farewell service. Others of the party have since sailed, and on the 26th inst. Dr. Jefferys will start on his return to duty at Shanghai. The Rev. Mr. Sherman and Dr. Glenton start later. Included in the Shanghai party are the Rev. Mr. Standring, Mr. George, Deaconess Paine, and the Misses Woodward, Bender, and Hill; and among those who will go to Hankow are the Rev. Messrs. Lee and Rich, Dr. Woodward, Mr. Shipman, and Deaconess Phelps.

It is reported that the Rev. E. H. Van Winkle, rector of St. Clement's, one of the downtown parishes, is seriously ill at his summer home at Stoneridge, Ulster County. Only the most meagre particulars are obtainable, as yet, but it is stated that while the illness of St. Clement's rector is serious, ultimate recovery is looked for. The affection is said to be one of a paralytical nature. Members of the vestry express the hope that the Rev. Mr. Van Winkle may take up his work during the autumn. He has been rector of St. Clement's for nine years, and previously was for many years priest in charge of the Chapel of the Comforter. The parish of which he is rector is a curiously endowed one in a neighborhood where, in large part, mission work is done. The principal endowment is one which

must be used exclusively for the payment of the rector's salary.

The Rev. Mr. Van Winkle's illness should be of interest to Catholic Churchmen everywhere. For Catholic principles he has stood as staunchly as any priest in the Diocese, and when more than passive support of those principles has been necessary, none has been quicker than he to give of his energy for it. He opposed the ordination of Dr. Briggs, and was one of the leaders in that opposition.

The Local Assembly of the Brotherhood had a midsummer meeting on the roof garden of St. Bartholomew's, on Thursday evening of last week. It is customary to have one meeting during the course of each summer at St. Bartholomew's. This one was addressed by Judge C. G. F. Wahle, president of the General Church Club of the Borough of the Bronx, on "The Work of a Layman."

The open air services have been conducted at the Cathedral close of St. John the Divine throughout the summer with considerable success. Bishop Potter, at whose suggestion and under whose patronage, largely, they were begun, came down recently, from Cooperstown, where he is spending the summer, to see with his own eyes what success is attending the effort. The services were begun on the second Sunday in July, but as there have been several rainy Sundays, have generally been held within the Synod Hall of the Cathedral. On August 13th, when the Bishop was present, rain again made it necessary to hold the service within doors, and at this the Bishop expressed his disappointment. As much as was possible under the circumstances was made of the event, however, and there was a considerable congregation present, in large part made up of children from the Chapel of the Epiphany (the former Pro-Cathedral). The Bishop directed his remarks principally toward the children, emphasizing to them the value of human sympathy.

There is to be held in New York City next November what promises to be the largest representative gathering of Christians ever held in this country. It is styled "The Inter-Church Conference on Federation," and is to be held in Carnegie Hall, which was the scene a few years ago of the great missionary Conference. The meeting next fall is expected to result in some permanent organization in which almost all of the religious bodies of the country will be represented by delegates appointed by the various national conventions, conferences, or assemblies of the bodies. The delegates who will sit in the meeting next November were in most cases appointed in that way, and it is estimated that they will represent between eighteen and twenty million Christian communicants. The Church will be represented by a sub-committee of the Commission on Christian Unity, as well as by a number of speakers. Among the latter are several Bishops. Bishop Burgess gives the benediction at the opening session. Bishop McVickar will be heard on "The Open Door Before the Christian Churches"; Bishop Doane on "Family Life" under "A United Church and Social Order"; Bishop Whitaker will preside at one session; and at another, Bishop Greer will speak on "The Ideal Church." Among the large bodies which have appointed official delegates to the November meeting are included the Methodist, Presbyterian, Baptist, Disciples of Christ, United Brethren, Methodist Protestant, Reformed, and Lutheran. Although definite plans for permanent organization cannot be made before the November convention, it is the intention of leaders in the movement to provide an organization which shall have stated meetings at intervals of two or three years for the discussion of problems in which all American Christianity is interested. Doctrines and forms of Church government are not to be touched upon, and it is merely in the hope that a way may be provided for the positive voicing of Christian sentiment on great questions of the day, that the movement for the November convention was instituted. A general committee of arrangements is in charge of the details for the convention, and on this committee all the religious bodies named are represented.

THIS LAST WEEK has been a rather trying one because I have been so often tired, and then I expected to be so taken up with my work in the present that there would be no room for regrets; but they grow stronger, so that I dare not think of home or the dear friends outside it. But I am not and never shall be again despairing. At the very worst times such strength, not my own, has been lent me, that now I know it will not fail.

The people here are all so kind, and I ought to be contented, but I am not. I am often impatient to be stronger and able to do more. A year or two ago—but the lights are all changed. Yet I would not go back to that time of light-hearted ambition. There is something better than happiness: the blessedness which comes to us in our worst griefs.—Ellen Watson.

ST. AUGUSTINE AND ST. MONICA.

HYMN FOR ST. AUGUSTINE'S DAY, AUGUST 28.



Jesu, King Eternal
Of the saints in light,
Reigning now in glory
In the Father's sight;
Harken to Thy children
As with joy they bring
Praise and high thanksgiving
Unto Thee their King.
Jesu, King Eternal,
Glory be to Thee,
Praise and high thanksgiving,
Endless victory!

Brightly shone Thy goodness
In that saint of Thine,
Who in peace and pardon
Found Thy love divine;
From the wiles of Satan
Thou didst set him free,
O'er alluring passions
Gav'st him victory.

CHORUS.

And that faithful mother
We remember, Lord,
How her prayers and anguish
Oft to Thee were poured,
That from sin and error
He might ransomed be,
Walking in Thy footprints,
Looking unto Thee.

CHORUS.

When Thy love restored him
Thee she praised with joy
For the grace Thou gavest
Evil to destroy;
Caring not to linger,
But this life to close,
And Thy voice soon called her
To Thy sweet repose.

CHORUS.

Ever through all ages
These Thy saints shall be
Magnified and honored,
Blessed Lord, in Thee;
She, who loved Thy service
More than precious gold;
He, the valliant prelate,
Guarding well Thy fold.

CHORUS.

Now they rest in glory
Free from every care.
May they, dearest Saviour,
Help us by their prayer;
That when life is ended
We may all be found
Meet to share their triumphs
And by Thee be crowned.

CHORUS.

WILLIAM EDGAR ENMAN.

AT THE Wesleyan Missionary Society Girls' School at Galle, Ceylon, ninety per cent. of the pupils are Buddhists when they enter. But conversions are taking place among them. Very few of them stay three years or more at the school without becoming true Christians. Little by little such leaven is sure to work in the whole community.

RANDOM REVERIES.

UNDER THE GREENWOOD BOUGHS.

HERE is a peculiar charm about the word forest, especially during the hot days. What refreshing mental pictures it suggests to those who are sweating in the blinding glare and torrid heat of the cities, of grateful shade under green boughs; of summer breezes which fan the tired wanderer's brow as he lies recumbent on the soft turf beneath the trees, and listens to the murmur of some trickling spring.

Then, should he care to woo the sleepy god, what wealth of forest legend and incident there is to serve for dreams. In them he may hie himself to fair Sherwood Forest and harken to Robin Hood winding his horn to call his merry men. Little John and Stout Allanadale. Or he may search out the cell of Friar Tuck, and sup with him on a fat venison pasty, washed down with copious draughts of wine. Then by a further flight he could penetrate the dark shades of the Black Forest, the whilom haunt of robbers and ghostly wraiths. Perchance by the pale moonlight he may view the fierce riding in full cry of the Wild Huntsman and his spectral pack. 'Tis a sight they say, "to harrow up the soul and freeze the blood, make the two eyes like stars start from their spheres—and each particular hair to stand on end, like quills of the fretful porcupine." But if to revive his drooping spirits, he desire more brilliant scenes, let him transport himself to and roam among the hoary oaks of Fontainebleau, and watch the gay retinue of the Grand Monarch, as they troop out to the chase. If he be a reader of Dumas, he will look among the throng for the aristocratic and melancholy Athos, the herculean Porthos, the slender and effeminate Aramis and the stalwart D'Artagnan.

Unfortunately, although we have immense forests, yet we have none to correspond with Sherwood, the Black Forest, or Fontainebleau. We have been principally occupied in destroying what Nature has provided with such a lavish hand. It is heartrending to see the ravages caused by the axe of the lumberman and by the fire, thousands of acres having been denuded and laid waste and nothing done to insure a second growth. If only we had been discovered earlier or had not developed quite so rapidly, so as to have permitted romance and legend to render sacred our woods and hills! True, there are Indian myths, but somehow they do not appeal so keenly to us, as they belong to an alien race. Minnehaha's Laughing Waters may be more romantic and picturesque than Plymouth Rock, but they cannot stir our emotions as the latter does.

However, in spite of the fact that our forests are not the haunt of wraiths, of fairies, of hamadryads, or of fauns, yet their denizens are by no means uninteresting. The Indian and the old pioneer trapper could read and relate the fascinating tales of the wild. Mr. Ernest Thomson Seton has earned our lasting gratitude for his charming translations of the records of the people of the woods, opening for many, a new department in nature's library.

But the trees themselves, could they but speak, what sights and scenes they might describe. I have stood in the Abbey grounds at Lorch in Württemberg, by an ancient linden which saw in its youth the armies of Julius Cæsar marching past it. Again, I have seen on the Isle of Runnymede, the walnut trees which circle round the traditional spot where King John signed the Magna Charta. If they were not then in existence, their parents were. We enjoy listening to some patriarch who forms a connecting link with the forefathers of our country. We feel when with him, carried back to those early days, as he tells us about their stirring events. How much more enjoyment then would be derived from the hoary monarchs of the forests with their centuries of history!

Do you ever make especial friends with any particular trees? The genial Autocrat of the Breakfast Table has written about the New England elms. He was an ardent lover of trees which he treated as if they were human beings, and which spoke to him in a hundred thousand whispering tongues. This is how he delightfully describes his sensations at first beholding the great Johnston elm:

"As I rode along the pleasant way, watching eagerly for the object of my journey, the rounded tops of the elms rose from time to time at the roadside. Wherever one looked taller and fuller than the rest, I asked myself, 'Is this it?' But as I drew nearer, they grew smaller, or it proved, perhaps, that two standing in a line had looked like one, and so deceived me. At last, all at once, when I was not thinking of it—I declare to you it makes my flesh creep when I think of it now—all at once I saw a great green cloud swelling in the horizon, so vast, so symmetrical, of such Olympian

majesty and imperial supremacy among the lesser forest growths, that my heart stopped short, then jumped at my ribs as a hunter springs at a five-barred gate, and I felt all through me, without need of uttering the words, 'This is it!'"

Dear old Autocrat, Peace be to thy soul! And let all true tree-lovers say Amen!

But if the New England elms connect the period with our Puritan forbears and their times, with what dim, distant past do the colossal Sequoias of California? Can we say, when standing in their shadows—"Forty centuries look down on us"?

Some of us have tender memories and associations attached to certain woods which are, on that account, particularly endeared to us. Such an one to me, skirts the shores of one of the numerous lakes in the North Star state. A road runs through it which calls to mind the nave of an old Cathedral, for interlocking branches of elm, oak, basswood, and maple form a leafy roof that affords protection from the fiercest rays of the sun. Here and there are open spaces, now a clearing sown to grain or planted to corn, now a slough or marsh with borders of reeds and coarse grass, among which the pale iris or flaming tiger lily are interspersed. Glimpses of the waters of the lake flashing and sparkling in the sunlight, attract the eye as one saunters along. Ah, it is a goodly and pleasant scene in summer when the trees are dressed in living green. But what words can describe the variety of the shades and the splendor of their autumn colors, scarlet and yellow, crimson and orange? The ground then is blotched with large patches of plumes of golden-rod, of purple and white asters. Clusters of blue-black grapes hang on the vines in marked contrast to their sear and fading leaves. The sober brown of the trees is relieved by the crimson of the wild woodbine twining around their trunks or is picked out in scarlet with berries of bittersweet. The apostle has told us that there is a glory of the sun, and another glory of the moon, and another glory of the stars; and surely there is a glory of the woods, both vernal and autumnal. On a slight knoll in this wood stands a small chapel, with God's acre sloping from it. There have I often worshipped and there, some day, under the shadow of the cross and waving boughs, I would my mortal dust may rest in the sure and certain hope of the resurrection to eternal life. OLD MORTALITY.

CHRIST AS TEACHER.

That which struck the people was His possession of authority—a threefold authority it might seem—the authority of certain knowledge, the authority of entire fearlessness, the authority of disinterested love.

The authority of certain knowledge. The scribes argued, conjectured, balanced this interpretation against that—this tradition against the other. They were often learned and laborious, but they dealt with religion only as antiquarians might deal with old ruins or manuscripts. . . . When then our Lord spoke with clear distinctness, as One who saw spiritual truth—who took the exact measure of the seen and of the unseen—who described without any ambiguities what He saw—the effect was so fresh and unlooked for as to create the astonishment which St. Matthew describes. Doubtless, the prophets would have contrasted advantageously with the scribes of our Lord's day in this respect; but there is an accent of authoritative certainty in our Lord, which no prophet ever assumes, when He corrects error or unveils truth. "It hath been said by them of old time," He says again and again, and then He adds "but I say unto you"—His authority He feels supersedes all that has gone before. He knows it. . . . Jesus with His "Verily, verily I say unto you," is the Teacher of teachers—the most authoritative Teacher, pouring forth a flood of light upon all the great problems of human interest—on the reality of the Divine Providence, on the destiny of the human soul, on the secret miseries and certain cures of human life, on the means of access to the Eternal Father; and He is conscious—always conscious—of His supreme place in the religion of history.—H. P. Liddon.

THE IMPORTUNATE HEARD.

YOUR SENSE OF SIN is not fanaticism; it is, I suppose, simple consciousness of fact. As for helping you to Christ, I do not believe I can one inch. I can see no hope but in prayer, in going to Him yourself, and saying: "Lord, if Thou art there, if Thou art at all, if this be not all a lie, fulfil Thy reputed promises, and give me peace and the sense of forgiveness, and the feeling that, bad as I may be, Thou lovest me still, seeing all, understanding all, and, therefore, making allowance for all."

I have had to do that in past days; to challenge Him through outer darkness and the silence of night, till I almost expected that He would vindicate His own honor by appearing visibly as He did to St. Paul and St. John; but He answered in the still small voice only; yet, that was enough.—Charles Kingsley.

AN OLD CATHOLIC CHURCH IN GERMANY.

THE CHURCH OF THE RESURRECTION, THE OLD CATHOLIC CHURCH AT KARLSRUHE, GRAND DUCHY OF BADEN.

BY THE REV. ARCHIBALD S. WHITE, M.A.,

*Chaplain of All Saints' Church, Baden-Baden, and
Rural Dean.*

SINCE the declaration of Papal Infallibility, in July 1870, Americans have watched with unabated interest the proceedings of thousands of Roman Catholic malcontents in the countries of the European continent. They have seen them form themselves into well organized congregations, especially numerous in Switzerland and Germany, and they recall with pleasure such honored names as Von Döllinger, Père Hyacinthe,

The Rev. Emil Bodenstein was born at Minden in Westphalia on the 9th of July, 1847; was educated at the school (gymnasium) of Paderborn and at the University of Bonn, and fought for his country in the war of 1870-71 at Metz and with the Army of the South, leaving with the rank of reserve officer. On the 1st of June, 1876, he was ordained priest by Bishop Reikens, and, after serving parochial charges in Dortmund, Bohemia, and Saeckingen (Baden), was, on the recommendation of the Bishop, elected pastor of the important post of Karlsruhe in 1883. Here his great organizing powers, as the Bishop had anticipated, found full play, and with patient, energetic work, he accomplished the object of his exertions in the consecration by Bishop Weber of the handsome new Church of the Resurrection and the opening of a commodious parsonage on the 8th of June, 1897.



CHURCH OF THE RESURRECTION. OLD CATHOLIC CHURCH AND PARSONAGE, KARLSRUHE, BADEN, GERMANY.

Bishops Reinkens, Herzog, and Weber, and, last, not least, brave Count Campello. Thirty years ago these episcopal communities, now generally designated "*Old Catholic*," with the exception of "seven thousand" in Holland, were non-existent. Now Germany and Switzerland, France, Austria, Italy, Spain, and Portugal give a solid phalanx of over 100,000, officered by a devoted band of Bishops, priests, and deacons, and possessed of an increasing number of church edifices, parsonages, and parochial funds. The clergy for the most part are allowed to marry, mariolatry and the teaching of Transubstantiation have been abolished, the confessional has been greatly moderated, and everything is ordered much on the same lines as a High Anglican parish in British or American countries.

American Churchmen, desirous of seeing a typical Old Catholic German parish at work, would do well to turn aside for a day or two in their journey from Baden-Baden to Heidelberg, or *vice versa*, at the grand ducal capital and residential town of Karlsruhe. Here a well-ordered church and a substantial parsonage have been built by the unwearied exertions of the excellent Pastor Stadtpfarrer Bodenstein, the site having been graciously presented to the community by his Royal Highness the Grand Duke Frederick of Baden.

This difficult and most anxious task was surely more than enough for the powers of one man, and yet Pfarrer Bodenstein found time to pastorate the neighboring parishes of Durlach and Rastatt, to visit the male and female convict prison at Bruchsal, and to exercise the office of episcopal commissioner for religious examinations in the schools of the lower half of the Grand Duchy of Baden. He has, moreover, founded a valuable theological library for the clergy of the Grand Duchy, and a Society for Clerical Life Insurance.

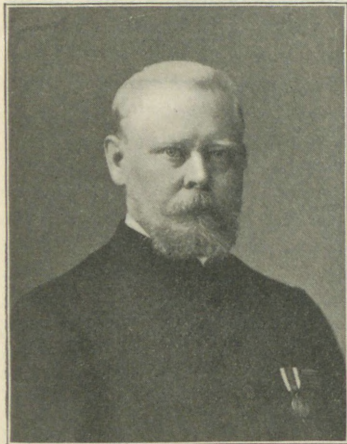
The cost of the church and parsonage was \$55,400, the prominent site, close to the electric tram, is worth at least as much more, and the stipend of the rector is paid partly by the congregation, partly by the State.

The stately church is built in the form of a cross with a single nave, and is the work of an architect famed in Germany for Gothic architecture, Professor Oberbaurat Schaefer. The nave is 11 German metres 20 centimeters wide, and seats 334 persons. The choir at the east end is 7 metres wide, contains a stone altar, and has a side door opening into a convenient vestry. The north transept has an organ loft with a good instrument and seats for 56 upstairs, and 23 below. The stone pulpit stands between the altar and the organ. The southern

transept is the repository for the stone font, and provides another exit and another gallery with sittings for 50 below and 46 above. The whole capacity of the sacred edifice is thus sufficient for 509 persons without the least crowding. All sittings are absolutely free, and the church stands open for prayer every day and all day long.

