

The Living Church

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CANADA.

Bishop Dart's Anniversary—Preparations for General Synod in Quebec—News of the Dioceses.

Bishop Dart's Tenth Anniversary.

THE BISHOP of New Westminster, B. C., was pleasantly surprised on the occasion of his tenth anniversary by a visit from a number of the clergy of the Diocese, who presented to him a handsomely illuminated parchment in colors adorned with Church symbols and magnificently engrossed, which read as follows:

"To the Right Reverend John, by Divine Permission, Lord Bishop of New Westminster.

"MY LORD: We, the undersigned clergy of the Diocese of New Westminster, respectfully present our congratulations to Your Lordship on the completion of the tenth year of your Episcopate.

"We record with satisfaction that the years have been marked by continuous Church growth, as the following facts tend to show:

"The division of the Diocese of New Westminster, and the formation of the Diocese of the Kootenay, with full Synodical organization and the commencement of the endowment of the new See.

"The increase in the number of clergy, for whereas in 1895 there were 19 clergy in the undivided Diocese, in 1905 there are 46 in the two Dioceses.

"The erection of new churches, 33 having been built in the last ten years; 16 in the Diocese of New Westminster, the remaining 17 in the Diocese of Kootenay; besides mission churches for the Indian work, built by the Indians themselves.

"The provision of parsonage houses, 15 such having been erected or purchased, eight being in the Diocese of New Westminster, seven in that of Kootenay.

The establishment of Diocesan Clergy, Widows' and Orphans' and Clergy Superannuation funds.

"The commencement of a mission to the Japanese in Vancouver.

"The establishment, in conjunction with the Diocese of Columbia, of a Coast mission to loggers and settlers and the provision of a mission boat.

"The building of a Chinese Mission house by a grant from the Woman's Auxiliary.

"The founding of St. George's Indian Industrial School at Lytton by the New England Company.

"The appointment of an Archdeacon for the Indian work.

"The division of the Diocese into Rural Deaneries.

"The large increase in local contributions for missionary purposes.

"The considerable increase in the number of self-supporting parishes in the two Dioceses.

"We are thankful also to record that mainly through the exertions of the English Committee for the Diocese, the full endowment of the See of New Westminster is at last almost in sight; and we trust that by the close of this year we may see its completion.

"We pray that the blessing of Almighty God may continue to be upon your work for His Holy Church, and we beg to subscribe ourselves your most faithful servants in Christ."

The Bishop was quite taken by surprise, but suitably acknowledged the address. He said that he greatly appreciated the address and the fact that it was signed by all the clergy of the Diocese was especially pleasing. He had received many gifts of different kinds during his lifetime, but he should cherish this address from the clergy more than anything he had ever received. Whatever had been accomplished during the 10 years was mainly due to the coöperation of his clergy, and he thanked them for having sympathetic

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ally helped him in so many ways and overlooked any imperfections in his work. The Bishop paid a tribute to Archdeacon Pentreath, saying that, as they all knew, he was greatly indebted to the Archdeacon of Columbia for his great assistance in the extension of Church work in the Diocese.

At the close, afternoon tea was served and the clergy then bade farewell to the Bishop, who left immediately afterward for Quebec, where he will attend the sessions of the General Synod; those being concluded, the Bishop and Mrs. Dart will travel in England.

The actual anniversary of the Bishop's consecration occurred on St. Peter's day, June 29th, but the celebration was, for convenience, postponed until the present time.

Diocese of Quebec.

MANY PREPARATIONS are being made in Quebec for the General Synod, which is so shortly to meet there. Holy Communion will be celebrated in the Cathedral every morning during the session at 7:30. The preacher at the opening service will be the Right Rev. Dr. Tuttle, Bishop of Missouri and Presiding Bishop of the Church in the United States. The closing services of the celebration of the centenary of the Cathedral will take place September 10th and will comprise two early celebrations of Holy Communion, as well as one at 11 o'clock, when Archbishop Bond, Primate of All Canada, will be the preacher. There will also be a children's service in the afternoon, when an address will be given by one of the visiting Bishops. Special offerings will be made at all the services of the day for the Cathedral centenary endowment fund, and at the morning service the offerings previously gathered on behalf of this fund will be specially presented to the praise and glory of God.