The exterior is provided with a lofty steeple, containing three bells and exhibiting a large clock, which is a convenience to the neighborhood.

The parsonage, corresponding with the church, is in the early Gothic style and is a three-storied building, each floor containing four good-sized rooms. On the ground floor one large



REV. EMIL BODENSTEIN,
OLD CATHOLIC PRIEST AT
KARLSRUHE, BADEN.

room serves as a parish room, in which committee meetings and religious instruction classes are held, and here also is the theological library.

The Old Catholic population of the parish is 800, the neighboring towns of Durlach and Rastatt contributing respectively 47 and 49 more.

There is no rose without its thorn, and Pastor Bodenstein has had his troubles to bear. Scarcely was his grand work at Karlsruhe completed when he had the misfortune to lose his charming wife, the faithful helpmeet in all his struggles; and now he has, in his lonely

widower life, to set out his young family in the world. Moreover, he himself has had serious attacks of illness. But his spirit, faith, and hope are undaunted, and it is a pleasant sight to see his cheery face and form darting about at the annual Christmas tree, amid the 50 bright, happy school children and 600 of their relatives, parents, and friends.

May he long be spared to see all these outward, visible fruits of his labors, to enjoy the popularity which is so peculiarly his own, and to spread around him as hitherto, the beneficent influences of a true-hearted follower of our common Lord and Master!

MAL-APROPOS.

A TRUE STORY.

MY father was well acquainted with a good-humored Irishman; a kind, unselfish man; a genial soul without a drop of envy, and yet a far less popular person than many who had not a tithe of his excellences. Mike gave offence by speeches, which were truthful and uttered with good intentions, but which reflection might have disapproved. I regret that I can only remember one of these orations, yet that one will give an idea of Mike's peculiar style of expression.

A neighboring family, after years of struggling, had fallen heirs to a fine estate. Their economies and even privations were known to the country-side, and many a joke had been cracked at their blunders in speech. Poverty had kept the children from school, and the parents were even less informed than the children. Now the golden smile of fortune warmed the heart and loosened the tongue of one of the daughters.

"Oh, Mike! We're rich now. Papa's going to buy Smith's big house upon the hill, and there we're going to learn all sorts of things. John's going to a professor to learn to get ready for college; Bill's going to boarding school; Jenny and Polly and me's going to have a governess come to the house to teach us music and French, and all them things."

Mike listened with radiant smile. Knowledge had never unrolled her ample page to his eyes, but he rejoiced that his neighbors were to have opportunities which had been denied to him. Just as he might have congratulated a sick person on having found a specific remedy, he said:

"Well, Kate, I'm glad to hear you're in luck. It's well you're going to get a foine education, because everybody says you're the most ignorant folks that ever lived 'round here."

It never occurred to Mike that this speech, pouring from his kindly heart, could be resented.

THE LITTLE SQUARE BOOK.

BY WARREN RANDOLPH YEAKEL.

AMONG the priestly friends of the first Bishop of Ohio—the Rt. Rev. Philander Chase—in his life whilst a student at Dartmouth College (1793-1794), was the Rev. J. C. Ogden, a man of good talents and an excellent preacher. About this time there came to the attention of the Rev. J. C. Ogden a publication called *Essay on The Church*, printed in England, a few copies of which had found their way to Vermont. With this little work the priest was so pleased and so desirous to do good with it to others, that, poor as he was, he determined to pass an edition through the press at his own expense. He had obtained money, he said, to buy him a new coat, of which he stood greatly in need; but this he could give to the printer, and, to keep himself decent, would turn his old one.

The printer was spoken to, and agreed to publish the little *Essay on The Church*, but for the given sum offered, could do it only by making it come out in 16mo—a square form—instead of the more comely form of an oblong octavo. The little, short, thick tract was printed and did much good.

In 1819, when the Bishop of Ohio was in Portsmouth, Ohio, administering the Sacrament of Confirmation, a man presented himself from a neighboring settlement, who wished, as the Bishop has written in his *Reminiscences*, to receive "the benefit of that and other ordinances of our primitive Church." As he seemed acquainted with many things pertaining to the mode of worship used, he was asked whence he had learned the nature and constitution of the Church of Christ so as to distinguish its institutions from those of the world and mere human societies? His reply was, that he had gotten his information from a "little square book," which had lost its title page, the name of its author, and the place of its being printed. All he knew of it was that he had met with it many years before in Vermont, and had brought it with him to Ohio, and had read it over many times and compared it with the Holy Scriptures, and liked it well. It was found to be none other than a copy of the *Essay on The Church*, composed by the Rev. William Jones of Nayland, England, which the Rev. J. C. Ogden had caused to be printed by an act of uncommon self-denial, in 1794.

"To spread the light of primitive truth," wrote Bishop Chase, "a clergyman becomes a voluntary missionary—preaches the gospel in connection with apostolic order—exhausts all his funds but just enough to purchase a new coat, and, just as he is going to do so, providentially reads Jones' *Essay on The Church*, and for the love of God and the souls of men, lays out all his store to pay the printer for a new edition."

It will be borne in mind that Philander Chase, whilst a student in Dartmouth College, became acquainted with the Book of Common Prayer. This circumstance formed an important era in his life and that of his parents and relatives in New Hampshire and Vermont. From being Congregationalists they conformed to the worship of God as set forth in that "primitive liturgy," as Bishop Chase called the Book of Common Prayer.

THIRTY YEARS AGO, when our morning paper informed us that someone had discovered spontaneous generation in working, or had found in deep-sea dredging the material from which life was self-evolved, the fool said in his heart, "There is no God," books said it in print, the timid were dreadfully perturbed, and the half-educated ceased to believe. To-day, when it is announced that Mr. Burke of Cambridge has solved the problem of spontaneous generation by the introduction of radium into sterilized beef-tea, no one is alarmed, most of us are interested, and the wise reserve judgment until they have seen all the evidence. They do not wish to repeat the folly which those committed who raised a pæan over the discovery of "Bathybius," only to find that it was not quite what it was at first believed to be. We must leave it to the experts in science to deal with the facts which Mr. Burke's experiments have brought to light. Bacteria and crystals and radio-activity are matters with which we would not presume to meddle. They belong to science. But in the great realm of nescience, to which the phenomenon of life belongs, and where all are equal, we know as much, or as little, as the rest of mankind, and we feel it no presumption to say that Mr. Burke's alleged discovery brings us no nearer to the understanding of the great mystery. If it were shown that life can be generated out of inorganic matter, we still remain in ignorance of what life is; and if the old doctrine that nothing can come out of nothing is overthrown, we have only added one more to the marvels of God's Creation.—*Church Times*.

WE KNOW what God is like because we know the character of Jesus Christ.—*George Hodges*.

THE NEW BRUNSWICK CATHEDRAL.

THE fiftieth anniversary of Christ Church Cathedral, Fredericton, in the Diocese of Fredericton, was celebrated in August 1903. It will always be the most fitting monument to the first Bishop of Fredericton, the Rt. Rev. Dr. Medley, for to his unswerving faith, steady determination, and fervent prayers, it may be said to owe its existence. Through many struggles and much discouragement he worked and hoped, raising through his friends in England large sums of money, as well as giving towards it a considerable share of his private fortune.

The foundation stone was laid October 15, 1845. The ceremony was performed by Sir William Colebrooke, Lieutenant-Governor of the Province, in the presence of nearly three thousand people. Eight years after, on August 31, 1853, the Cathedral was consecrated. The Bishop writes in his journal, "The Cathedral, the corner stone of which was laid October 15, 1845, was consecrated this day. All praise be to God who has enabled me through many difficulties to finish it. May the Lord pardon all that is amiss and make it His holy dwelling place for evermore. Amen."

The Bishops present at the consecration besides Bishop Medley, were the Bishop of Quebec, the Bishop of Toronto, and the Rt. Rev. Horatio Southgate, from the Church in the United States. There were about sixty clergy in the procession.

The sermon was preached by Bishop Southgate and was an eloquent address, expressive of the deep joy felt by the members of the American Church in this event as an earnest of the wider extension of Catholic unity. The first lesson was read by the Rev. Dr. Haight of the Theological Seminary, New York. The Litany was sung by the Rev. Dr. Edson of Lowell, Mass., the Epistle by the Bishop of Toronto, and the Gospel by the Bishop of Quebec. The music was very fine, the organist, Mr. S. A. Hayter, who had been organist at Hereford Cathedral, was organist of Trinity Church, Boston, for over twenty-five years. He was a musician of the very first rank and a personal friend of Bishop Medley, who invited him to play on the new organ at the consecration.

The services in connection with the consecration lasted for a week, during which the crowded congregations showed the pride and delight the people had in their new Cathedral.

The length of the Cathedral is 172 feet and its width, exclusive of the porch, 67 feet. The height of the nave and choir to the ridge of the roof, 62 feet. The tower is 84 feet high to the base of the pinnacles, and the spire about 84, or 178 in all, including the cross; breadth across transept, 60; height of aisle walls, 20; height of clerestory, 43 feet.

The east window was copied from Selby Abbey. It consists of seven lights, and is 30 feet in height by 18 in width. It is remarkable for its happy combination of triplets and multiples of three in all its parts. The west window consists of six lights. All the ordinary windows are of Caen stone. The weatherings and buttresses are of stone from Grindstone Island, the walls from sandstone in the neighborhood of the Cathedral. The doors are all of New Brunswick grey oak. The west door is a reduced copy of that of Exeter Cathedral. The whole design and arrangement of the structure is presented to the eye on entering the west door. Five lofty arches on either side, 36 feet in height, divide the nave from the aisles, and carry the eye outwards to the nave arch with its cross.

The choir screen is of walnut, as also the sanctuary rails. Entering the sacrum, seventeen simple and beautiful stalls lead on to the sedilia of stone for the officiating clergy, celebrating Holy Communion, opposite to which is the Bishop's chair, a perfect specimen of English oak. The massive altar is of black walnut with a slab of fine Devonshire marble, and the reredos is of wood. Among the altar vestments there are two of great value. There is also a frontal of cloth of gold, which was used at the coronation of King William IV. in Westminster Abbey.

There is a credence in a recess covered by a carved canopy between the sedilia and the rear wall, above which is an exquisitely designed head of the Saviour, crowned with thorns, carved in stone. The carpets in the sacrum were the gift of four ladies in England, two of whom worked the upper part in 1845 and two more the lower and larger part in 1852, being a whole autumn and winter's work.

Beneath the east window, which is very beautiful, are the words, "This window was given by members of the Church in the United States, and by the artist, W. W." The artist was Mr. Wailes of Newcastle, England.

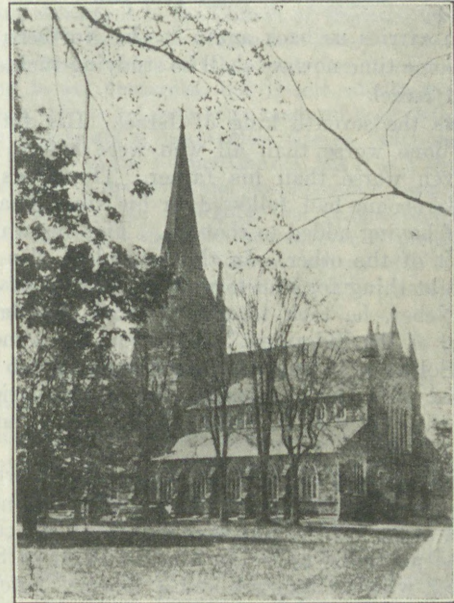
The bells are eight in number, and were the gift of friends

in England. Their weight is about five tons. They are very sweet and full in tone.

The Cathedral library, for the use of the clergy of the Diocese, which numbers about 4,000 volumes, is placed in a room projected from the north side of the chancel, used also as a sacristy. A number of the valuable books in it were contributed by the University of Oxford.

In 1860, King Edward, then Prince of Wales, on his visit to Canada, attended divine worship at the Cathedral, and as a memento of his visit, sent a beautiful and valuable copy of the Bible, with his autograph, which is used on special occasions.

Bishop Medley, for several years Metropolitan of Canada,



CHRIST CHURCH CATHEDRAL,
FREDERICTON, N. B.

and Bishop of Fredericton for 47 years, died in 1892 at the age of 87. His body lies at the exterior of the east end of the chancel in a spot selected and consecrated by himself. At this place the clergy of the Diocese erected a graceful tomb. The Church people of the Diocese contributed funds for the erection of a recumbent effigy of the Bishop within the Cathedral walls. This monument lies at the entrance to the south transept. The Bishop is represented in his episcopal robes with mitre and crozier. The present Bishop of Fredericton is the Rt. Rev. Hollingworth Tully Kingdon.

THE MYSTERY OF CREATION.

What is Creation, in this primary Biblical sense of the term? Clearly, it is not mere production of any kind. The Everlasting Son of God is begotten of the Father by an unbegun, unending production, eternal with the being of God, which, using poor human words to express a Divine mystery, we call an eternal generation. He is begotten, yet not made. Nor is creation, in its strictest sense, the giving form and shape to pre-existent matter. Of that, within limits, man is capable. In that sense, indeed, God has continued to create ever since creation. It is possible, as a great writer in the heart of the Middle Ages, and a distinguished naturalist of our own time have maintained, that God has developed continually, since that first primal creative act, new species of creatures by various acts of natural selection out of fewer species previously existing. In this and kindred ways it may well be that God has worked hitherto; but that which is proper to Him is the summoning into being matter, substance, life which before was not, by the act of His almighty will. It is true that the Hebrew word translated *created* in our Bibles, although always used to describe the action of Almighty God, is in some places used to describe creation in the lower sense of forming new beings out of already existing matter. But the word must mean more than this in the opening verse of Genesis. It must mean that the Universe originally owed both its form and its substance to the creative fiat of God. The Christian Bible, like the Christian creed, begins with stating that all that is not God owes its being to the will of God.—*H. P. Liddon.*

TELL them that, until religion cease to be a burden, it is nothing—until prayer cease to be a weariness, it is nothing. However difficult and however imperfect, the spirit must still rejoice in it.—*Edward Irving.*

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

ELIJAH THE PROPHET.

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

Catechism: Fifth Commandment. Text: St. James v. 17, 18.
Scripture: I. Kings xvii. 1-16.

OUR lesson carries us back again to the Northern kingdom, and for some time now we shall be studying incidents which took place in Israel.

Ahab was the seventh king of Israel. His father, King Omri, had "done worse than all who were before him," but Ahab was even worse than his father. The kings who had come after Jeroboam had followed in his sin. Ahab has the distinction of having added to that sin. This in two ways, the one the result of the other. In the first place, "as though it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians." This was the same sin that had started Solomon on the downward path. Ahab disobeyed the law of God in taking to himself wives of the nations. Jezebel was not the only wife he had (I. Kings xx. 5), and he had seventy sons (II. Kings x. 7).

It was Jezebel who led him into the great sin which made his name so abhorred by the prophets. She was not only a worshipper of Baal, but she was very zealous in his cause. We know that she prevailed upon the king to build in Samaria a temple to Baal, with an Asherah and a "horror" before it. As priests of this idolatrous worship, there were as many as 850 men. So active was Jezebel in her allegiance to her false gods, that she even tried to rid the country of the priests and prophets of the Lord. Either before or soon after Elijah's message to the king, she had set in motion a persecution of the prophets, from which 100 of them were saved by the faithfulness of Obadiah (xviii. 13). It is evident that Ahab had been led to sanction the firm establishment of a base and idolatrous worship. The calf-worship of Jeroboam seems to have been considered a mild offense compared with this open idolatry. From what we know of the worship of Baal and the other symbols set up in Samaria, we are not surprised at the severe condemnation of the sin. The worship of the Phalli and the sacrifice of children are a sufficient indication of the baseness of the thing which the king of a part of God's chosen people now permitted.

King Ahab needed an awakening. He had forgotten God. The people had permitted the thing, and were won away from their allegiance to Jehovah. This is shown by their failure to respond to the first challenge of Elijah on Mount Carmel (xviii. 21). The prophet Elijah was the messenger of God to pronounce the judgment which was now sent upon the land to remind the king and people of the God whom they had denied. Elijah appeared to the king and told him of the coming drought. He declared that there should be no more rain until he, the prophet, prayed for it, and then he disappeared. For three years and a half there was no rain. Drought was one of the punishments promised the nation if they should worship other gods (Deut. xi. 17; Lev. xxvi. 18). The usual period was three years (II. Sam. xxi. 1; I. Chron. xxi. 12).

The famine came to remind the king and people of their neglected God. Elijah, the faithful prophet, was cared for by the same God who sent the famine. Elijah was directed to go to the brook Cherith. There for some time he drank of the water of the brook. For food, messengers of God brought him his daily needs. These messengers may have been the ravens. The word translated "ravens" in both versions may, if we omit the vowel points, which are of no authority, signify "Arabians"; and even without changing the vowels, the word may mean "Orbites," or "merchants." We cannot be certain, therefore, just what the author of the book meant to say, although the reading "ravens" has much authority. It would be unnecessary to suggest anything else except in the more advanced classes.

The Lord had sent Elijah to the brook. He also drove him away from the brook. The brook failed, and a message came to the prophet to go into the country of the Zidonians. By the brook he had learned the lesson of God's care for those who are

true to Him. It may be that he needed a further lesson. At any rate he learned one. As he took his way across the burning, dry fields, and saw the people everywhere suffering, he learned the lesson of "brotherhood." He could see that there was a fellowship between men which made all, innocent as well as guilty, share in the suffering which came as a result of the sin of the nation.

Both Ahab and Elijah learned to know God better. The experience of Ahab may come to us if we forget to do our duty to Him, as Ahab had forgotten. It might be well to emphasize this lesson in some of the more advanced classes. The time comes when children are tempted to neglect the regular service of God in His Church. Tell them to make the resolution now to be ever faithful. If they come to the time when they think they must leave the Sunday School, let them resolve to be as faithful in their attendance at Church as they have been at Sunday School. There will be no one to mark their attendance, but it will be recorded just the same. And if they do neglect it, let them not be surprised to find some day that they are having something like the three years' famine that came to remind Ahab of the Lord. Since God loves us truly, He may be depended upon to punish us when we need it. He loves to send us pleasant things to remind us of His goodness, and these He sends every day. Ask the children to name some of them. If, however, we forget Him in spite of these, He must send us something that will make us think of Him.

The experience of Elijah teaches us the same two lessons he learned. He first learned that if he did as God told him to do, he would be cared for even in hard times. He simply obeyed and trusted God, and every day there came to him the food for that day. There was not enough for two days, but there was an ample supply for each day. Jesus Himself told us that we must not be over anxious about the morrow, for the same Father who cares for the sparrows will take care of us if we trust Him. But the trust He referred to is a trust which involves our doing something. To be idle is not trust. Elijah went where God sent him.

Having learned to trust God for his own life, Elijah learned that the true servant of God helps God to take care of someone else. It might not have occurred to him if the brook had not dried up. God changed His way of taking care of him, and Elijah had faith enough to obey God a second time, when He told him to leave the old brook which had kept him alone. His obedience gave the widow a chance to show her faith. She had been brought up among the heathen Zidonians, yet when Elijah told her what the Lord had promised to do for her on condition that she would do as the prophet asked her to do, she believed and acted upon the message. This poor heathen woman was won to the Lord more easily than the apostate people of Israel. Among them there was not one found ready to take the side of the Lord against Baal at the invitation of Elijah.

In addition to Elijah's mission to his own people, he had this mission to the heathen woman. Is it not meant to teach us the duty of helping God to win "them that are afar off" as well as to do our duty to our own home-folk? The fact that the brook dried up and sent Elijah to the woman did not at all interfere with his work for Israel. Neither does the work of missions interfere with parish work and growth. The people and the parishes that are content to stay alone by themselves in the enjoyment of God's blessings and loving care, find, sooner or later that "the brook has dried up." They have ceased to be happy and satisfied in their religion. They have ceased to grow; at least they have ceased to grow stronger. What they need is to know the blessing of helping God to care for those who do not know Him, those who are only waiting for the chance to show their faith. That is why it is true that the surest way to wake up a parish or a Sunday School is to get them interested in missions. Like Elijah they will find that they have there found instead of a brook that dries up, a barrel of meal that does not waste, and a cruse of oil that does not fail.

THE ISSUES are with God, and His servants know not the word disappointment, for they are incapable of reading His designs. Only this they know, that the slightest hesitation in obeying what they believe to be a divine impulse, produces a suffering more intense than any consequences which may accrue to them from the world.—*Laurence Oliphant.*

TRY TO MAKE an instantaneous act of conformity to God's Will, at everything which vexes you.—*Edward B. Pusey.*

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.

SUMMER CLOSING OF CHURCHES.

To the Editor of *The Living Church*:

I WAS much surprised to read in your issue of the 22nd ult. the leaderette dealing with the closing of churches in America during the height of summer. It seems almost incredible to an English clergyman that it should be necessary for a leading religious newspaper to have to protest against such a custom. Your protest, sir, is a most justifiable one. Allow me to inform your readers, especially my brethren in the ministry, that no English incumbent would dream of closing his church in order to free himself for a summer holiday. If he were unable to make arrangements for the due continuance of the regular services during his absence from his parish, he would remain at home and forego his holiday, as a natural duty attaching to his position. Or, should it happen that a parish priest should so far forget his responsibility to his flock as to contemplate such an infraction of duty, his Bishop would very soon want an explanation, and an episcopal monition would prevent a recurrence of the offence (as it would be rightly regarded in this "effete old country"). Why the American Bishops permit of such irregularities is a matter of great surprise to an English parochial clergyman like myself. Yours truly,
Taunton, England, Aug. 9, 1905. E. S. FIELD.

THE MISSISSIPPI APPEAL.

To the Editor of *The Living Church*:

IN acknowledging these sums for my school for colored children in Vicksburg, thanks are due to THE LIVING CHURCH for printing my letters and for effective editorial comment, as well as to the contributors, to all of whom I am grateful:

S. S. H., Philadelphia, \$500; J. N. A., Wilkesboro, N. C., \$1; F. S., Philadelphia, \$50; E. C. W., Chester, Ill., \$5; D. G. S., Pittsburgh, \$25; *The Churchman*, \$5.

I now have nearly enough to ensure the first payment, and have fulfilled the option, hoping that others will help me with future payments as they fall due.

THEODORE D. BRATTON,
Jackson, Miss., Aug. 18, 1905. *Bishop of Mississippi.*

UNCTION—THE HEALING OF THE SICK.

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of August 5th there is an article, written from London, in which the following statement is made:

"The honorable Secretary also mentioned examples of persons who had been healed by the administration of the Sacrament of Holy Unction and by other spiritual means during the past year."

1. Am I right in supposing that the rite referred to is that performed by the Roman Catholic priest just before death, and when all hope has been given up?

2. Is it ever used in the American Catholic Church?

3. If used, do they put it off until the last moment, as I think they do in the Roman Church?

From what I have heard about it, I had supposed that it was not given to heal, and that a person must not recover after he had received the Sacrament of Holy Unction.

As far as my experience goes, Church people have almost given up asking for prayers for the sick, and only call on the clergyman when all hope has gone; and I think that that is one reason that Christian Science has taken such hold on the people.

Puyallup, Wash., Yours truly,
August 14th, 1905. MARY D. PULFORD.

[The sacrament of Unction dates back to apostolic times, and its efficacy is twofold: for the recovery of the sick and for the forgiveness of sins, two things that were closely allied in our Lord's ministrations. The former of these benefits is conditional, the latter absolute. Recovery depends wholly upon the will of Almighty God, who alone can perceive whether it would be a blessing or a curse. Everlasting life on this earth is not God's plan for us, and physical death is His chosen method of translation to a higher form of exist-

ence. Hence, recovery from sickness cannot always be in accordance with His will, since it would annihilate death and prevent translation, and that would be, not a gain, but a severe loss. The purpose of the sacrament is therefore to make the special pleading for restoration to health *if it be in accord with the will of God*, but not as an absolute demand. Therein is where it differs from the rites of Christian Science and other modern cults, whose devotees allege that recovery from illness is always the will of God—which it is not.

The sacrament was abused in mediæval days by postponement until death was immediately imminent, when it was administered as preparation for death, and wholly without reference to the prayer for health. As such it is still practised in the Roman Church, where it is certainly the "corrupt following of the apostles." It thus becomes the opposite error to that in Christian Science.

The reference in our London Letter was to the revived use of the long dormant sacrament in the Church of England, where, our correspondent stated, it had again proven its efficacy in the healing of the sick, as it had in the early Church. In its use, it must be remembered that healing is not demanded, but is left wholly to the will of a loving Father, who is "always more ready to hear than we to pray"; and also that it is not a meaningless rite as (with respect to healing) it has become in the Roman Church, but it is a sacrament of the Church, practised in apostolic and post-apostolic days, and efficacious within the degree which Almighty God judges to be best in any specific case. As in all the other sacraments, it presupposes human coöperation with God to secure its end, and as with the other sacraments, it is no "charm" that effects its result apart from such coöperation.—EDITOR L. C.]

BAPTISM AMONG SECTARIANS.

To the Editor of *The Living Church*:

AT a camp meeting held in this state not many years ago, the unbaptized converts were asked to kneel around the "altar"—a plank platform for the convenience of the speakers and choir—for their Baptism. The evangelist dipped his fingers in a bowl of water and shook the adhering drops in the direction of the twenty or more candidates, pronouncing, as he did so, the baptismal formula. This constituted the entire ceremony.

Surely, as contends a writer in this week's LIVING CHURCH, there is need of conditional Baptism for all converts from Protestantism.

I was present at this so-called baptism.

CLYDE B. BLAKESLEE.

Grand Rapids, Wis., August 18, 1905.

To the Editor of *The Living Church*:

IF conditional baptism had been insisted upon for converts to the Church from the denominations, I know of one person who would have been saved many years of doubts and perplexities.

At the time of this person's Confirmation she knew very little about the Church and the Sacraments, but as she learned more, she became doubtful as to the validity of her Baptism, and although she had been a communicant for several years, yet there was no peace of mind until she received hypothetical Baptism.

Now if the first Baptism was not valid, neither was Confirmation, nor does it seem that she had the right to partake of Holy Communion. Yours very truly,

(Miss) MYRTLE PENNEY.

Lewistown, Ill., August 21st, 1905.

THE TABERNACLE.

Lo, we are lords of earth! In every land
Man's master hand
Rules all and the great silences are fled.
Man's cities stain the air, and everywhere
The magic and the mystery are dead.
But, unchanged evermore, waits at the shore
The wonder of the plain and the abyss:
That lifting floor is trod by none but God:
That sanctuary free from man is His.
The lesser part is ours: the waves are free.
God gave the land to man—but kept the sea.

So to that tabernacle of the sky
Where rise on high
The pillars of the sunset, bronze and gold
(The great blue sea its floor, while, tenting o'er,
Its rich cloud-tapestries hang manifold);
Into that solemn place of Time and Space
Walled, roofed, and paved with blue, where chant the waves
And shines, through sunset gleet, the Mercy-Seat,
When a man sails and that vast silence braves—
The meaning of the Psalmist then learns he:
"God makes His tabernacle on the sea."

L. TUCKER.

Literary

Religious.

Outlines of Christian Apologetics for Use in Lectures. By Hermann Schultz, Ph.D. Authorized Translation from the Second Enlarged Edition (1902), by Alfred Bull Nichols. New York: The Macmillan Co., 1905.

After an Introduction in which the function and the history of Apologetics are treated, Dr. Schultz undertakes first a "Defence of the Religious View of the World," writing from the Ritschlian point of view. Mistakenly, we believe, he arrives at his definition of religion by ascertaining "what is common to the historical religions and essential to them all." If these religions were so many stages in one true line of growth, such a method would have something to say for itself. But in any case the nature of religion can only be discerned clearly in its true and perfected form—*i.e.*, in Christianity. However, he makes no mistake in concluding that religion has to do with the relation of man to God, although he fails to see that it is as truly an objective and historical system as it is a subjective experience.

Miracles, and the particular events of the Gospel, are acknowledged to be inevitable accompaniments of the revelation of God in Christ; but the place of miracles in evidence is disparaged. In fact, as a Ritschlian, he takes an agnostic attitude towards historical and rational evidences of Christianity. No proof, he insists, can be given to anyone who has not already experienced faith as the result of the *impression* produced by the total picture of the personality of Christ. And this impression, he says, later on, "meets us unmistakably in the precipitate it has left in the traditions of the community," independently of all questions as to the accuracy in detail of the biblical narratives.

Naturally Dr. Schultz disparages the evidences for the being of God. He fails to take note that we do not need to insist upon the formal completeness of evidences in order to vindicate their place and value in Apologetics. Formal evidences may indeed fail to convince one who does not submit his mind to spiritual influences. Spiritual things are spiritually discerned. But spiritual discernment is certainly helped in its exercise by rational arguments; and we reject absolutely the false and pernicious divorce between the religious and the scientific mind which the Ritschlians make.

The second part of the volume is devoted to a critical survey of the chief historical religions. The third part exhibits Christianity by way of comparison and contrast as "the Perfect Embodiment of Religion." His method then is to vindicate the worth of religion and to show the superior worth of Christianity in comparison with other religions. This means that his work covers only one of the various lines of Christian evidence. His fundamental error lies in denying the value of other lines.

The last part of the volume is also marred by numerous polemical thrusts at Catholicism, dogma, and sacerdotalism; and by a failure to represent them truly. The Christianity which he defends is not historical. It was "made in Germany" in our day.

The book is too deep for the general reader, and requires a trained theologian to discriminate between the food and poison which it contains. None the less it is a notable production, and contains many hints of the utmost value to competent theologians.

The type, paper, and binding, are good; and there is an excellent index.

FRANCIS J. HALL.

A History of the English Church in the Reigns of Elizabeth and James I. 1558-1625. By W. H. Frere. New York: Macmillan & Co.

It is refreshing to read a history which is not founded on prejudice or to uphold a traditional position at all hazards. The series, of which this is the fifth volume, is edited by the Rev. Wm. Hunt, D.Litt., and the late Dean of Winchester, Dr. Stephens. The work was entrusted to various competent scholars, who have made a special study of the period treated. The editors undertook the first two volumes covering the time from the foundation of the English Church to Edward I. The fourteenth and fifteenth centuries are treated by the Rev. W. W. Capes, M.A. Dr. Gairdner covers the Reformation period from Henry VIII to Elizabeth, and this volume carries it on to Charles I. Three more volumes are to be issued, bringing the history down to the present time.

Mr. Frere appeals to original documents for his history, and so he is absolutely accurate and unprejudiced. In our time, when the world is full of warring sects and heresies, it requires a distinct mental effort to contemplate the Church of England as embracing the whole of the English people. Yet on the accession of Elizabeth such was the case. Not until 1570 did there arise in England a schismatic body. There were individual heretics before; but the first schism from the Church of England was caused by the act of Pope Pius V., who excommunicated and deposed Queen Elizabeth; and so all Roman Catholics had to choose between loyalty to the Pope and to their sovereign. They were absolutely forbidden to at-

tend the services of the Church of England, and so they became a Roman schism, out of communion with the Catholic Church in England. During the same reign began the organization of Protestant dissent in England.

To our minds, in these days, it seems absurd to undertake to make people devout and loyal to the Church by legal enactment; but in those days there was no such thing as toleration of differences in religion. No one ever dreamed at the time that a new religion was introduced into England. It was the old Faith, freed from accretions in the way of popular devotions, and without the unlawful interference of the Bishop of Rome. The sovereign was ruler of all the people, clerical and lay; but made no claim to sacerdotal functions, as is sometimes falsely asserted.

It is plainly shown from the original documents that the vestments of the clergy and the ornaments of the altar were really required by law—and those who did not wear copes and chasubles, and use the altar ornaments were the real law-breakers.

It is recorded that incense was used in Worcester Cathedral under Bishop Andrewes.

The volume is specially interesting at this time, when those who use the proper vestments and altar ornaments, and hold the Catholic Faith are regarded as innovators.

FRANK A. SANBORN.

The Temporary and the Permanent in New Testament Revelation. By Harry Peirce Nichols, D.D., Rector Holy Trinity Church, New York. The Bohlen Lectures for 1905. New York: Thomas Whittaker, 1905. Price, \$1.25 net.

This volume exhibits an unhappy specimen of superficial and unsound application of a valid principle—that some of the bearings and applications of Holy Scripture are temporary and should be distinguished from those that are permanent. Dr. Nichols is too anxious to get into line with the latest thought, and fails to exhibit any close acquaintance with Catholic theology and exegesis. The result is to put many land marks of truth into solution, and to modify seriously the doctrine of the Incarnation.

The errors in the book are too numerous to consider in detail. The third lecture excels in its multiplication of departures from sound principle. All the sophistries of the more radical kenoticists seem to be accepted by the writer.

We content ourselves with a few remarks on the distinction between the temporary and the permanent in relation to the New Testament. In the first place the Scriptures themselves, *qua* Holy Scripture, are permanent, for they are divinely inspired—the veritable Word of God. The fact that they bear traces of human factors in their production does not militate against this. No genuine part of Scripture may rightly be treated by a Christian theologian as temporary.

Next, the meaning of Scripture is twofold. The meaning of the human writers should be ascertained and weighed. But it is not the whole meaning of Scripture as divinely inspired. The divine meaning is deeper than the human, although not to be divorced from it. But the meaning of Scripture, whether human or divine, is a fixed fact and permanent. Scripture never loses any real meaning that it ever had, although exegetes may often change their minds as to the meaning of this or that text, and, as Westcott somewhere shows, the divine meaning of what was once written is never exhausted.

It is in the *bearing* and specific *application* of Scripture that the temporary element appears, and in that only. Thus many of St. Paul's exhortations have reference to conditions that have passed away. This neither makes temporary the real meaning of his language nor the principles involved. They remain forever the same.

The permanent bearing of Scripture is found in the Faith and spiritual teaching of the Catholic Church, which remains unchanged through all developments of theological language and through all changes of practical conditions and of methods adapted to them. Exegesis grows richer with every age, and often corrects itself in detail. But the Scriptures and their meaning, as distinguished from their practical application, are immutable.

FRANCIS J. HALL.

The Gospel of Mark. Edited, with Notes and Vocabulary, by William Prentiss Drew, A.M., B.D., Professor of Greek in Williamette University. Boston: Benj. H. Sanborn & Co., 1905.

Professor Drew says that he desires "to provide students with the text of one of the Gospels edited on the basis of classic Greek usage, with notes and vocabulary." He notes that "the Greek of the New Testament differs from that of Xenophon much less than the Greek of Homer does. Yet the Iliad commonly demands the attention of the Greek student of only two years' standing because of its importance to literature. What Homer is to art, that and much more the Gospels are to civilization."

The text, which is beautifully printed, is, with slight alteration, that of Westcott and Hort. The notes are not theological or polemical, but linguistic and grammatical—just such as would be found in a school text of Homer. References are given to Goodwin, Hadley, and Allen's Grammars. The peculiarities of New Testament Greek are pointed out as they occur, and some useful summaries of them are given here and there.

The purpose in view is commendable and the book deserves hearty commendation.

F. J. H.

The Church of Christ. By a Layman. New York and London: Funk & Wagnalls Co., 1905.

The writer reviews the cases of forgiveness and pardon recorded in the New Testament in order to ascertain if there be a universal law of pardon. Reasons are advanced to show that "all who come into the Church of Christ have full assurance of pardon and acceptance with God"; that the Church is divinely constituted, so that no human authority may change its rites, officers, or ordinances; that the Church is a unit. It is maintained that formal creeds are a serious hindrance to Christianity.

The book lacks the note of distinction and is of little real importance. F. J. H.

Israel's Historical and Biographical Narratives. By Charles F. Kent, Ph.D. New York: Charles Scribner's Sons. Price, \$2.75 net.

This forms the second volume of the *Students' Old Testament*, and covers Hebrew history from the establishment of the Kingdom to the end of the Maccabean struggle. On the appearance of the first of this series of six volumes we called attention to its general plan and purpose. We may, however, again name the salient features of the work—a lucid and scholarly translation of the original, a logical and chronological classification, and a critical and a literary analysis of the text with brief introductions and foot-notes. The whole treatment is based on the claimed results of modern higher critical scholarship.

In the introductory portion of the volume under review, are discussed such topics as the origin and present literary form of the Old Testament historical and biographical narratives and the incorporation of the earlier ones, in Samuel and Kings. In discussing the Records of the Maccabean Age, Professor Kent has some very interesting remarks about the value and canonicity of the Deutero-Canonical Books of the Old Testament, especially the two books of the Maccabees. There is a good supply of chronological charts and maps which will prove very useful to the student.

In twenty pages of Appendix, is given a selected bibliography and detailed references, also a short treatment of such interesting subjects as the *Moabite Stone*, the *Siloam Inscription*, the *Babylonian Chronicle*, and other related matters.

Students and Bible readers who wish to examine in detail the claims of higher critical theories, as applied to the historical books of the Old Testament, will find in this book ample material and apparatus to work with. J. A. C.

The Faith of the Church. The Witness of the Three Creeds. By the Rev. A. R. Whitham, M.A., Principal of Culham Training College. Rivingtons, 34 King Street, Covent Garden, London.

This is a generally excellent exposition of the three Catholic Creeds with the historical and critical considerations which arise from the subject. The author strongly lays stress on the authority of the Creeds and vindicates that authority from the various assaults that have been made upon them. He holds rightly that the Athanasian Creed, including its monitory clauses, is needed in the Church of England as truly to-day as it ever was.