There will be offered a special service of Thanksgiving with a solemn *Te Deum* immediately after the adjournment of the General Synod. A reception will be held in the Cathedral Church Hall on the evening of Thursday, September 7th, given to the Archbishops and Bishops and the clerical and lay delegates, by the Quebec Branch of the Woman's Auxiliary.

Diocese of Toronto.

BISHOP SWEATMAN sails for Canada on August 30th. He went to England for his health after the illness following his operation last winter. His health has not improved as hoped, for shortly after his arrival he had serious throat trouble, from which he recovered, but which left him very weak. If his health permits, the Bishop will attend the General Synod at Quebec on his way home.

Diocese of Ontario.

A NEW PARSONAGE is to be built immediately and a parish room in the parish of St. Mark's, Barriefield. Bishop Worrell of Nova Scotia, will hold a Confirmation in his old parish of St. Mark's, where he is much beloved, early in September.

Diocese of Saskatchewan.

THERE WAS a great deal of business to be disposed of, at the meeting of the diocesan Synod, in the last week in July, as this was the first session for five years, and the first meeting since the separation of the Dioceses of Calgary and Saskatchewan. The meeting took place at Prince Albert, Bishop Newnham presiding, and he mentioned in his address that in this his first year of office he has travelled about four thousand miles within the Diocese. He made a strong plea for increase in the stipends of his clergy and spoke of the great need for larger numbers. The Bishop mentioned their gratitude for the help given by the great English Societies, and said that the C. and C. S., recognizing the claim upon them for work among the numerous new settlers, has relieved the Diocese of all the

[Continued on Page 628.]



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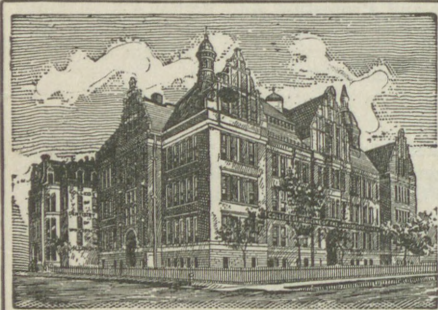
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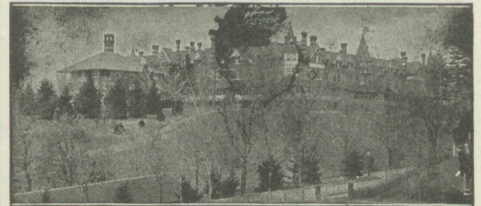
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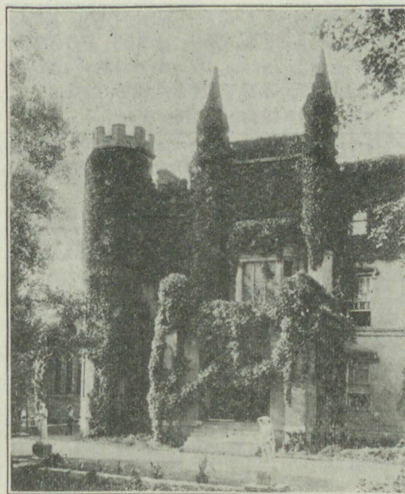
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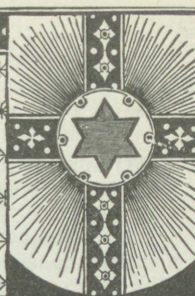

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The Living Church



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MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 2, 1905.

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The Living Church

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WE MAY SING BEFOREHAND, even in our winter storm, in the expectation of a summer sun at the turn of the year; no created powers can mar our Lord, Jesus' music, nor spill our song of joy. Let us then be glad and rejoice in the salvation of our Lord; for faith had never yet cause to have wet cheeks, and hanging-down brows, or to droop or die.—*Samuel Rutherford.*

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

MIDWAY in this Sunday's Epistle stand words which flow from St. Paul's pen like a sob from the human voice: "I persecuted the Church of God!"

St. Paul could forgive the Jews for persecuting him; toward them he harbored no resentment whatsoever; but as regards himself the fleeting years diminished not at all the bitterness of the accusing recollection: "I am not meet to be called an apostle, because I persecuted the Church of God." God had forgiven the sin, committed in ignorance—this St. Paul could not possibly doubt—but the inherent wrong of it so magnified itself in the apostle's mind, that it seemed to him an obligation to keep the wound fresh, purposely so, as a permanent and willing penance which his enlightened conscience had taught him that faith demands.

Who nowadays deems it a serious sin that ignorantly, or even of set purpose, he has persecuted the Church?

Why do many men of the kingdom, when estimating the ill that they may have done in years gone by, pass lightly over in themselves that which St. Paul regarded as so serious a sin in himself?

The whole matter depends upon the estimation in which the Church is held.

If the Church be but a voluntary society in which men are brought together for purposes of mutual improvement, to raise one's hand against it, or against any of its members, is scarcely more than a breach of charity. If on the other hand the Church be, as St. Paul believed, the Body of Christ, then the sin of opposing it, of persecuting its members or seeking to impede its progress, is a crime akin to that of Belshazzar, of whom it is said that he had lifted himself against God.

Such, we may be sure, was the light in which St. Paul regarded the sin of his early years; and this is the reason why it seemed to him so well nigh unforgivable. The face of St. Stephen, for whose death he had given his voice and vote, never ceased to haunt St. Paul; but, even more, the face of Christ looked reproachfully upon him from the picture which forced itself upon his vision, at each recurrence of the thought that he had persecuted the Church. With knowledge of the fact that the Church is the Body of Christ, had come to St. Paul a distressing realization that in lifting his hand against the Church, he had in very truth lifted his hand against God Himself. "Least of the apostles, not meet to be called an apostle!"

Surely there is a restraining thought for us in this unhappiness of St. Paul. We, too, as well as he, have to do with the Church. Shall we bring to it the tender and unswerving devotion which befits a man in his relationship to the Body of Christ? Or shall we lift ourselves against God by persecuting the Church; which, alas! may be done, not merely through open violence but in other and less conspicuous ways: by neglect, by unappreciation, by a disloyal discipleship, by the holding in light esteem those heavenly treasures which Christ has purchased for us in blood and sorrow upon the cross?

Men come to the end of their earthly journey, with much to remember which they must wish had never been. So will it be with us, inevitably. Let us then realize, while now the thought may restrain and guide us, that St. Paul unveiled a situation which possesses the keenest power of torture, when he wrote these words to his Corinthian converts: "Least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God!"

B.

AD CLERUM.

"O Timothee, depositum custodi, devitans profanus vocum novitates, et oppositiones falsi nominis scientiae."—1 ep. ad Tim., vi. 20.

"O Timothee, ô Episcopo, ô sacerdos, ô doctor! ô exclamacionis est, et praescientia et charitatis; praevidebat enim futuros, quos praedolebat errores; custodi propter fures, propter inimicos depositum, id est, doctrinam sanam quae tibi quasi Episcopo credita est à me et à Christo non quae à te inventa; quam traditione accepisti, non quam excogitasti, cujus non auctor debes esse, sed custos. Depositum custodi, id est, talentum catholicae fidei inviolatum illibatamque conserva; aurum accepisti, aurum redde; ne plumbum, ne armenta supponae; eadem quae didicisti ita doce, adorna, illustra, ut cum dicas novè, non dicas nova. Depositum id est, doctrinam catholicam, universalem, unam eademque per singulas aetatum successiones, incorrupta veritatis traditione manantem et usque in saecula sine fine mansuram custodi."—*Vincent, Lirinensis.*

THE SUNDAY SCHOOL AS AN EDUCATIONAL FORCE.

IN order to show how truly a Sunday School may serve the Church as a serious factor in education, we present in this issue three separate schedules of Sunday School work, each compiled by experts who have proven by their fruits, the practicability of their theories. Of these, the most elaborate is the system prevailing in the very successful Sunday School of St. Agnes' Chapel, New York, under the efficient rectorship of the Rev. Wm. T. Manning, D.D. Text books in use are not named in this schedule, but there is no lack of satisfactory courses covering the subjects mentioned. How thorough is the work attempted, will appear from a careful inspection of the schedule. The courses of the Sunday School Commissions of the Dioceses of New York and Chicago are also published. Of these, the first embraces only the text books issued under the direct supervision of the New York commission, and the second includes those manuals in considerable part.

There are, of course, other courses of Sunday School instruction that are widely in use, with satisfactory results. Our purpose in presenting these courses in detail is to show what can be done by systematic, orderly fore-arrangement, to inculcate definite teaching in the Sunday School. Where haphazard, slothful methods continue to prevail, they are without the excuse that a better way has not been shown.