MR. THOMAS WHITTAKER announces that Bishop Paret of Maryland has placed in his hands as publisher his recent book entitled *The Pastoral Use of the Prayer Book*. The work consists of a series of plain talks addressed more particularly to the clergy and divinity students. Also that the Rev. Dr. George W. Shinn has published, through Mr. Whittaker, a small booklet entitled *The Charm of the Church*. It sets forth in brief and attractive form some of the reasons why the Church is a help and advantage to the individual and society, and which are oft times overlooked because taken for granted.

Fiction.

Slaves of Success. By Elliott Flower. Illustrated by Jay Hambidge. Boston: L. C. Page & Co., 1905.

This story is out of the usual order. It consists of a series of sequent narratives of political intrigues in Illinois and Chicago politics. We have rarely seen a better showing up of the methods by which a political machine is run, and by which respectable men are made instruments of corruption. The moral which runs through the story is that a successful politician is made a slave by his success, to men who are worse than he, and is enwrapped in a mesh which is likely to bring disaster to him in the end. A dash of romance is thrown in.

The Fool Errant. Being the Memoirs of Francis Antony Strelley, Esq., of Lucca. Edited by Maurice Hewlett. New York: The Macmillan Co. Price, \$1.50.

Mr. Hewlett's latest book is a curious one, dealing with an Englishman's adventures in Italy, a hundred and fifty years ago. It is a strange mixture of Roman Catholic piety and superstition, with cynical views of virtue and honor. There are many repulsive features in the story, and yet as a whole it is interesting and often exciting. It is difficult to make up one's mind whether it makes for good or ill. At all events it is likely to be fully discussed.

Topics of the Day

HOLY BAPTISM.

Question.—Your paper on Infant Baptism leads me to ask you to explain the doctrine of Baptism generally, especially with reference to the fact of baptismal failures. If it is so great a gift, why does it have so small an influence in many lives?

Answer.—"Except a man be born again he cannot see the kingdom of God." There must be an entirely new beginning, a fresh start. No principle can bring forth results greater than itself. If spiritual things are to be attained, there must be a vital connection given with the source of spiritual life. This is what Baptism does for us. It does not accomplish the whole work of salvation; that we must work out for ourselves. But it gives us the start, the new principle, the impetus.

Evolution has made us familiar with that thought. The world did not come full grown from the hand of the Creator. It began in embryo, and has since developed into numberless forms of life. When the first vital spark touched that cell of matter many ages ago and it began to thrill with the God-given energy then imparted to it, what a wonderful beginning was that! There was the origin of all life, the grass and the trees and the flowers, the birds of the air, the fishes of the sea, the living creatures of the earth, man himself and all his later development. Without that spark of life from God Himself, all the rest could never have been! Great as has been the progress since, no step has equalled that, from the world without this life energy, to the world a moment after, when that first palpitating current throbbed in matter.

So, when creation had reached its climax in man, there was another beginning. God breathed into man the breath of life, and he became a living soul, differentiated from the rest of creation by the fact that he had a spiritual nature, a life patterned in the image of God Himself. It was only a beginning, yet what a wonderful advance was this step from brute to man.

And now that man has sinned and must be brought back again to God, there must be another creation, a fresh start, a new beginning. The old nature cannot be patched up and made over; a new one must be born. There must be planted the germ of a higher life, a seed left indeed to develop, yet without which there can be no advancement. Only a new beginning, but think of the might of that beginning! The battle is not yet won; much remains for us to do; but the impetus has been given, and the wonder of that new birth is greater than all the progress that must yet be made before we have attained to the beauty of holiness. Whatever the future may bring forth, it is the new beginning that is the important thing—the cleansing and renewing of the soul, the new birth; with that all things are possible, without it nothing can be accomplished.

The wonder of Baptism, then, is that it is a new point of departure, a regeneration, a second birth. As such it includes pardon, the wiping out of the past; grace, the seed of the new life; light, an illumination of the soul for its progress in holiness.

(1) Forgiveness—the cleansing from the burden of sin. Baptism is the means by which our Lord seals to us His pardon.

When we turn to the New Testament we find it full of promises of the remission of sins for the baptized. St. Peter tells the multitude who had been convinced by his preaching to "repent and be baptized in the name of Jesus Christ, for the remission of sins" (Acts ii. 38). Ananias brings the command to the penitent Saul, "Arise, and be baptized, and wash away thy sins" (Acts xxii. 16). St. Paul tells us that Christ cleanses the Church "by the washing of water" (Eph. v. 25-26). He reminds the Corinthians, "But ye have been washed, ye have been sanctified" (I. Cor. vi. 11). In another place he speaks of the "washing [or laver] of regeneration" (Titus iii. 5). St. Peter says that, "Even Baptism doth also now save us" (I. St. Peter iii. 21). In all these texts we have, as it were, but the expansion of our Lord's own words, "He that believeth and is baptized shall be saved" (St. Mark xvi. 16). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (St. Matt. xxviii. 19).

Repentance is not enough, nor conversion. If repentance is full and sincere, if conversion is thorough, their genuineness

will be manifested in a single-hearted, childlike reliance on our Lord's promise, and we shall come to receive pardon in His way. So St. Paul, stricken to the earth on the road to Damascus, deeply penitent, thoroughly converted, is not yet pardoned. "Arise and be baptized, and wash away thy sins," is the message Ananias brings him, and he at once obeys.

The first effect of Baptism, then, is remission of sins—not merely justification in the sense of acquittal; but a gift of absolution carrying with it the power to loose from evil and to gird up the forces of the soul against the weakness of sin.

Sin, however, is not annihilated by the grace of Baptism; it receives its first blow, an assault that will eventually lead to its destruction. The sacramental grace does not pluck up the roots of sin, it gradually kills them. There still remains even in the baptized the infection of nature, so that the lust of the flesh continues to be felt, and in spite of the glory attached to the baptized, they still "offend in many things" (St. James iii. 2); they must still "keep under the body and bring it into subjection" (I. Cor. ix. 27); they must "abstain from fleshly lusts" (I. St. Peter ii. 11); although their "fellowship is with the Father and with His Son Jesus Christ," there is still a struggle against evil within them. Sin is still there; "if we say that we have no sin, we deceive ourselves and the truth is not in us" (I. St. John i. 8).

(2) Regeneration. Forgiveness is not all that is needed. There must be an entire renewal of the spirit; we must, as it were, be re-born. We have only to look about us, in order to be convinced of that. No one who has ever contemplated the work that lies before those who would help and uplift their fellows can doubt it. Conscious of our own spiritual poverty, of our weakness of will and faintness of heart, of the moral evil that still lies unconquered within us, we see in some who have not had our Christian advantages a sin and depravity that are appalling. And the worst of it is, that a multitude of other souls are ushered into the world every day with the same dreadful heritage, children of the thief, the drunkard, the sensually debased; poor, degenerate, stunted souls, born with a burden of disease in the spirit that is worse than the inheritance of physical ill which so often presses upon them.

What can possibly effect, with such, a permanent moral change? Education, moral culture, the force of example, the power of love, will do something; but it does seem that there must be a radical change going deeper still. The glory of the Christian Church, therefore, is that she has never lost hope, because she believes that all men can be given a new nature, that the old self can be thoroughly renewed through the application of the life of Jesus Christ Himself.

In Baptism, then, there is not only a death unto sin, but a new birth unto righteousness—an upward life of the soul which begins the moment it is incorporated into Christ. This much our Lord implies when He says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (St. John iii. 5)—a verse which all the fathers explain as referring to Baptism. The Epistles confirm this interpretation of our Lord's words. St. Paul speaks of our being "saved by the washing of regeneration" (Titus iii. 5); he says that "as many as have been baptized into Christ, have put on Christ" (Gal. iii. 27); that we have been "buried with Him in Baptism, wherein also we are risen with Him, through the faith of the operation of God" (Col. ii. 12); that "we are buried with Him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans vi. 4).

Yet it must be remembered again that this new birth is only a beginning, a mighty beginning it is true, but only a start after all, and all that follows must depend upon our use of the grace given. The baptized person is said to be born again, because he has been incorporated into Christ by the life-giving Spirit; yet through his own neglect, the life of the Spirit may never grow in him. Regeneration may be compared to the effect which comes over a seed when it has been placed in nourishing soil. Before it was placed there the seed had life, but it was practically dead until it had received the beneficial effects of that transplanting. Again, as in the seed death takes place as well as life, so regeneration is death unto sin and then a new birth unto righteousness. And finally, as the birth of the seed must be followed by its growth, and to that end it must have sunlight, moisture, and nourishment, so must regeneration, with the baptized, be followed by nurture in the Lord. We must not only be born again, we must grow in the new life—yet the growth can come only because of the strength received at birth. So the Church, when she baptizes, prays that "the old Adam

may be so buried that the new man may be raised up," that "sinful affections may die" and "all things belonging to the Spirit may live and grow."

The fact that baptized persons sometimes never consecrate themselves to God is no argument against the reality of baptismal grace. It but shows that the gift is not unconditional. The grace appears in power and activity only on certain conditions. Only the foundation of salvation is laid; we must build up on that by our personal faith. (See I. St. Peter iii. 21.) And one great argument for Infant Baptism is that children cannot erect such barriers against the reception of grace as adults, and therefore if the seed can be planted within them and through the care and attention of parents and sponsors given the chance of growth in early life, the little ones who have received this blessing are the less likely to fall into grievous sin, and are the more readily recovered if they do.

(3) Illumination. By this, power is given to the spiritual faculty, enabling it to discern spiritual things. We receive the Spirit, that we may know the things freely given us of God. We have the eyes of our understanding enlightened, that we may see and know the truth. Yet this spiritual vision is not perfected all at once: like the blind man who was healed by our Lord and beheld men as trees walking, at first we do not see spiritual things in exact proportion; gradually the vision becomes more clear and we see plainly.

From every aspect, then, Baptism is *the beginning* of God's work with the soul. He works by an evolution here, as He works in nature. God begins the new creation; man must carry it on in its later development. His is the original gift; ours the privilege and responsibility of using it. His is the planting of the seed; our work that of tending and watering it, until it bursts into life and brings forth fruit to perfection. C. F.

UP IS DOWN, AND DOWN IS UP.

In years to come, straight through the earth,
I view a shaft of skill,
Where human kind of constant mirth,
Go down and up at will.

A mile a minute sinks the car,
Eight thousand miles will do;
America—Australia—far—
Six days will see it through.

In centre-earth, a hallow sphere
Of solid rock I see,
Here Down and Weight, all disappear,
And naught but Up can be.

The end of Down gives small and great
The power to swim in air,
Just take a stroke, you have no weight,
You'll float to anywhere.

Four thousand miles is Down, you know,
Then semi-circle bow,
For your wise head, and not the toe,
Should be the leader now.

The last four thousand miles is Up,
Australia—land in view,
Behold the sky!—we drink the cup,
America—adieu!

I sailed from Earth in lightning cars,
In an upward, forward line,
Now wise old man of the ruddy Mars,
I seek your planet-time?

You sailed not Up, you fell right here,
From Earth in meridian height;
Your bold untruth should cause you fear,
Beneath the Earth's fair light.

My Up is Down, I plainly see,
Though up from Earth I flew,
Now should you come to visit me,
The same would follow you.

Pray, when you come from Planet-Red,
Just take a turn to save your head,
For Up is Down, and Down is Up!
My proof deserves a golden cup.

Guyton, Ga., July 1905.

(Rev.) H. M. JARVIS.

THEY HAVE had their victories; and when the stress is hardest, it is wise to look back on these for encouragement, as songs of joy and triumph bring strength and support along a way beset with pain and sorrow and disappointments; which, when seen in their true proportions, are only as faint specks showing in a universe of infinite light.—*Laurence Oliphant.*

The Family Fireside

FRUIT AND SEED.

Meek potato, may one sing
Of a thing so unpoetic?
May one strike a chord pathetic
To awaken thoughts of sadness
Thee concerning? Nay, 'twere but madness
For a thing so mean and lowly
To raise the ghost of melancholy.

But in this prosaic age,
Where the rage is for the earthy,
Carnal present, naught is worthy
Of busy man's consideration
(In this our great commercial nation)
Until within his hand he feels it,
And with his knife, relentless peels it.

So, potato, thee I'll peel;
For I feel that in thy history
Lies concealed a glorious mystery.
Once Dives vainly supplicated
That Lazarus might be liberated
Back from death to preach, in sadness,
Of fruitless pomp and selfish madness.

Thou art Lazarus, vulgar knave;
From the grave thou bringst a warning.
Not long ago, one sunny morning,
A sprout of green rose from the earth,
Breaking its crust—such was thy birth.
Thy stem grew strong, thy verdure spread—
And thou hadst wakened from the dead.

Then a modest bloom appeared;
And it reared its head in rapture
Fleeting sunbeams warm to capture.
But a cynic thistle proudly
Waved its purple crown, and loudly
Laughed, and mocked its humble neighbor
For rejoicing in its labor:

Who would pluck me, he shall whistle!
Stiff with pride, cried out the thistle;
I am royal in my beauty;
Thou, potato, slave of duty,
Findest joy in thine existence?
Fool, in spite of all resistance,
Thy poor bloom will fade and wither,
And thy soul will wander—whither?
Bah, the mind will bear thine essence
To the air-king's pallid presence.

Good, thou didst answer, be it so;
Where the air-king wills, there let me go.
I fear not age, 'tis nature's way
To ripen only through decay.
First let me die, then by my root
Let others find my poor life's fruit.

* * * * *

Meanwhile fell the red sun's rays,
All ablaze.

The wind arising,
The gaudy thistle quick surprising,
Blew its seed on downy pinions
To the air-king's pale dominions;

Seized the dead potato's seed
With like greed, and hurled them after,
Crying loud with mocking laughter:
Dives, Lazarus, hasten thither,—
Who can say me whence or whither?

Whither?—oh, it matters not
Where the spot is, but be certain
That, behind the veiling curtain,
Thistles still are thistles only,
Fruitless, useless, selfish, lonely.

* * * * *

Meek potato, in this fruit,
Torn from thy root in yonder field,
God's blessing lies; and thou dost yield
The modest good that He hath sent
Through thee. Thy humble life is spent,—
But One will say: Well done!
Aye, blessed is death indeed,
For 'tis the ripening of both fruit and seed.

If in the fruit a blessing lies,—
Is not this a pleasant creed?—
Other blessings must arise,
Wheresoe'er may fall the seed.

GEORGE H. MURPHY.

THE MERCILESS LANDLORD.

A TRUE STORY.

FORTY years ago, Mr. S. bought several acres of land at low rates, farmed portions thereof, sold some building lots, and built a number of houses. He was a Roman Catholic in a village wherein Roman Catholics were few, and persons of his own faith frequently appealed to his charity.

One of his tenants was a man of no religion and very little morality. Said tenant had a wife, brought up in the Roman Catholic Church, and mindful of its teachings—at least when she was ill. One night she was very ill, feared that she would die, and was thrown into great alarm. Her husband somewhere about the hour of midnight roused Mr. S. from his slumbers. Mr. S. hitched up his horse, drove several miles to the nearest town, found a priest, and brought him to the sick-room. The woman recovered.

The tenant may have been momentarily grateful for the landlord's kindness, but he never took a drink the less or paid a dollar the more in rent. In fact he drank and gambled so freely that he had no money for rent at all, and S. ejected him. This led to sundry orations of a Socialistic character, but the worst is yet to come.

Somebody offered the ex-tenant a position, but this somebody had heard rumors to his discredit and the offer was conditional on his bringing recommendations from a business man of standing in the community. The ex-tenant immediately requested Mr. S. to state that he (the ex-tenant) was sober, steady, and a model of all the virtues. S. refused. The stories of S.'s cruelty, of his merciless treatment of the poor, of his hideous tyranny are many, but they are all traced to one source.

THE NEW WOMAN.

A TRUE STORY.

SMITH, Brown, Jones, and Robinson (we venture to suppress the real names) lived in the same street, and all were quiet, industrious men. Jones and Robinson, however, were wedded to quarrelsome women, whose loud voices were frequently heard. Mrs. Smith and Mrs. Brown sought to avoid trouble by keeping at a distance from the viragoes, but this gave offense, and the shrews determined on verbal vengeance. If Mrs. Smith went to the corner store a rude remark was made to her or about her. If Mrs. Brown hung the linen on the line a taunt was hurled at her. Silence on the part of the injured only added to the violence of the noisy women who resented being treated with contempt and who most illogically did all in their power to show that the contempt was deserved. In one respect, however, they showed a gleam of reason: they were not troublesome in the evenings or on Sundays, nor did they bother their husbands with their grievances. Jones and Robinson would have been unsympathetic hearers of such tales of woe. They met Brown and Smith on the street cars, exchanged civilities, had no cause of quarrel, and did not wish to invent grievances. It is probable that Jones and Robinson did not know that their wives fired their bad humor from the porch and the upper windows, over the fence, through the gate, and from such bases of operations as might present themselves.

The annoyance grew worse, and the victims concluded to defend themselves.

"But," said Mrs. Smith, "Mr. Jones and Mr. Robinson are not to blame. They never bothered us. It is not right to drag them into the quarrel."

"No," said Mrs. Brown, "nor ought we to drag our own husbands into it. This is a woman's quarrel, no man need touch it. Let's go before the squire."

So said, so done. Jane Smith and Anna Brown laid their case before the Squire, and the Squire bound Sarah Jones and Martha Robinson over to keep the peace. Sadly and sullenly the offenders learned that they must keep civil tongues in their heads, and not torment peaceable women who, by their own admission, had never given them just cause of offense. When the curfew tolled the knell of parting day, the law had spoken and the case was at an end. The men were not concerned in the matter at all. Inwardly Jones and Robinson, as they thought over the news, regretted that their wives had been so foolish; while Smith and Brown were secretly proud that their helpmates had settled the matter and come off with flying colors. But the four men took no outward notice of the quarrel. The women pleaded their own case, and pleaded it with success.

WALK CHEERFULLY and freely in God's service.—*St. Teresa.*

THE PARISH OF ST. JUDE.

BY FILIA ECCLESIAE.

HERE seem to be comparatively few young people in the congregation, though I see plenty on the streets on Sunday, especially in the evening. They look as though they were going to church, too. Hasn't St. Jude's its due proportion of young people? I am sure that the size of the Confirmation classes and the number of communicants as reported in the diocesan journal, would indicate that it is not deficient in this respect. How is it?"

Thus spake the Rev. Laurence Carleton, who was conducting the services of St. Jude's in the absence of the rector, an old college friend. He was sitting on the broad, cool porch of the rectory, talking with John Armstrong, a warden and one of the "solid men" of the parish.

"Young folks?—why, yes, we have as many that really belong to us as there are in any of the other congregations, I guess. But they don't seem to turn out very well in the summer, somehow, or else they go to some other service. Then, you see, our Sunday School closes through July and August, and that keeps the children away."

"But why should it?" queried the clergyman, in surprise. "They can come to the church service just the same, can they not?"

"Oh, you know, children don't care about coming to church very much. I suppose the sermon is rather above their heads and the service is pretty long for little folks."