These courses imply regular, continuous attendance on the part of children, with the accompanying examinations, promotions, and final graduation that attend other serious schools of learning. Such attendance would be far more general on the part of children from educated families of parishioners, if the Sunday School were made worthy of it.

In most of our schools there is, beyond such attendance, that of a considerable number of transients, not from Church families, who can hardly be presumed to intend thorough study during successive years. The mistake too frequently made is to include such transient children in classes with those from the parish. The inevitable result is that the transients hold back and discourage the other children, while wholly failing to absorb the instruction appropriate to the latter.

Transient pupils ought invariably to be segregated from those in the graded courses. To introduce them into the midst of a course, without having received the preliminary instruction, is akin to placing a child into a class in fractions before he has studied the multiplication tables. Classes of transients should be provided with text books based on the Christian Year, and from the recurring festivals and fasts as a vantage ground, the life of Christ and its commemoration in the Church should be the themes of weekly study. In this way, attempting no continuous, graded instruction, real good may be done to the transient pupils, while at the same time the graded classes are pursuing their higher studies without being held back and discouraged by pupils who will not keep up with them.

When the Sunday School becomes, in fact, an educational force, we shall be able to look forward with greater tranquillity to the place which the rising generation will take in the Church. A parish in which the Sunday School is a failure has a very ominous future before it. A parish priest who acquiesces in that failure is storing up for himself a serious responsibility, for which he must some day give account.

Within the next few weeks, we shall embrace the opportunity to present considerations of other phases of parish work.

THE CEREMONIAL OF THE AMERICAN LITURGY:

FINAL 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.

HAVING discussed at such length the general principles laid down by Dr. McGarvey, we can only pass hurriedly over the detailed order for the Holy Eucharist which comprises the greater part of this volume. We shall intersperse a few observations intended in part to elucidate the volume and in part to show how the Roman use here applied to the American service might with edification be modified. This we do, not with a desire to be hypercritical, but because we believe that it is now time for American Churchmen gradually to be developing a reverent American use, independent both of the English and of the Roman uses, but in harmony with these; which development is a lawful, if not an inevitable, use "of that blessed liberty wherewith Christ hath made us free."

The first comment that will be made by most critics of this suggested use, is its great elaboration. Few churches in the present day could hope to introduce such a "High Mass" as that outlined by Fr. Burnett. But this comment is not justifiable, if it be urged as a criticism of the work. A work of this character ought to present the extreme maximum of the ceremonial appropriate to the several occasions. In few instances, among Anglican Churchmen, will the maximum be approached; but however plain a celebration may be, it ought to be done on right lines so far as ceremonial is introduced at all. It would be impossible to celebrate the Holy Eucharist without employing some degree of what is technically described as ceremonial. This applies to the simplest as well as to the most elaborate function. There is no question among Anglicans of ceremonial or no ceremonial; the question is of doing things rightly or doing them wrongly; in an orderly or a disorderly manner.

But on the other hand, the great minutiae of directions, covering the most trivial details, and covering them frequently in a manner that is purely arbitrary, in so far as the service is concerned, is bound to repel very many who would otherwise welcome the opportunity to model moderate ceremonies on Catholic lines. Practically, it requires a ritual expert to use this book. Now it is quite proper that there should be books for ritual experts; but it would also be helpful if a volume of ceremonial directions, embodying Dr. McGarvey's general principles and a largely condensed order for the service itself, might be prepared for ordinary priests. In that way only can any ceremonial directory hope to touch more than the merest fringe of our churches.

THERE ARE three tests that may be applied to any vestments, ornaments, or ceremonial that come to us from Catholic antiquity; the one is the test of practical utility; the second is the test of symbolism; the third is the test of its effect on the people. We cannot believe anything to be fitted for use in divine worship, unless it is commended by the test of at least one of these three principles.