"I saw some children in the congregation yesterday that didn't seem especially bored, your little granddaughter, for instance, and the little boy two or three seats from you across the aisle. I was especially struck with the way they followed the service and joined in the hymns, and if they did get a little drowsy during the sermon, they made no disturbance."

"Oh, yes, there are some children who like to come. Our little May never wants to stay at home. But you see, her mother always goes, rain or shine, unless she is sick, and she has taught May how to find the places in the Prayer Book, and sings the hymns with her at home, and May thinks whatever her mother does is just right."

"Doesn't she attend Sunday School?"

"Yes, when it is in session. When it isn't, her mother gives her a lesson on the Catechism, and reads a Bible story from the services for the day. Then if she can't go to both church and Sunday School, it is always church that has the preference."

"And how is it with the little boy?" asked the clergyman, with interest.

"Let me see," said the warden, thoughtfully. "Oh, I don't know about him. His mother has only just come here to live. He's a bright-looking little chap, and must have had good teaching, though his mother seldom comes with him. They live in the little white house at the end of School street."

"But what is it about the services at the other churches that is more attractive?" asked Mr. Carleton. "I am sure the church is more comfortable and well appointed, the music good, and the sermons are certainly not very long. I can't imagine your rector, Hosmer, preaching a long or a dull sermon, unless he has changed greatly since his college days."

"I don't know what it is," replied the warden. "I never thought much about it, because we are all going the same way, after all, and they won't hear anything but good, wherever they go. But maybe you will find out, as you go among the people."

Other callers coming in just at this juncture, the subject was dropped. But the thought returned persistently to the mind of the rector. He was thoroughly loyal to the Church in which he had been born and reared, and it grieved him bitterly to see those who should be devoted in her service careless or indifferent to her claims. He was no proselyter. It had been his theory, frankly expressed, that a change of church, creed or relations was inadvisable, except as the result of earnest, prayerful study, and he had more than once discouraged those who would have come into the church and parish of which he was rector because of mere caprice, or through pique, or because of mere preference for one clergyman above another on wholly personal grounds. To those who were really attracted to the Church by her solemn ritual, and who, after a clear understanding of her claims and her teaching, still desired to be numbered among her adherents he was ever ready to give advice, explanation, and a cordial welcome into her fold. He had no words of condemnation for those who differed with him in religious views. He recognized the fact that all hold, in common, the great funda-

mental truths, and strove rather to emphasize points of agreement than to discuss points of difference, unless some good purpose could be served by such discussion. In this way he had won the respect and affection even of those whose views were radically different from his own, and had worked hand in hand with them, whenever an effort was made for the general good of the community wherein his lot might be cast. But he was equally strong in his desire to hold those who of right belonged to the Church within her fold.

A few days later, he started on a round of pastoral calls. His friend, the rector, was away on an extended trip, hoping to regain the health and strength that had been his before a severe illness had overtaken him. As his stay in the parish was, therefore, likely to cover a period of several months, he wished to become thoroughly acquainted with the people. Many were away at the seashore or in the mountains, but many others were staying in town during the summer, so that he was able to meet most of the congregation during his round of visits. St. Jude's was situated in a large and thriving manufacturing town in New England. It was an old parish, dating back to Revolutionary days, containing many well-to-do families, and possessing a handsome church edifice, a well-equipped parish house, and the usual parish organizations. It was not by any means a decadent parish, either. During the fall and winter seasons, no religious organization did more or better work, or obtained more satisfactory results than did those of St. Jude. But there seemed to be a leak somewhere, especially during the summer season, and the rector *pro tem.* determined, if possible, to learn the cause and apply the remedy.

One source of comfort and counsel he had which never failed him. His mother, a shrewd, sensible, albeit thoroughly kindly, woman, had been deprived of the use of her limbs for several years, through an accident, and to her he was a most devoted son. Their relations to each other involved more of comradeship than is often the case between mother and son, and it was to her that he brought the story of each day's happenings, sure of receiving some helpful suggestion. Though unable to move about, except in a wheel-chair, she was otherwise in fairly good health, and took a lively interest in the affairs of the world about her. She was well read, and previous to her accident, had had a wide experience of different phases of life which enabled her to enter, with rare sympathy, into the joys and sorrows of her friends and acquaintances. Like all such people, she was universally loved, and she was looking forward with keen interest, to making new friends in her son's temporary charge.

"Why that long face, Laurence?" she asked one evening, as they settled down for a cozy chat on the porch. "You look as if the burden and heat of the day had proved too much for you."

"Do I?" he said, with a rather perfunctory smile. "I am not sure that it hasn't, or that it will not before I am through with it. Such a lack of Church loyalty as I find among the people of St. Jude's cuts me to the heart. Here one woman tells me that during the summer one of her little girls goes to a Congregational, the other to a Baptist, Sunday School. When I asked if they did not attend the Church service, she said they didn't care much about that, but liked the Sunday Schools, because their mates went there. A young man, who is a communicant, goes to the Baptist Sunday School all the time, 'because they make it so interesting—a great deal more so than they do at St. Jude's.' Others nominally belong to St. Jude's, but go often to other services, because they like the singing, or the preaching, or because there are more young people, or some such reason. And if I remonstrate, I am called bigoted and narrow—not in so many words, at least to my face, but it is implied plainly enough."

"I suppose they think that so long as they hear some sort of Christian teaching, it does not matter whether it is Church teaching or not," said the old lady.

"That is exactly it. If the children were really sent regularly to other Sunday Schools, because their parents prefer denominational teaching, or if the young people really transferred their allegiance and became identified with those bodies whose services they attend, it would be a lesser evil, in my way of thinking. They would at least belong somewhere definitely, and have good reason for it. But they are woefully ignorant of the history and teaching of the Church to which they rightfully belong, and in the end will gradually drift from thinking it makes no difference where they go to church, to the conviction that it is not necessary to go at all. How can a child, for instance, or a young man, who goes regularly to a Baptist Sunday

School, avoid coming to think lightly of his own baptism and of the belief of the Church regarding that sacrament? How can we expect our young people to value the Church, with her historic creeds, her ritual hallowed by the use of ages, her lawful ministry, her sacramental teaching, if they run about, here and there, from mere caprice? Yet how are the people to learn all these things without being wounded or antagonized?"

"Let me think all this over," said the mother. "It is, indeed, a sad state of affairs, but we may be able to do something toward bettering it. By to-morrow night I may have a plan to suggest for a beginning. Just make up your mind to follow the leading of the Spirit in answer to prayer over this matter, and leave results to God."

A few days after this conversation, the young people of each family in the parish received post-cards, bearing a picture of St. Jude's, and the legend:

"You are cordially invited to a social evening at the rectory on Tuesday of next week, August 20. As I cannot come to you, I ask you to come to me. "ELINOR CARLETON."

Everybody, by that time, knew of the rector's lame mother, and had longed for a better acquaintance with the bright-faced woman, whose wheel-chair was always to be seen, bearing its occupant into the church on pleasant Sundays. So that on the appointed evening, a goodly company of young people, including not only the regular members of the parish, but many summer boarders from the outlying farms of the suburbs, who had also received invitations, gathered at the rectory. Everything was delightfully informal. There was music by a small orchestra, light refreshments were served, and the rector moved about, here and there, getting acquainted with the young people, introducing them to his mother, as he wheeled her chair from group to group, and striving in every way to promote the happiness of his guests. It was a decided success, and so was a similar affair for the children, on a pleasant afternoon a week later. Mrs. Carleton was "just as good as a girl, herself," according to the verdict of the young people, while the children listened to her stories of old times with great delight. Then the mothers had their turn, and another evening was given up to the men of the parish, until the ice was thoroughly broken, and clergyman and congregation were in touch with each other in a social sense.

But the congregations continued about the same, though with the beginning of September and the opening of the schools, pupils and teachers returned to the Sunday School of St. Jude's and it was soon in running order. About that time, a letter was received by the vestry from the absent rector, asking an extension of his vacation for a year that he might continue his residence abroad until his health, which was slowly improving in the soft Italian climate, should be fully restored. This involved a longer stay in the temporary rectorship of St. Jude's, but the matter was soon satisfactorily arranged, and Mr. Carleton began to plan for an aggressive campaign against the citadel of ignorance on Church matters that had so appalled him. He prepared a set of questions and answers on Church history and teaching, in simple language, and gave a lesson on them each Sunday at the close of the regular lessons, examining the children on them each month, with a written examination at the end of each quarter. Soon the children began to wake up to the idea that the Church to which they belonged had a special heritage, and that its lessons were something of real importance.

This was encouraging, but still the young people were not reached—at least not as the earnest heart of the clergyman desired. They were always on hand at church sociables; they worked like beavers for the annual church supper in the spacious parish house; and they could always be relied on for special occasions. But so far as a real appreciation of the spiritual side of Church life and work was concerned, they were almost entirely ignorant or indifferent. They came to service if they felt like it, but outside attractions had a drawing power that was well nigh impossible to overcome. At last the loving mother, who had watched with anxiety the look of dejection on the face of her son, had a sudden inspiration.

"Aren't there graduates of several different colleges among the men of your congregation, Laurence?" she asked.

"Why, yes, I believe so," he answered. "Let me see—Yale, Harvard, Columbia, Cornell, Trinity—yes, all those are represented—and we have also Vassar, Wellesley, and Smith College girls. But what of it?"

"Invite them here for a 'College Social,' asking them to wear the colors of their *Alma Mater*—or, better still, invite all the young people, letting those who are not graduates choose which colors they will wear. Then, well—wait and see."

The invitations were given out and readily accepted.

"I can't imagine what a College Social is, can you?" said one girl.

"No," was the reply, "but we'll have a good time if Mrs. Carleton has planned it," was the general verdict.

At the rectory on the appointed evening, after the merry crowd of young people had told college stories, sung college songs, and exchanged experiences of college ball games, boat races, proms, and other events, refreshments were served, and while the young people were still seated, the rector said:

"My mother wishes to ask you one or two questions about college life, in which she is greatly interested, and hopes you will answer freely."

Mrs. Carleton looked around on the bright faces, then said:

"I suppose that you as graduates or students are greatly attached to the college to which you belong, are you not?"

The chorus of assent was unanimous among the collegians present.

"But," she continued, with a slight twinkle in her eyes, "you do not care especially for your own, do you? One college is just as good as another, in your eyes, is it not?"

There was no answer, and most of the faces wore a somewhat puzzled expression.

"I should say," she continued, "that it was very narrow and bigoted to prefer your own college to any other, to work for it, take an interest in its affairs, and all that. You can learn just as well at one place as at another, so why not begin in one, and finish in another? Why not change, if one college has handsomer buildings than another, or if some of your friends are students elsewhere, or you like one set of professors, personally, better than the set at your own? Isn't that all logical and reasonable?"

"Why, what do you mean, Mrs. Carleton?" queried one girl. "As if I could love Smith or Wellesley as much as I do Vassar."

"My father and grandfather were Yale men," said a young man, "and I can't remember when I didn't wear the blue and hurrah for 'old Eli.'"

"That's my case," said another, "only mine is Harvard."

Others expressed similar sentiments.

"My dear young people," said Mrs. Carleton, "why do you not give to the Church in which you have been baptized, which is the household to which you rightfully belong, many of you by inheritance through past generations, the same honor and love that you give to your colleges? All of you are not college students or graduates, but do you not all love and honor your schools, and go back to their gatherings with interest?"

"But that's so different," said one.

"Why so?" said Mrs. Carleton. "Think over the teachings of the Church to which you belong, and see if there is not something in them which you cannot get elsewhere. If you wish others to love and honor the Church, if you would have her services attractive, you must work for that end. Study the service earnestly; join in it with your whole heart; uphold her claims of unbroken descent from Christ and His apostles as you would your own lineage from honorable and godly ancestry; and, take the word of an old woman who has found in the Church help and comfort all through her life, you will be well repaid for so doing. Love and respect your own without despising any work for God done by those outside her fold, but give to her, as to your own parents, the best and highest place."

"I never thought of it in that way," said one young man, thoughtfully. "But I am going to be as loyal to my Church hereafter as to my college, and try to influence others to do the same. Mr. Carleton, will you help me to learn those things which I ought to know, in order to be a good and loyal Churchman?"

"With all my heart," said the rector, cordially. "I shall be glad to form a class of young people for such study," he continued, "if you who are here will assist me in so doing."

Many signified their desire to join such a class, and it was accordingly organized. Not all who were at the rectory that night were awakened to a sense of their duty in the matter of Church loyalty. But the good seed was sown, and by degrees interest in the history and teachings of the Church grew and developed in the parish of St. Jude. The young people became more regular in their attendance, not only at the regular morning and evening services, but at the early celebration of the Holy Communion, at week-day services, and, at the close of the year, when the regular rector returned in renewed health and strength, he found a parish rich in its spiritual life as well as active in its benevolent and social work.

Church Kalendar.



Aug. 28—Tenth Sunday after Trinity.
 Sept. 3—Eleventh Sunday after Trinity.
 " 10—Twelfth Sunday after Trinity.
 " 17—Thirteenth Sunday after Trinity.
 " 20, 22, 23—Ember Days. Fast.
 " 21—Thursday. St. Matthew, Evangelist.
 " 24—Fourteenth Sunday after Trinity.
 " 29—Friday. St. Michael and All Angels.

CALENDAR OF COMING EVENTS.

Sept. 5-8—Retreat for Clergy, Grafton Hall, Fond du Lac, Wis.
 " 11-15—Retreat for Clergy, Holy Cross House, West Park, N. Y.
 " 19—Conv., Milwaukee, Sacramento.
 " 20—Conference of College Churchmen, Chicago.
 " 21-24—Brotherhood of St. Andrew Convention, Chicago.
 " 27—Dioc. Conv., New York.

Personal Mention.

THE REV. ARTHUR H. BEATY, rector of St. Peter's, Buffalo, sailed from New York on the *Numidian* for Europe Thursday, August 17th, and expects to return the latter part of September.

THE REV. R. E. BOYKIN has resigned the rectorship of St. Thomas' Church, Abingdon, Va., and his mission work in Holston parish, to take effect September 1st, and has accepted the rectorship of St. Mary's Church, Lexington, Miss., and will take charge October 1st.

THE address of the Rev. E. W. FLOWER is changed from Escondido, Cal., to 706 N. 12th St., St. Joseph, Mo.

THE REV. J. U. GRAF, of the Diocese of Colorado, has accepted an election to St. John's parish, Uniontown, Ky., and will enter upon his duties as rector of that parish September 1st.

THE REV. JAMES G. LEWIS, D.D., formerly rector of St. Andrew's parish, Walden, N. Y., has accepted a position on the staff of St. Mary's, Tuxedo Park, N. Y. Communications should be addressed to St. Mary's Rectory.

AFTER September 1st, the Rev. F. A. McELWAIN should be addressed at Seabury Hall, Fairbault, Minn.

THE REV. J. W. SPARKS, rector of Christ Church, Toms River, N. J., with his wife, sailed for England, Saturday, August 19th, for a visit to relatives, and expects to return in October.

THE street address of the Rev. ROBT. S. STUART is 2718 Baldwin Street, Houston, Texas.

THE permanent address of the Rev. WALTER S. TROWBRIDGE, as rector-elect of the Church of the Good Shepherd, Chicago, is now 1183 South Millard Avenue, Chicago, Ill., where he begins his duties on September 1st.

ORDINATIONS.

DEACONS.

NEW YORK.—The Right Rev. David H. Greer, D.D., Bishop Coadjutor of New York, ordained to the diaconate Mr. HERBERT H. BROWN, in St. Luke's Church, East Hampton, on the Ninth Sunday after Trinity.

Mr. Brown was presented by the Rev. E. Clowes Chorley, rector of Emmanuel Church, Great River. The Rev. Thaddeus A. Snively read the Epistle; the Rev. Edward M. Jefferys, rector of Emmanuel Church, Cumberland, Md., read the Litany. The Bishop Coadjutor celebrated the Holy Communion, assisted by the rector of St. Luke's, East Hampton. Morning Prayer was said by the rector at 10 o'clock, followed at 10:45 by the ordination. An offertory solo, "The Lord is my Shepherd," was sung at the latter service by the Rev. J. Nevitt Steele, Mus.Doc. Bishop Greer preached an inspiring sermon, based on II. Kings x. 15: "Is thine heart right, as my heart is with thy heart?"

SALT LAKE.—In St. Mark's Cathedral, on the Eighth Sunday after Trinity (August 13th), Mr. GEORGE TOWNSEND was ordained deacon by the Bishop of Salt Lake. The Bishop preached the sermon, and the candidate was presented by the Rev. George C. Hunting. The Rev. A. E. Knick-

erbocker, rector of St. Mary's, Nebraska City, Neb., also assisted in the service. Mr. Townsend, whose classical and literary education was acquired in the old country, has been in charge for the past year and a half of Epiphany mission at Provo, Utah, where he will continue to work.

DIED.

DOUTHITT.—At her summer home, "Lockehaven," Wequetonsing, Michigan, August 15th, ADELA DOUTHITT, aged 93 years; beloved mother of Mrs. Clinton Locke and grandmother of Mrs. John Kenneth Mackenzie.

Interment at Graceland, Chicago.
 "Blessed are the pure in heart, for they shall see God."

FREDERICK.—Entered into Rest, Saturday, August 5th, 1905, MARY CAROLINE, widow of the late William C. FREDERICK, at her residence, 306 W. 4th St., New York City.
Requiescat in Pace!

NEWELL.—Entered into rest, in Iowa City, Wednesday, August 16th, 1905, MARY COOKE NEWELL, daughter of the late Samuel Cooke and Esther Montgomery Newell, of Eglinton, N. J.

WELLS.—MRS. ELIZA R. WELLS, of old age, at Alma Sanitarium, August 12th, 1905, Alma, Michigan; mother of the Rev. Albert E. Wells.
 God rest you, mother dear.

MEMORIAL.

LAVINIA BASSETT BATTLE.

BATTLE.—Entered into rest, at Staunton, Virginia, Thursday night, August 3rd, 1905, at 11:30 P. M., Mrs. LAVINIA BASSETT BATTLE, widow of Captain Turner W. Battle, of Cool Spring Plantation, Edgecombe County, North Carolina, in the 75th year of her age.

She was the second daughter of Judge Joseph J. Daniel, of Halifax, North Carolina, and his wife, Maria Bassett Stith, and was born at "Burncourt," the home of her father in Halifax County, on the 29th day of March, 1831. She came of a long line of distinguished ancestry in the colonies of Virginia and Carolina, that included the Randolphs, the Stiths, the Churchills, the Harrisons, the Burwells, the Bassetts, and the Longs; and she inherited many of the virtues and talents which made their names honorable in Colonial and Revolutionary annals. Her father, Judge Daniel, was a prominent man in North Carolina in the earlier half of the nineteenth century, having served with recognized ability and high distinction as Judge of the Superior Court of the Halifax Circuit, as a leader in the State Constitutional Convention, as a member of the House of Commons, and as Justice of the Supreme Court of North Carolina, where his associates on that bench were Judges Ruffin and Gaston. Her mother, Maria Bassett Stith, was the daughter of Colonel Bassett Stith of Halifax, a lineal descendant of the first John Stith, who settled in Virginia in 1650, and who was a participant in "Bacon's Rebellion" in that Colony, a hundred years before the Revolution.

Marrying at an early age Captain Turner W. Battle, a prominent planter of Edgecombe County, N. C., she became the mistress of a large plantation, and an invaluable assistant to her husband in the administration of its numerous and important affairs. She possessed unusual soundness of judgment and remarkable executive ability, which appeared most conspicuously in periods of the dark days of 1861-1865, during the progress of the War between the States, when the care and direction of a great number of slaves, as well as the management of a numerous family, devolved largely upon her, while her husband was absent at the front. How nobly and unselfishly she discharged all the exacting duties of her life on the plantation could find no finer illustration than in the fidelity and devotion with which her old servants sought to repay her; and when at last her end came, there was nothing more pathetic in her departure than the sorrow that was manifested by many of these old friends, who had never left the place, but had lived with her and loved her to the last.

Her interests in life were large and varied; she was imbued with a love of letters from her earliest childhood; and in her hospitable home, the charm and refinement that characterized all that was of the best in the old South were never wanting. To her neighbors she was most neighborly; to her friends she was most friendly; to her own she was most loving, most unselfish, and most self-sacrificing. Those with whom her

daily life brought her into contact experienced at her hands a high-bred consideration, a thoughtfulness, and a fidelity that illustrated the noblest type of the gentlewoman of the old school; and in a long life of varied and often burdensome cares, with which more than the usually allotted share of human sorrows was intermingled, she never failed in any duty to her husband, her children, her relatives, and her friends, nor exhibited any token of impatience or of repining.

She was an earnest and zealous Churchwoman, taking a deep interest in all Church work; and giving to the Church at Rocky Mount, whose up-building and development were very largely due to her efforts, an active support and a continued devotion as long as her physical strength permitted.

She was gifted beyond most women with the charm of a winning presence, and with intellectual talents of a high order; but beyond all else, her life, so nobly spent in the service of others, was glorified by an unflinching and abiding faith in the religion which she practised without ostentation, and which became through her beneficent influence and beautiful example a light to the feet of all who knew her.

She is survived by four sons, Judge Jacob Battle of Rocky Mount, N. C., Messrs. Turner W. Battle and Gaston Battle of Cool-Spring Plantation, and George Gordon Battle of New York City.

The funeral services of the Church were held for her at her late residence at Cool Spring on Saturday, August 5th, and she was laid to rest in the family burying-ground there, by the side of her husband, who went before her just ten years ago, and in the midst of those whom she "had loved long since and lost awhile."

"Grant her, O Lord, eternal rest and let light perpetual shine upon her."

A. C. G.

RETREATS FOR THE CLERGY.

HOLY CROSS RETREAT—Dates for the Retreat for Priests at Holy Cross, West Park, N. Y., are changed to begin on Monday evening, September 11th, and end on Friday morning, September 15th. The Bishop Coadjutor of Fond du Lac will be the conductor.

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.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word. Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

DEACON or experienced lay reader wanted for work in a thriving County Seat town of 2,000 inhabitants, in the Middle West. The people have completed a \$3,000 church, furnished it, carpeted it, and installed heating plant. The best people in the community are looking to the Church and a rich harvest is to be reaped by the right man. Excellent opportunity for young man wishing to prepare for Holy Orders. Address with references, H. C. A., LIVING CHURCH Office, Milwaukee.

AN unmarried assistant priest, \$600, board, and lodging. "Rector," 712 Fulton Street, Philadelphia.

ORGANIST AND CHOIRMASTER (lady or gentleman) for mixed surpliced choir in a rapidly growing city of 15,000. Exceptional opportunity for teaching. Address TRINITY CHURCH, Alpena, Mich.

WHITE MAN COOK and Housekeeper, middle-aged, for bachelor in New Jersey; \$15 a month and comfortable permanent home for right party. Single or widower. Only Eastern man need apply. Address at once with references, Rev. B. F. THOMPSON, Birdsboro, Pa.

PRIEST—Unmarried, moderate Churchman, for curate in Philadelphia parish. Address: FIDES, care LIVING CHURCH, Milwaukee.

NURSERY GOVERNESS in clergyman's family. Address, till September 1st, REV. PAUL MATTHEWS, Harbor Springs, Mich.

DEACONESS or woman trained for institutional work to take charge, as matron, of the Orphans' Home, St. Louis. Address, MISS UPSHAW, Secretary, 3935 Cook Avenue, St. Louis, Missouri.

POSITIONS WANTED.

CHOIRMASTER AND TENOR SOLOIST, who has had eight years' experience and who is now studying for the priesthood, desires a position in September or October, preferably in South or West. Address: M. D., care LIVING CHURCH, Milwaukee.

BY A CHURCHWOMAN, position as companion to invalid, caretaker in family or institution, or teacher of plain sewing. Best of references. Address, "FAITH," THE LIVING CHURCH, Milwaukee.

BY CHURCHWOMAN, teacher of cooking and sewing. References. Address A 9, LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, thoroughly qualified and experienced man, good earnest worker, fine player and successful choirtrainer, desires position for October. Accustomed to large organ and choir, recitals, and oratorio work, etc. First-class references and testimonials as to personal character and ability. Good organ and salary essential. Address: "ORGANIST," Box 227, Wheeling, West Virginia.

TRAINED NURSE would like position as companion to invalid lady or lady in New York or the suburbs of Newark, N. J. 289 Walnut St., Newark, N. J.

CLERICAL REGISTRY.

136 FIFTH AVE., NEW YORK.

CHURCHES seeking Rectors, Assistants, and others for Parish, Supply, and Mission work, can have their wants readily supplied by writing the JOHN E. WEBSTER CO.

WE NEED MORE CHURCHES to supply and we need more CLERGYMEN Candidates for our NUMEROUS VACANCIES.

PARISH AND CHURCH.

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

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

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

THE INDIANAPOLIS VESTMENT BAG is needed by every clergyman. For information address 1518 Park Ave., Indianapolis, Ind.

LANDSCAPE ARCHITECT.

A. PHELPS WYMAN, Landscape Architect, 17 East Van Buren St., Chicago, Ill. Minneapolis office: At Handicraft Guild, 2nd Avenue and 10th St., South.

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.

EPHPHATHA REMINDER AND APPEAL.

The Mid-Western Mission of the wide-reaching Church Mission to Deaf Mutes again asks for its Expense Fund remembrance on next Twelfth Sunday after Trinity (September 10th). The undersigned has been laboring for more than thirty years in an immense Missionary District. Rev. AUSTIN W. MANN, General Missionary.

21 Wilbur St., Cleveland, Ohio.

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.

BOOKS RECEIVED.

THE UNIVERSITY OF CHICAGO PRESS. Chicago.

Russia and Its Crisis. By Paul Milyoukov. Price, \$3.00 net.

Christian Belief Interpreted by Christian Experience. Lectures delivered in India, Ceylon, and Japan on the Barrows Foundation. By Charles Cuthbert Hall, President of The Union Theological Seminary. With an Introductory Note by the Vice-Chancellor of The University of Bombay.

E. P. DUTTON & CO. New York.

A Modern Mystic's Way. The way of the Mystics is an open secret for us all, but in each man it is "My Secret to Myself." Price, \$1.25.

School History of England. An Outline History for Middle Forms. By M. A. Tucker, formerly Marion Kennedy student at Newham College, Cambridge; History Mistress at St. Felix School, Southwold. Price, \$1.00 net.

A Teacher's Hand Book of Moral Lessons. Arranged by A. J. Waldegrave. Price, \$1.00 net.

The Life of Christ. A continuous narrative in the words of the authorized version of the Four Gospels with introduction and notes. By Joseph John Scott, M.A., Canon of Manchester. Price, \$2.00 net.

LOTHROP, LEE & SHEPARD CO. Boston.

My Little Lady-in-Waiting. By Louise E. Catlin, author of *Marjory and Her Neighbors*. Illustrated by E. Pollak. Price, \$1.25.

American Heroes and Heroines. By Pauline Carrington Bouve. Illustrated. Price, \$1.25.

Randy's Luck. By Amy Brooks, author of *Randy's Summer*, *Randy's Winter*, *Randy and her Friends*, *Dorothy Dainty*, etc. Illustrations by the author. Price, \$1.00.

The Little Green Door. A novel by Mary E. Stone Bassett, author of *Judith's Garden*. Illustrations by Louise Clark. Decorations by Ethel Pearce Clements. Price, \$1.50.

A Daughter of the South. A War's-End Romance by George Cary Eggleston, author of *A Carolina Cavalier*, *Dorothy South*, *The Master of Warlock*, etc. Illustrated by E. Pollak. Price, \$1.50.

Laura in the Mountains. A sequel to *Laura's Holidays* by Henrietta R. Elliot. Illustrated by Helena Higginbotham. Price, 50 cents.

The Gregory Guards. A boys' club which made men. By Emma Lee Benedict. Illustrated by Frank T. Merrill. Price, \$1.25.

In the Line. By Albertus T. Dudley, author of *Following the Ball*, and *Making The Nine*. Illustrated by Charles Copeland. Price, \$1.25.

Dan Monroc. A Story of Bunker Hill. By W. O. Stoddard, author of *Guert Ten Eyck*, *The Noank's Log*, etc. Illustrated by J. W. Kennedy. Price, \$1.25.

The Making of a Man. By Orison Swett Marden, editor of *Success*, author of *Stepping Stones*, *Winning Out*, *How They Succeeded*, etc. Price, \$1.25.

The Children of Bedford Court. By Grace Le Baron, author of *Jessica's Triumph*, *Queer Janet*, *Told Under the Cherry Tree*, etc. Illustrated by Amy Brooks. Price, 75 cents.

When Grandmamma was Fourteen. By Marion Harland, author of *When Grandmamma was New*, etc. Illustrated by Etheldred B. Barry. Price, \$1.25.

Dorothy Dainty at the Shore. By Amy Brooks, author of *Dorothy Dainty*, *Dorothy's Playmates*, *Randy and Prue*, *A Jolly Cat Tale*, etc. Illustrations by the author. Price, \$1.00.

How Barbara Kept Her Promise. By Nina Rhoades, author of *Only Dollie*, *The Little Girl Next Door*, *Winifred's Neighbors*, *The Children on the Top Floor*. Illustrated by Bertha G. Davidson. Price, \$1.00.

THE YOUNG CHURCHMAN CO. Milwaukee.

Masters of Old Age. The Value of Longevity Illustrated by Practical Examples. By Colonel Nicholas Smith, author of *Stories of Great National Songs*, *Hymns Historically Famous*, *Songs from the Hearts of Women*, and *Our Nation's Flag in History and Incident*. Price, \$1.25 net. Postage 10 cts.

FLEMING H. REVELL CO. Chicago.

The Christ of To-Day. What? Whence? Whither? By G. Campbell Morgan. Price, 50 cents, net.

The Redeemed Life After Death. By Charles Cuthbert Hall. Price, 50 cents net.

Self-Control. Its Kingship and Majesty. By William George Jordan. Price, \$1.00 net.

The Awakening in Wales and some of the Hidden Springs. By Mrs. Penn-Lewis. Introduction of *Welsh Revivals* by the Rev. J. Cynddylan Jones, D.D. Paper, 25 cents net.

PAMPHLETS.

Forty-Third Annual Report of the Directors of the General Theological Library, together with those of the Treasurer, Librarian, Committees, and Necrologist; also its History, Constitution, and By-Laws, with a list of the members, etc. Presented at the Annual Meeting of the Corporation in Boston, May 8, 1905. The Theological Building, Boston.

St. George's Collegiate Church, Jerusalem. Office of Thanksgiving and Intercession. Charles North, The Blackheath Press, S. E., London.

Tracts on Principles of Divine Worship. No. I. Taking Part in the Service. The Men's Guild, St. Ignatius' Church, New York.

IT WERE BETTER that we go on with our life and work, doing always our best, and then leave in God's hands all the matter of praise and reward.—J. R. Miller, D.D.

MARRIAGE is the mother of the world, and preserves kingdoms, and fills cities, and churches, and heaven itself.—Jeremy Taylor.

NO AGE, sex, or condition is above or below the absolute necessity of modesty; but without it one is vastly below the rank of man.—Barton.

The Church at Work

DEAN FOR MICHIGAN CITY.

THE JOINT OFFICE of Dean and rector of Trinity Cathedral, Michigan City, Ind., is to be filled by the Rev. Frank Ernest Aitkins, who has just received the appointment. Mr. Aitkins is at the present time assistant at the Church of the Incarnation, New York City. He was graduated at the Berkeley Divinity School in 1898, and was ordained



REV. FRANK E. AITKINS.

by the Bishop of Connecticut as deacon in 1898 and priest in 1899. He served his diaconate as assistant at Trinity Church, Lenox, Mass., after which, until 1901, he was "Lenox missionary rector" at Lee, Mass. He then began a term as assistant to Dr. Grosvenor at the Church of the Incarnation, New York City, which position he still retains. He has accepted his appointment and will begin his new work in Michigan City about September 15th.

PROVINCIAL SYNOD OF RUPERT'S LAND.

THE SYNOD of the Province of Rupert's Land, which embraces all that part of Canada from Manitoba west and northwest, opened in Calgary, Assa., on August 10th, Archbishop Matheson presiding. Seventy delegates were present. One matter to be decided by the Synod was the change to be made in the method of the election of the Metropolitan. The election will in future be made by the House of Bishops instead of by the Synod of Rupert's Land, as has been the case in the Diocese of the past. The Synod will in the future meet triennially. It was decided to levy a special assessment to pay the travelling expenses of delegates. A resolution, introduced by Archbishop Matheson, was passed in favor of religious teaching being given in all public schools. There was a good deal of discussion on a motion stating that steps should be taken to give all denominations full equality in regard to religious instruction in State aided schools, each denomination having absolute right to give instruction to its own children. The debate on the educational resolution introduced by the Rev. J. S. Chivers of Lethbridge consumed most of Friday, the 11th. There was an animated discussion, the consensus of opinion being, apparently, that the Autonomy bills gave an unfair advantage to Roman Catholics. The subject was concluded by the following amendment, by the Rev. Mr. Nicholl, which was carried:

"That a joint committee of both houses be appointed by the Prolocutor and President of the Upper House to approach the

representatives of the various religious bodies of Saskatchewan and Alberta to consult upon the possibility of introducing a syllabus of religious instruction, or a course of Christian ethics into the public school systems of the aforesaid provinces."

INDIAN WORK IN MINNESOTA.

IN THE REPORT of Archdeacon Appleby, covering a year past, the Archdeacon writes that he spent several months in the East, partly to raise money for missionary work and partly in Washington in the interests of the relations of the Church in the District of Duluth with the United States government. The latter has also been the subject of a great deal of correspondence during the year. The Archdeacon says:

"I am happy to report that we have now been granted 200 acres of splendid, first-class land at Wild Rice River (P. O., Beaulieu), in lieu of the original 70 acres claimed by our mission. At Pine Point, 74.58 acres have been awarded us. The original Bill (S. 5047) for 80 acres of land at Bena, which passed the Senate March 14, 1904, was side-tracked, although I had obtained the consent of the different heads of the Department to introduce it without opposition in Congress at its last session. Senator Clapp, of his own volition, drafted a new bill for 160 acres of land, which passed both houses, and when signed by the President, I immediately filed upon the original 80 acres of land at Bena described in the old bill. This land, I am sorry to say, is now under contest by the so-called Bena Townsite Company; but which, if justice is done, we shall ultimately gain title thereto."

Further information concerning the Indian work in the Duluth mission, contained in the same report, tell of substantial repairs to the Wild Rice River church; improvements in the chancel and altar with new altar cloth at St. Columba's, White Earth; repairs and new seats for the mission at Cass Lake. Each of these three missions is under native clergymen. The report continues:

"Last year we held special missions among the Cross Lake Indians, and five of us camped, visited, and held nearly a week of services among the Bear Island Indians, the latter of whom belong to the Pillager band. Here there seemed to be a special outpouring of the Holy Spirit upon the hearts of those who spoke, and those who heard the Word of God, as Ma-je-gabowh said, for the first time. Here, I feel sure, in God's good time, there will be a large harvest of souls—I pray this summer.

"Rev. Charles T. Wright and Rev. E. C. Kah-O-Sed made two special visits during last winter, in addition to our mission there last October, and were heartily welcomed, and the Gospel message was earnestly listened to by these Bear Island Indians, whose hearts seemed especially opened."

The Archdeacon mentions that during the past year he has delivered 333 sermons and addresses; has celebrated the Holy Communion 115 times; administered Baptism to four adults and twenty-five children. He has travelled more than 25,000 miles.

ILLNESS OF BISHOP A. R. GRAVES.

THE BISHOP OF LARAMIE was taken seriously ill while on a camping trip through Yellowstone Park. He was conveyed 100 miles on an air bed to Mammoth Hot Springs, where, after nearly two weeks' treatment and

rest, he was able to take the train for his home in Kearney, Neb. He is reported to have been unable to reach the end of his journey, and stopped for a physician's care at Grand Island, Neb.

GRAND ISLAND, NEB., Aug. 21.—Bishop Graves was seized four weeks ago with acute dyspepsia on a trip to the Yellowstone. He is now much improved and is resting at his home in Kearney.

The Bishop started about July 1st from Casper, Wyoming, with a party of nine to drive to and through the Yellowstone Park. The distance from Casper to the Yellowstone is about 300 miles, and much of the journey lies through the region where alkali water only is obtainable. This, together with the impaired strength of the Bishop at starting, and the exposure of camp life, proved to be too great a tax upon him, and he quite broke down while yet 150 miles from the park. The last part of the journey was made by short stages and with great discomfort and pain to the Bishop, who lay for two weeks under active medical treatment at the Mammoth Springs hotel. On reaching Grand Island, Neb., on his return by rail, the Bishop went for a week to the house of the senior warden of St. Stephen's Church, Dr. H. D. Boyden, and under his skilful treatment the Bishop's malady (a stomach trouble) was brought measuredly under control. He is now at his home in Kearney and actively preparing for the annual Convocation of the District, to be held at Cheyenne, Wyoming, September 10th to 12th.

DEATH OF REV. DR. KENDALL.

THE DEATH of the Rev. Reese P. Kendall, M.D., a retired priest of the Diocese of Kansas, occurred on July 22nd, at Ashland, Ore. Dr. Kendall took his medical degree in 1856 and some years later took a theological course at the Kansas Theological Seminary, and was ordained deacon in 1876 by Bishop Vail and priest in 1887 by Bishop Burgess of Quincy. His clerical work had been spent in the Dioceses of Quincy, Oregon, and Kansas, his last work being as missionary at St. Andrew's, Milo, Kan.

ARCHDEACON OF LEXINGTON.