Among the vestments for the Eucharist recognized in this volume is the biretta. Will some one say, according to which of these tests is the biretta to be worn among us? The biretta had its rise as a protection to the priest from colds in draughty, unheated churches. It is an anomaly for a priest's head, as for that of a layman, to be covered in divine worship. The anomaly was tolerable on the ground of necessity when churches were unheated. If a biretta is still to be used, why not a foot-warmer, as was the "use" of the Middle Ages? We cite this, which is of little intrinsic importance, as an illustration of our meaning when we maintain that strict adherence to the use of any given year in the sixteenth century, or to the "living use" of the Roman Church to-day, must be modified by considerations of present-day conditions (shall we say of common sense?) before it can be accepted as a basis for the ceremonial of the American Church.

We can, obviously, make space for but few comments upon the provisions for the service itself. We should have welcomed a suggestion that the Decalogue be read at High Celebrations, rather than relegated to the earlier hour. The Ten Commandments were placed in our Eucharistic office to be read regularly at every celebration. At our recent American revision, permission was given for their omission, "provided it" ("the

decalogue") "be said once on each Sunday." This provision was clearly in the interest of saving time at early celebrations. It differentiates the present American from other Anglican rites. If Roman precedent is germane for citation and copying, why is not Anglican? We view the recently introduced practice of omitting the Commandments when they were intended to be read, and reading them when they are allowed to be omitted, as decidedly objectionable. Mankind has not grown so righteous that he needs no longer to be confronted with the enunciation of the moral law, and those people who attend only the later Eucharist, need at least as truly to hear the precepts of that law and to pray that their hearts may be inclined to obey it, as do those who attend earlier celebrations. Since opportunity is seized, in this work, to incorporate into our own service so much that is found in that of the Roman communion, why should not the exclusive treasures of the Anglican rite be placed at least upon an equality with those of Rome? The same question applies to the note with respect to the permissive collect, "O Almighty Lord and Everlasting God," which follows the Commandments and the Summary of the Law in the Anglican rite. Dr. McGarvey says: "There is no liturgical reason why it ever should be said" (p. 74, f.). But it is one of the most beautiful of the collects that were composed for the English rite, and there "is no liturgical reason" why it should *not* be said. It was placed in the office by authority, so that it might be used. The only ground upon which we can understand why its habitual omission should be encouraged is that the collect is not found in the Roman missal. Surely, if we are to have the wealth of Roman prayers and practices incorporated into our office, we might at least be permitted to retain the real treasures which are found exclusively in the Book of Common Prayer.

The provision for the responsive rendering of the ninefold *Kyrie* (i. 73) strikes us as inconsistent with Dr. McGarvey's principle of maintaining the supremacy of our own rubrics. By printing the threefold *Kyrie* in the Prayer Book with the second italicised to show that it is a response while the first and third are versicles, we seem to be estopped from the ninefold rendering.

And we emphatically dissent from this permission given:

"If the *Kyrie* sung by the choir be very long, the Celebrant and the sacred ministers having said the *Kyrie* privately, may go and sit down in the sedilia" (ii. 29).

We should rather say: "If the *Kyrie* sung by the choir be very long,"—discharge the choir-master! Is music subsidiary to worship, or worship subsidiary to music? Too often the Roman practice has suggested the latter. We view it as little short of scandal that in some few instances—happily very few indeed—Catholic Churchmen are introducing the grossly irreverent, lazy custom of lolling in their seats while the most sacred portions of the Divine Liturgy are being tortured to German or Italian concert hall music. We have no words too emphatic for use in condemning this practice. Music of this nature is not fit for churches. It has acquired a foothold in the Roman communion against the repeated protests and condemnations of successive Popes, none of whom have been more emphatic than the present worthy occupant of the pontifical throne. Happily, the common Anglican custom of having boy choirs has very largely kept this abuse from our churches; but to introduce from the Roman use a practice that is itself an abuse, made tolerable among Romans by reason of another abuse which is believed to justify it, is such a slavish dependence upon Roman usage as cannot be too vigorously condemned. We venture to say that many devout Romans, including the present Pope, would gladly introduce the Anglican custom of kneeling throughout the Holy Eucharist, if they could do so. With greater devoutness in this respect current among us than among Romans, why should we seek to introduce their unhappy abuse in our churches?

The like words apply to the permission herein given in connection with the singing of the Creed, to the effect that:

"After [the Celebrant and the sacred ministers] have privately said the Creed, . . . and after the words, 'and was made man' have been sung, they rise and go to their seats" (ii. 51);

and the ceremonies deemed appropriate to that reversal of the reverent custom of Anglicans throughout even the darkest periods of their history, are detailed to the extent of more than a page of the printed book.