ACTING UNDER resolution of the last diocesan Council, Bishop Burton has appointed the Rev. William M. Washington, Ph.D., an Archdeacon of the Diocese of Lexington, with the following assignment: the raising of funds and other duties in connection with the missionary and educational work of the Diocese.

Dr. Washington, from the beginning of his ministry, has done missionary work in the Diocese of Lexington, and for the past year was Principal of the diocesan missionary school at Corbin. His intelligent and enterprising devotion to the cause of missions, and his practical experience in that aspect which he will specially represent, indicate his fitness for his new duties; and these qualities, together with the great needs and splendid opportunities of the Mountain missionary work in the Diocese of Lexington, constitute the grounds on which the Bishop commends Archdeacon Washington to the generous consideration of the public.

The Rev. T. W. Cooke, who served in this position last year, has asked to be relieved, that he may devote himself the more wholly to his parish of St. John's of Bellevue and Dayton (in the Diocese of Lexington), in

which, by his resourcefulness and energy, he has had phenomenal success.

REV. N. O. HALSTED RESIGNS.

THE REV. DR. HENRY MOTTET, head of the St. Johnland Society, Long Island, has received from the Rev. Newberry O. Halsted his resignation as superintendent of that work. It will be remembered that the Rev. Mr. Halsted, while suffering from a temporary affection of the mind induced by heat and overwork, disappeared, and later was found at the home of a relative in Washington. Continued exertions, without vacation, have brought him to a point of nervous breakdown, and it is now believed that a rest of at least a year will be required for complete recovery. His successor in the St. Johnland work has not yet been selected.

THE VACATION CONFERENCE.

ON SUNDAY of last week was held the first open-air meeting in the park at Richfield Springs, every previous Sunday of the Conference season having been rainy. About eight hundred people were seated about a temporary platform and sounding board. The speaker was the Rev. W. A. R. Goodwin of Williamsburg, Virginia. Rainy weather in the early part of the week made it necessary to hold most of the meetings in St. John's Church, but interest in the conference was shown by the fact that regardless of the weather, large audiences were the rule. Especially was this true of the meetings at which the Rev. Father Huntington, O.H.C., was preacher or speaker. On Tuesday night he preached in St. John's Church, and although it rained hard all the evening, the church was crowded. On Wednesday morning Father Huntington spoke on the Religious Life, and Thursday morning on Mountaineer Work. He also preached on Wednesday evening.

By Thursday evening the tent had dried out sufficiently so that the meetings were resumed there. The speaker was the Rev. J. G. Cameron of Baltimore, who formerly worked under Bishop Rowe in Alaska. He told of the work of the Church in the latter, the address being illustrated by the stereopticon. On Friday night there was another stereopticon talk, the lecturer being the Rev. Charles Scadding of Chicago, his topic, "The Church in America." In a talk of an hour and a half, illustrated by two hundred lantern slides, the Rev. Mr. Scadding told of the beginnings of the Church in this country in colonial days, of its foundation in the large centers of the country, and of the work now being done on the outposts by the Missionary Bishops. The lecture was intensely interesting and held the attention of the large audience throughout.

At an interesting meeting on Friday morning, there were two addresses, the Rev. W. A. R. Goodwin telling about the Virginia environment of the next General Convention, and something of the history of the old Bruton Church at Williamsburg, of which he is rector. Mr. E. M. Camp spoke of plans which have been formulated in various places for work by the men of the Church. Other speakers of the week included the Rev. Dr. E. E. Chivvers of the Baptist Home Mission Society, and Indian Commissioner Leupp.

There has been formed a Conference Committee with power to add new members. Its purposes are to direct Conference affairs to the end of the present meeting; to impress upon the Church during next year the tremendous importance and advantage of these summer meetings; and to come into immediate being when the Conference of next summer opens, prepared to direct it. The Bishop of Georgia has been made chairman of the committee, and other members of it include the Archdeacon of Louisville, the Archdeacon of Scranton, Prof. Colladay of the Berkeley

Divinity School, the Rev. W. A. R. Goodwin of Virginia, the Rev. John R. Harding, Utica, the Rev. C. S. Abbott, Newark, and Mr. Camp of New York. This committee has determined that a strong advisory committee should be brought into existence this fall, consisting of prominent Bishops, clergy, and laymen, "to advise concerning the making of these conferences permanent, to assist in providing adequate accommodations and financial support, and to make them of the largest possible benefit to the Church."

The registration to date is 370 and the total attendance at all meetings up to August 17th, about 11,000.

One of the strongest features of the Church Workers' Conference, which closed Sunday, was the daily Bible Study class conducted by Professor Samuel R. Colladay of the Berkeley Divinity School. Prof. Colladay took his class through St. Paul's Epistle to the Ephesians, and his morning hour was one of the most delightful of every day. At the closing session on Friday, Archdeacon Benton of Louisville moved a vote of thanks to the leader, and the members of the class crowded around Professor Colladay and told him individually how greatly he had helped them. The Sunday School Conference began with the closing of the Church Workers' on Sunday. Bishop Nelson of Georgia is a recent arrival, and Bishop Coleman of Delaware is also expected. Speakers at the Sunday School Conference include the Rev. L. N. Caley of Philadelphia, the Rev. John R. Matthews of Ohio, the Rev. Lester Bradner, Jr. of Providence, the Rev. Milton S. Littlefield of New York, the Rev. Charles Scadding of Chicago, and the Rev. William Walter Smith, M.D., of New York.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Dr. Banister Retires.

ON AUGUST 5th, the vestry of the Church of the Nativity, Huntsville, considered and accepted the resignation of its venerable rector, the Rev. J. M. Banister, D.D. Dr. Banister was made rector emeritus, and his assistant and most acceptable co-worker, the Rev. W. N. Claybrook, was elected rector of the parish.

Dr. Banister's resignation closes what is perhaps one of the longest rectorships in the South, and certainly the longest in this Diocese. He is 87 years of age, and has served this parish with singularly faithful devotion for 44 years, since 1861. The Rev. Mr. Claybrook has been his assistant about one year, and begins his work with full sympathy and confidence of the vestry and congregation.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

RICHARD H. NELSON, D.D., Bp. Coadj.

Gifts at Bolton.

A TWO-MANUAL Estey pipe organ has been given to the Church of St. Sacrament, Bolton-on-Lake George (the Rev. D. A. Parce, rector), by Mrs. Chas. H. Meade in memory of her husband; also a window by Mr. Robert Mazet, in memory of his wife, Elsie Sawyer Moore. The organ was used for the first time on the Eighth Sunday after Trinity, with Mr. C. E. Rowley of Brooklyn as organist.

CENTRAL NEW YORK.

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

Death of Mrs. Brainard—Watertown.

THE WIFE of the Rev. John Brainard, D.D., rector of St. Peter's Church, Auburn, died on the morning of the 8th inst., at the rectory in that city. She is survived by her husband and her daughter, Mrs. Henry D. Noble. The burial service was read on Thursday afternoon and interment was at Waterloo.

THE RECTOR of St. Paul's Church, Watertown, is officiating at Trinity Church in that city during the absence of Dr. Reed on his vacation.

CHICAGO.

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

Diocesan Notes.

DURING this month the services at Christ Church, Chicago, are in charge of the Rev. Josiah Ward and the Rev. Dr. McClurkin, while the rector is on his vacation, and the choir is excused from duty at the Sunday evensong. The service is read and the congregation joins heartily in singing the hymns. The rector, the Rev. C. H. Young, expects to return to the parish early in September.

THE REV. CHAS. SCADDING has just returned from an enjoyable vacation in the Canadian woods, and has gone to Richfield Springs to fulfil his engagement at the Conference. The Rev. Lawrence S. Shermer of Morgan Park is accompanying his Longwood mission choir in camp at New Carlisle, Ind. The Rev. J. F. Milbank, D.D., recently of Owensboro, Ky., has returned to the Diocese, where he was formerly rector at Momence, and has taken City Mission work. He is in residence at the Champlin Home, and in addition to the regular duties of the mission staff, is in charge of St. John the Evangelist mission. The Rev. Henry Knott, rector of St. Bartholomew's Church, Englewood, has returned to his duty after a two months' trip to Europe.

CONNECTICUT.

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

Diocesan Notes.

THE VESTED CHOIR of St. Paul's parish, Norwalk (the Rev. Wemyss Smith, rector), has been in camp under the direction of the chorister, Mr. R. K. Pooley. The place chosen was Lewisboro, just over the New York line, about eleven miles from Norwalk. The choir rendered the music on the Sundays at St. Paul's Memorial Chapel. This missionary work, which includes the parish church (St. John's) at South Salem village, has long been under the care of the Rev. Charles M. Selleck of Norwalk.

THE RECTOR of the Church of the Good Shepherd, Shelton, will resume his labors September 1st. He has been on a leave of absence, spending a considerable time abroad. The parish has been most acceptably served by the Rev. John White Walker, deacon, ordained in the last class at Berkeley. Mr. Walker will now take a vacation in New Brunswick. This fall he will enter upon missionary work in Florida, as assistant to his father, the Rev. Milledge Walker.

AT TRINITY CHURCH, Nichols, repairs have been made upon the church property. This includes the painting of the exterior, the renovation of the premises, with, as well, some internal improvements. The parish is now, as was the case in former years, joined with St. Paul's, Huntington, under the zealous rectorship of the Rev. Haynes L. Everest. Grace Church, Long Hill, formerly connected with Nichols, is united, as was also the case years ago, with Christ Church, Tashua.

THE BI-CENTENNIAL of the town of Newtown was an event, or series of events, to be long remembered. In the commemoration the Church was well represented. The president of the day was the rector of Trinity, the Rev. James H. George. The junior warden read a valuable paper on the town. The Rev. Samuel Hart, D.D., spoke on the Colony. The poet of the occasion was the rector of St. John's, Sandy Hook, the Rev. Otis O. Wright. The guests included the Bishop Coadjutor-elect Johnson of South Dakota, a son of Newtown.

DULUTH.

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

Death of Mrs. Pritchard.

THE REV. SAMUEL PRITCHARD, who resides at Hibbing, is bereaved in the death of his wife, which occurred suddenly on the evening of August 15th.

FOND DU LAC.

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

Notes—Methodist Minister Received.

AT AMHERST the people have raised \$1,200 toward a fund for a new church building.

ELEVEN associates have been received at the Convent of the Holy Nativity in Fond du Lac.

THE BISHOP has received as a postulant for Holy Orders, a Methodist minister, the Rev. Herbert W. Marwood.

IOWA.

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

Improvements at Denison.

TRINITY CHURCH, Denison, was reopened on an August Sunday, after undergoing extensive repairs, the new rector, the Rev. Arthur Pratt, taking charge at the opening service. The interior finish has all been done over; the church has been wired for electric lights; the exterior painted; and the whole edifice much improved. Mr. Pratt, the incoming rector, is an Englishman by birth, and after being educated at Lichfield was ordained in this country, both as deacon and priest, by the Bishop of Milwaukee, and has heretofore worked in the Diocese of Milwaukee and Quincy.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Services for National Guard—Convocation.

THE REV. W. H. FROST of Sidney has returned from Iowa and taken up his work again. He spent a week with the 54th Iowa Infantry at the annual encampment near Des Moines. The *Register-Leader* of that city speaks as follows:

"Special religious services were held at Camp Crocker, Sunday morning, when nearly one thousand men gathered under regimental flag to listen to the words of Chaplain Frost. The sermon was of a patriotic nature and the hymns were suggestive of the soldier, and the struggle of man through life's war."

St. Margaret's Guild of Christ Church, Sidney, have presented a beautiful silver ciborium, cut-glass cruets, and morocco case for the Communion service.

THE BISHOP has appointed September 10, 11, 12, 13 as the dates of Convocation and the place, Cheyenne, Wyoming.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Brooklyn Notes.

THE REV. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, who since July has been suffering from typhoid fever, is now, despite a recent relapse, slowly recovering, and he hopes to be able to leave town for a rest within two or three weeks before returning to his parochial duties.

SENSATIONAL REPORTS of an attempt to set fire to St. Paul's Church, Clinton and Carroll Streets, Brooklyn (Rev. W. E. L. Ward, rector), have been published in all of the Brooklyn and New York newspapers, which may lead the friends of the parish to believe that the building was in danger of destruction by fire. The reports were highly colored and the matter, in itself trifling enough and scarcely worth mentioning, was greatly magnified by the reporters in an attempt to enliven a rather dull season. The facts are these:

Someone, possibly a mischievous boy, placed a wisp of lighted paper on the ledge of one of the windows, which attracted the attention of a passer by, who put out the blaze before any damage was done. The occurrence was reported to the police not because it was thought that the church was in any great danger, but merely for the purpose of warning the officer on that beat to keep a sharp lookout for hoodlums loitering in the vicinity of the church and drive them away. The rector has no enemies—certainly none bitter enough to wish to destroy his church. Few priests in the Diocese are more highly respected and beloved, and in the South Brooklyn section where he has labored so hard and faithfully, ministering at all hours of the day and night to sin-sick souls, only words of praise of his good work are heard. To the people in the neighborhood an invitation is extended to attend the services of the Church not only on Sunday, but every day throughout the year. The services are never interrupted by summer's heat or winter's cold, and any person, rich or poor, seeking communion with God will never find a closed door barring his approach to the altar on any of the 365 days of the year.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

New Church for South Pasadena.

A NEW CHURCH, costing about \$35,000, is shortly to be erected for St. Andrew's mission, South Pasadena. The building will be located near Monterey Road and Fremont

Avenue, and will be convenient from Oneonta Park as well as from numerous other tracts that are being opened up in that vicinity. The Rev. Charles H. Hibbard, D.D., will assume charge of this work about October 1st. Dr. Hibbard is canonically connected with the Diocese of Newark, but is at present residing in Pasadena.

MARYLAND.

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

Clergyman's Son Drowned—Diocesan Notes.

THOMAS PAGE WROTH, youngest son of the Rev. Dr. Peregrine Wroth, rector of the Church of the Messiah, Baltimore, was drowned in a creek near Westminster on August 11th. He was in the water bathing when the accident occurred. The dam is regarded as a dangerous place for bathing, but he was a young man of fine physique and a powerful swimmer and apprehended no danger. It is supposed that he entered the water in an overheated condition and was seized with cramps, as the water is unusually cold for this time of the year. His father, who was at Atlantic City, was telegraphed that Page had met with an accident. The funeral took place from Christ Church, Baltimore, the Monday following, the service being conducted by the Rev. Edward W. Wroth, uncle of the young man, assisted by the rector, the Rev. Edwin B. Niver.

BY THE WILL of Mrs. Margaret R. Harrison, which was admitted for probate recently, the residue of her estate is bequeathed to her daughter for life; and should her daughter have no descendants, the residue of the estate is to go to the Church Home and Infirmary, Baltimore.

MR. HARMAN W. MOLLMANN, secretary to the Hon. Henry G. Davis, Democratic Vice-Presidential nominee at the last election, died at Elkins, W. Va., from injuries received while driving, his spine being injured and paralysis developing. During the campaign he went through the country with Mr. Davis and served him as his private secretary. Mr. Mollmann was a Baltimorean, only 26 years of age. He took a great interest in religious work, and was an enthusiastic member of the Brotherhood of St. Andrew, and of the Henshaw Memorial Church, Baltimore.

MILWAUKEE.

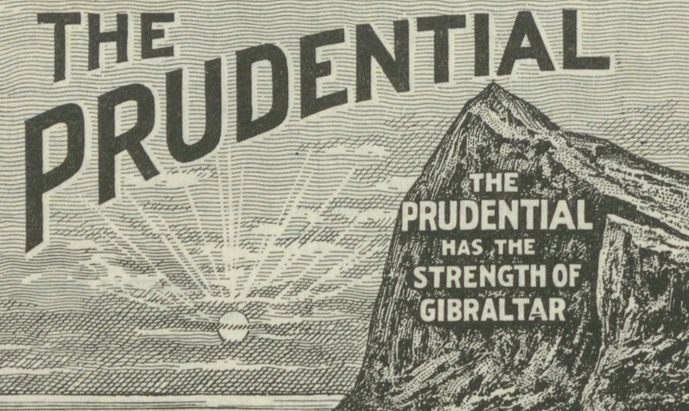
I. L. NICHOLSON, D.D., Bishop.

City Notes—Racine.

THE BISHOP was present at the morning service at the Cathedral last Sunday for the first time since the beginning of his illness last May. He entered from the choir door shortly after the service had commenced, and remained through the greater part of the

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service, though taking no public part in it. In the afternoon he had a baptism in his oratory; and though fatigued, appeared to be none the worse for the day's exertions.

Two of the principal churches in the city, St. Paul's and St. James', are closed during the month of August. In this the Church's record in Milwaukee compares unfavorably with that of the Presbyterians, among whom, says *The Interior*, none of the churches in Milwaukee are closed during the summer. At St. Mark's the Rev. J. C. Jetter is in charge during August.

THE OLD LADIES of St. John's Home, Milwaukee, were given a supper treat at Gimbel's last Saturday evening by Mrs. J. W. Meacham, one of Milwaukee's most generous Churchwomen. Street car tickets were supplied for their transportation and they were entertained at specially reserved tables. Those unable to leave the Home, of whom there are not a few, received treats in their rooms. Mrs. Meacham has, for a long term of years, remembered each inmate of the Home in tangible manner on Christmas and frequently on other occasions as well.

IN CONNECTION with the report printed last week of the purchase of a rectory building for the Church of the Holy Innocents, Racine, it should be explained that the property purchased for \$5,700 includes in addition to the house and lot for rectory use, a fine corner lot, 80x120 feet, for the prospective new church.

MISSOURI.

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

Work among the Submerged.

THE REV. WM. COCHRAN, City Missionary in St. Louis, is taking advantage of the summer months to put into good order the Barracks, a model tenement, to be conducted under the auspices of the Holy Cross mission. The Barracks is one of the North St. Louis old landmarks, having been used during the Civil War as fort, castle, and jail in turn. It is a bleak, unsanitary tenement, in the worst slum district. Mr. Cochran's plan is to transform it into a model tenement, which will serve as well for the headquarters of the various activities of the Holy Cross mission, the distinctive feature being a chapel where all may worship. Through arrangements for industrial enterprises, the tenement will be, to a large extent at least, self-supporting. The opportunities made possible by this building are extended, not only to the tenants themselves, but also to all people living in the vicinity. Indeed it is through the emanation of activity from the Barracks that the Holy Cross mission expects to get a foothold in the submerged district. Mr. Cochran's work has always been distinguished by a spirit of earnestness and enthusiasm as well as tact and enterprise. For some time he was one of the clergy on the Cathedral staff, and in this position he won the confidence and esteem of influential citizens who have now enlisted in the service of the Holy Cross mission, making it possible for Mr. Cochran to carry out his highly practical ideas.

NEW JERSEY.

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

Church Struck by Lightning.

THE ROOF of the church at Lumberton was struck by lightning and set on fire during a heavy storm on the night of August 15th, but the flames were extinguished before much damage had been done.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Death of Mrs. Battle.

THE DEATH of an aged and always active Churchwoman, Mrs. Lavinia Bassett Battle,

widow of Capt. Turner W. Bassett of Cool Spring Plantation, Edgecombe County, N. C., occurred at Staunton, Va., on the evening of August 3d. Mrs. Battle had been a zealous Churchwoman at Rocky Mount during a long term of years. She is survived by four sons, Judge Jacob Battle of Rock Mount, Messrs. Turner W. Battle and Gaston Battle of Cool Spring Plantation, and George Gordon Battle of New York City.

OHIO.

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

New Church for Mansfield.

A NEW CHURCH is in course of erection for Grace Church, Mansfield (the Rev. J. J. Dimon, rector). It is anticipated that the corner stone will be laid early in September.

OREGON.

B. W. MORRIS, D.D., Bishop.

Hospital Work in Portland.

THE BEAUTIFUL "Surgical Theatre" in the new wing of the Good Samaritan Hospital, Portland, was dedicated by the Rt. Rev. B. Wistar Morris, D.D., assisted by the Rev. W. R. Powell. This surgical room is one of the most modern and scientifically equipped in the United States. Mrs. C. H. Lewis and her sister, Miss Mary H. Couch, of Portland, gave the sum of \$12,500 to equip this room. The past year the hospital has cared for 2,753 patients, of whom 376 were entirely free patients.

PENNSYLVANIA.

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

Clergyman Shocked by Lightning—Notes.

DURING one of the recent severe storms in the vicinity of Philadelphia, the Rev. William Poyntell Kemper, rector of the Church of the Messiah, Gwynedd, whilst closing the shutters of the rectory, received an electric shock. He was alone in the house and remained unconscious for some time, and then sufficiently recovered to seek assistance.

IMPROVEMENTS which will cost about \$600 are being made in the building used by the Sunday School connected with St. Peter's Church, Germantown (the Rev. Stewart P. Keeling, rector).

A general renovation of the Church House is in progress. The great stone cross which surmounted the building and which was blown down and crushed to pieces in a severe storm some time ago, is being replaced, and the exterior and some parts of the interior are being repainted.

THE REV. JOHN P. BAGLEY, rector of the Free Church of St. John, Kensington, has returned from an extended trip abroad and was welcomed by the members of the parish during the week.

ONE OF THE MOST fortunate and apparently harmonious actions ever taken in recent years seems to have been the sale of the old Church of the Mediator, at Nineteenth and Lombard streets, Philadelphia, to St. Mark's Church for a mission chapel, which is being beautifully fitted up; and the action of the Bishop and Standing Committee, whereby a struggling mission named St. Anna's came into the possession of those who formed the corporation called the Church of the Mediator. Recently land has been purchased for a new Church of the Mediator at Fifty-eighth and Chestnut streets, West Philadelphia, 180x215, on which it is hoped to build a church, a parish house, and a rectory. This is a splendid location and the former site of St. Anna's mission will be sold, having been found undesirable, as the elevated road will pass along Market street. Plans are now being prepared for a building which will cost about \$75,000.

THE REV. C. H. W. STOCKING, D.D., of St. James' Church, Vincennes, Indiana, has been called to Christ Church (Old Swedes), Upper Merion. This is one of the three congregations which belonged to the Swedes prior to 1831, two of which came into union with the Diocese—Gloria Dei Church and St. James' Church, Kingsessing; but Christ Church, Upper Merion, was never so admitted, al-

Dr. Lapponi

Physician to the Late Pope Leo XIII., and Now Physician in Ordinary to Pope Pius X., Finds

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Following is an Exact Translation of Dr. Lapponi's Testimonial as Written by Himself:

ROME, August 24, 1903.—In the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, directed by myself, I have largely experimented with the natural mineral water placed in commerce under the name of **BUFFALO LITHIA WATER** and am glad to attest that, by its richness of composition of lithia, it is of marvelous efficacy in cases of Gout, of Chronic, Articular, and Muscular Rheumatism, of Hepatic Congestions and Functional Disorders, of Gastro-intestinal Dyspepsia, of Gravel and Renal Insufficiency, of light Nephritic Affections and of all the various forms of Uric Acid Diathesis.

The same water is also to be recommended highly in the initial processes of Arterio-sclerosis and in obstinate forms of Bronchial Asthma.

May also be used as a good table water. So much I declare for the truth.

(Signed) PROF. GIUSEPPE LAPPONI.

Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

BUFFALO LITHIA WATER is for sale by Grocers and Druggists, generally. Testimonials which defy all imputation or question sent to any address.

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though priests of the Church have ministered to the congregation for many years. The charter requires that the majority of the vestry shall be of Swedish descent. But one service is held in the old church each Sunday, being at 10:30. There is a Union Chapel in the neighborhood which is nominally under the control of the communicants of Christ Church, Upper Merion. The Rev. A. A. Marple, rector for the last twenty-five years, has become the rector emeritus.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Brotherhood Work.

MR. G. FRANK SHELBY, Western Travelling Secretary of the B. S. A., spent a few days in Salt Lake City, and called upon several members and others interested in the work. He met the Cathedral chapter at the Bishop's House, and gave a most instructive talk on the various phases of Brotherhood work, and the special problems to be dealt with in the Far West.

WASHINGTON.

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

The Bishop Improving — B. S. A. — Church Hospital.

THE LATEST NEWS from the Bishop—received August 18th, is of a most encouraging character. He is steadily improving in health, and his physician fully expects his entire restoration to strength. He has now left Nauheim, Germany, where he has been taking the baths with excellent results, and is in Switzerland.

THE MEETING of the Local Assembly B. S. A. at Christ Church, Navy Yard, on August 7th, was largely attended for a mid-summer gathering, seventy-five men, representing sixteen chapters, being present. The Rev. Edgar M. Rogers, assistant minister of Trinity parish, gave an interesting talk on the missionary work of the Church, especially emphasizing the duty and necessity for an earnest effort by the Churchmen of the whole country in behalf of the men's united offering to be presented in Richmond in 1907. Mr. E. C. McAllister, a travelling secretary of the Brotherhood, followed with an address on the growth and extension of the Brotherhood in the South. He spoke encouragingly of the opportunities for aggressive work in the Southern states, saying that the Brotherhood is practically in its infancy there.

THE CHURCH HOSPITAL for the Eye and Ear will receive a bequest of \$5,000 by the will of the late Caleb C. Willard of Washington, who died at Atlantic City early in August. Mr. Willard was universally honored and esteemed for his integrity and benevolence in the community, and was an earnest Churchman—a member of the Epiphany, where he was always present at the early celebration on Sunday, as long as his health permitted. The bequest to the hospital is in memory of his only son, Walter Willard, whose death from a railroad accident, in early manhood, his father never ceased to mourn.

DURING the month of August there has been a union of services of the Ascension Pro-Cathedral, and the Church of the Incarnation, at 7:30 and 10:30 A. M. and 5 P. M. at the latter, and at 9 and 11 A. M. at the Ascension, all under the direction of the Rev. Wm. T. Snyder, rector of the Incarnation—no light work for a summer Sunday. The rector of the Pro-Cathedral is in Europe, and the curate, Rev. J. R. Bicknell, is supposed to be having a vacation, but as he superintends two Sunday Schools, and fills the place of absent rectors every week, it does not mean cessation of work.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Church for Ludlow.

A CHURCH BUILDING will shortly be erected at Ludlow, where St. Andrew's mission was organized on the evening of August 14th. The structure will be of wood, with capacity for about 125 worshippers and with parish rooms fitted up in the basement. It is hoped that it may be ready for use by December 18th.

CANADA.

News of the Dioceses.

Diocese of Quebec.

THERE WAS an immense congregation present in the Cathedral, Quebec, on Sunday morning, August 13th, when Prince Louis of Battenberg, with the Governor General of Canada and Lady Grey with their suite, attended morning service. The Rev. Mr. Bigge preached and the Rev. W. L. Armitage, rector of Picton, Ontario, read prayers.

THE NEW church, St. George's, at Little Métis, was dedicated August 13th. The building was filled to overflowing by the summer visitors. Bishop Dunn, with his chaplain, the Rev. Ernest Roy, conducted the service. There was a short dedication service, after which the Bishop preached, and then there was a celebration of Holy Communion. The altar was prettily decorated with goldenrod and wild flowers, and in the centre a green pine cross with scarlet berries. Owing greatly to the warm interest taken by Bishop Dunn in the new church, it has been finished and opened this summer, and the debt upon it has been reduced so that only about \$200 remains to be paid. The Bishop gave all the windows, which are of stained glass, and \$150 to the building fund. A new organ has been purchased.

THE CHRISTIAN'S heart cannot always be merry, but it must be sadly out of tune when it cannot sing of mercy.—*Old Humphrey.*

MODEST HUMILITY is beauty's crown, for the beautiful is a hidden thing, and shrinks from its own power.—*Schiller.*

A SPOON SHAKER

STRAIGHT FROM COFFEE DOM.

Coffee can marshal a good squadron of enemies and some very hard ones to overcome. A lady in Florida writes:

"I have always been very fond of good coffee, and for years drank it at least three times a day. At last, however, I found that it was injuring me.

"I became bilious, subject to frequent and violent headaches, and so very nervous, that I could not lift a spoon to my mouth without spilling a part of its contents; my heart got 'rickety' and beat so fast and so hard that I could scarcely breathe, while my skin got thick and dingy, with yellow blotches on my face, caused by the condition of my liver and blood. I made up my mind that all these afflictions came from the coffee, and I determined to experiment and see.

"So I quit coffee and got a package of Postum, which furnished my hot morning beverage. After a little time I was rewarded by a complete restoration of my health in every respect. I do not suffer from biliousness any more, my headaches have disappeared, my nerves are as steady as could be desired, my heart beats regularly and my complexion has cleared up beautifully—the blotches have been wiped out and it is such a pleasure to be well again." Name given by Postum Co., Battle Creek, Mich.

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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.]

SO MANY LETTERS are sent to this department, asking for an explanation of the rubric, "Hymns set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons," we are forced to the conclusion that it is more or less misunderstood by a large number of organists, choir-masters, and clergymen. The use of Gounod's anthems, especially those for Lent, is forbidden by some of the clergy, and we have received, among other communications on this subject, a letter from a prominent rector of a New York parish, asking if Stainer's oratorio "The Crucifixion," can be sung in church.

The Hymnal is not made obligatory by a canon of the Church, but is sanctioned for use by a resolution of the General Convention. Only on this score is it set forth by authority. Such action of the General Convention is not understood to prohibit legally the use of other hymns. It has a moral, not a legal effect. We may use other hymns at times for any good reasons, such as carols at Christmastide, at children's services, etc., without any violation of actual law. It is good for the Church to endorse a certain collection of hymns, and to have her own hymn book. The Church has done so, however, in a way that admits of some liberty. She has not bound it on the clergy and people by a canonical restriction. She has trusted them not to use other hymns without justifiable reason, and not to use hymns inconsistent with her own standard.

On this ground it is readily conceived that in the rubric referred to, the words "Hymns . . . may be sung" are not intended to limit, and in fact cannot legally limit the choice to verses found only in the present Hymnal.

Often an anthem includes verses of sacred poetry. They are not illegal. The only question would be as to their propriety. In regard to the clause of the rubric, "Anthems in the words of Holy Scripture," it is plain that the language is so far restrictive that care should be taken that the words of Holy Scripture should either predominate, or at all events that the words should declare the sense of Holy Scripture. This free interpretation is justified by common consent and usage, which is the practical application of any law of this nature. We are to carry out the law according to its spirit and intent so far as circumstances allow. But (and here comes the way out of the difficulty) if we read Canon 25, Title I, printed in the Hymnal, we see that the rector of the parish is made responsible. Let then the organist or choir-master, if he is in doubt, refer the question to the rector, or priest in charge. And, if the rector himself be in doubt, and the thing be of enough importance, let him refer it to the Bishop. The Bishop is the one in the last resort to interpret a rubric which is questioned. In regard to such a case as the singing of Stainer's "Crucifixion," the individual rector of the parish would assume responsibility. His consent would be taken for granted. An organist who is known and trusted by his rector is not supposed to go to him with every anthem which may be technically out of keeping with the literal wording of the rubric. On the other hand, in a large matter, or in a very doubtful one, or in case the rector might be compromised without his knowledge, the organist and

choir-master should appeal to him, and he (if necessary) to the Bishop.

Common sense, prudence, and reverence should be sufficient in most cases. Everyone knows the reason of the rubric, the purpose of it, and the need of it. But the law is made for the lawless, the godless, the irreverent, and the profane. It is doubtful whether any objection would ever be raised by those in authority to what is true, sacred, and proper in anthem singing, or in other parts of the musical service.

It is evident that the Offertorium in the Communion Service should be strictly construed. It is of a higher order than the ordinary anthem. The sanctity of the Eucharist should be carefully guarded.

Stainer's "Crucifixion" is sung in thousands of churches in England and in this country, and is one of many compositions of the same sort. We have never heard of any valid objection to it, although in a literal sense it is out of conformity with the rubric.

In regard to the singing of cantatas, oratorios, etc., there is nothing in the canons to prohibit them. The authority permitting them is that of the Minister, acting according to his discretion.

It is true the canon gives him discretion only to appoint authorized Hymns and Anthems, but it is not to be inferred that he has no further discretion.

The fact that the canon allows and sanctions a certain line of things, does not involve a prohibition of everything else. It merely leaves other things out of view, puts them indefinitely beyond its own scope, and allows them to be otherwise disposed of.

For such things as may not fall under the stated permission of the canon, the ecclesiastical authority is responsible. If the rector forbid, or the Bishop forbid, they are then unlawful; otherwise they are permitted. No laws of this nature can be framed to cover every possible case. The legislation has been wisely managed so as to admit of generous construction and individual freedom *under authority*. It would be very easy to respect the literal ruling of the

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rubric and violate its spirit. We might go further and state that strict obedience to some of the musical directions of the Prayer Book, taken literally, would cause infinitely more trouble than the judicious interpretation of the rubric under question.

We cannot sing Stainer's "Crucifixion" and obey the *letter of the law*, yet we can most seriously offend against the custom of the Church by singing one of Stainer's magnificent settings to the *Gloria in Excelsis*, from any of his Communion Services, after the *Psalms at Evening Prayer*, and by so doing obey the express directions of the rubric, "Then shall follow a Portion of the Psalms, . . . after which shall be sung the *Gloria in Excelsis*."

So also we break the rubric by singing in Lent, Gounod's wonderful Lenten motet, "O day of penitence," and obey it, literally speaking, by singing scriptural words *inapplicable to the occasion*—a thing that is done every Sunday in the year, according to the service lists which come under our observation.

The Magazines

Blackwood's Edinburgh Magazine opens with an historical account of "The Government of India," by G. W. Forrest. It is illuminating. Mrs. S. L. Hinde gives a vivid picture of experience with "Man-Hunting by Lions." "A Poor Man's Wealth" is a pathetic and edifying story of refusal of an unexpected fortune by a cobbler who knows what is just and conducive to happiness. "Richard Hartley, Prospector," is continued. "The Island of the Saints," in the Hebrides is clearly described. Chasseur gives another "Study of the Russo-Japanese War—The Preliminaries to the Battle of Mukden." "The Morocco Crisis" is described by Walter B. Harris from the Moroccan point of view.

OUR DUTY TO THE GOSPEL.

Eighteen centuries have passed since St. Mark went to reign somewhere beneath his Master's throne, whose life he had described, but he has left us the result of his choicest gift: he has left us his Gospel. What has it—what have the three other gospels—hitherto done for each of us? It is recorded that John Butler, an excellent Church of England layman of the last generation, stated on his deathbed that on looking back on his life, the one thing which he most regretted was that he had not given more time to the careful study of the life of our Lord in the four Evangelists. Probably he has not been alone in that regret, and, if the truth were told, many of us would have to confess that we spend much more thought and time upon the daily papers, which describe the follies and errors of the world, than on the records of that Life which was given for the world's redemption. The festival of an Evangelist ought to suggest a practical resolution that, so far as we are concerned, the grace which he received, according to the measure of the gift of Christ, shall not, please God, be lost. Ten minutes a day spent seriously on our knees, with the Gospel in our hands, will do more to quicken faith, love, reverence, spiritual and moral insight, than we can easily think. "For the words of the Lord are pure words, even as the silver which from the earth is tried and purified seven times in the fire. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey comb."—*H. P. Lid-don*.

THE DIVINE ELECTION.

Oh! the strange election of Christ! Those other disciples, whose calling is recorded, were from the fisher-boat, this from

the toll-booth; they were unlettered; this infamous. The condition was not in itself sinful; but as the taxes which the Romans imposed on God's free people were odious so the collectors, the farmers of them abominable. Besides that, it was hard to hold that seat without oppression, without exaction. One that best knew it branded it with robbing and sycophancy. And now behold a griping publican called to the family, to the apostleship, to the secretaryship of God. Who can despair in the conscience of his unworthiness, when he sees this pattern of the free bounty of Him that calleth us? Merits do not carry it in the gracious selection of God but His mere favor. There sat Matthew, the publican, busy in his counting-house; reckoning up the sums of his rentals; taking up his arrearages. That word was enough, *Follow Me*; spoken by the same tongue that said to the corpse, at Nain, Young man I say to thee, Arise. He that said at first, *Let there be light*, says now, *Follow Me*. He arose and followed Him. We are all naturally averse from Thee, O God: do Thou bid us follow Thee, draw us by Thy powerful word, and we shall run after Thee.—*Bishop Hall*.

CHRIST EXALTED AS KING OF KINGS.

It is our Lord's supreme place in the universe now, and His reign now in the worlds, visible and invisible, which we commemorate in His ascension. We are specially told in Scripture never to think of our Lord as having gone away and left His Church, but always to think of Him as now reigning, now occupying His throne in heaven, and from thence ruling over all. He rules in His invisible dominions, among the spirits of just men made perfect; He rules in the Church here below still in the flesh. There He receives a perfect obedience, here an imperfect one; but He still rules over all; and though we may, many of us, resist His will here, He overrules even that resistance to the good of the Church, and conducts all things and events by His spiritual providence to their great and final issue. "The Lord is King, be the people never so impatient; He sitteth between the cherubims, be the earth never so unquiet." This (festival) especially puts before us our Lord in His human nature, because it was in that nature that He ascended up to heaven. "Thou madest Him lower than the angels, to crown Him with glory and worship. Thou madest Him to have dominion over the works of Thine hands, and hast put all things in subjection under His feet." So was it accomplished on that day, when our Lord, even as the Apostles beheld Him, "was taken up and received into heaven, and sat on the right hand of God." "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in."—*J. B. Mozley*.

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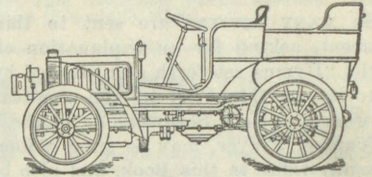
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