We beg to protest with all the vigor that we possess, against this practice. That the Creed should be sung, appears to be a

musical necessity; for without it there is no musical central piece to the Holy Eucharist; though there is very much to be said in favor of simply chanting it, in order that priest and people together may audibly and visibly take upon their lips the profession of the Christian Faith which is both the corporate declaration of the Church, and also the evidence of the honest orthodoxy of the individual. In a day when men, even priests of the Church, deny the Creed and seek to retain their teaching office in the Church in spite of such denial, it might well be considered whether the needs of the day should not impel us to recede from the former practice of singing the Creed to an elaborate setting, in which priest and people have no part. It is at least suggestive that the pioneer in this country on behalf of a sung Creed was Dr. Heber Newton.* The custom of singing the Creed to an elaborate setting dates from the days when any denial of the Faith by a Christian was unknown. Perhaps the earlier practice of the Nicene days is better adapted to the present age. But while we do not insist, in spite of weighty considerations, impelling thereto, that the Creed be not relegated to the choir, we do insist that it be rendered with the greatest dignity and with every assurance of assent on the part of priest and people. There are simple Plainsong renderings in which priest and people can join with the choir in affirming their belief. It is not enough to say that the priest is here directed to say the Creed privately and inaudibly, while the choir sings it. Who knows whether he says it or not? What is important, is public, formal confession of the Faith of the Church. For the Celebrant to sit idly through any part of the Creed, is to invite the congregation to do likewise. And a greater opportunity to set at naught the sacredness of the personal subscription to the articles of the Christian Faith, could not be asked by the extremest heretic in the Church. Certainly Catholic Churchmen, of all men, ought to set a better example. And it will be a sad day for the Church when, in the face of attacks made upon the verities of the Catholic Faith, Catholic Churchmen are willing to entrust the witness to the Faith to paid singers, and themselves sit idly where once strong men, standing on their feet, drew swords in token of their willingness to defend the Faith.

And we take occasion here to express our abhorrence of the practice of clergymen or others, sitting during the singing of hymns or at other places in which the reverent Anglican practice is to stand. Are "Ritualists" desirous of bringing back the practice of the eighteenth century, which, with the greatest difficulty, was cured in the Catholic revival under Bishop Hobart? Where current Roman usage is less reverent than Anglican, is there any good reason why we should substitute the former for the latter?

Even more objectionable is the permission which Fr. Burnett would grant, to omit the Creed altogether at a requiem celebration. Here there appears to be disagreement between the two collaborators, for Dr. McGarvey says only, and quite truly: "By the Sarum and Roman missals the Creed is omitted in requiem masses and on all ferias except Maundy Thursday" (p. 79). Fr. Burnett would omit it, in our rite. The Prayer Book allows its omission only "if it hath been said immediately before in Morning Prayer." Not only is omission absolutely disloyal to our standards under any other circumstances, but it is suicidal to the Catholic insistence that disloyal priests shall not be permitted to tamper with the Creeds. It seems to us essential that this rubric should be strictly enforced.

What is the meaning of the instruction to read the Epistle "in a low voice" (ii. 31)? The phrase is misleading; but elsewhere there are instructions that the service is throughout to be rendered audibly, and we trust that this volume may do something to diminish the absurd and stupid practice of some few of the clergy, of mumbling parts of the service in such wise that they are not audible to the people. It is impossible to think of any justifying reason for this absurd practice. No admonition in the present volume is more sensible than the note of Dr.

* "Calvin once said that the Nicene Creed was fit only to be sung. This depreciation is its noblest appreciation. Rightly understood, its utterances form a hymn of thanksgiving, in which the imagination interprets for the reason the massive mysteries of being, and through which the soul lifts its joyful adoration of the God in whom it trusts, with a peace 'which passeth understanding.' This creed is a poetic philosophy, a mystic symbol of the truth which is beyond all interpretation in prose—and therefore it is to be sung."—*Church and Creed*, p. 41. "How this creed is honored in our parish" (i.e., All Souls' Church, New York) "is sufficiently attested by the fact that, years before the General Convention directed its use on festival days, we were wont to sing it on all Communion Sundays" (*ibid*, p. 42).

McGarvey appended to the directions concerning the rendering of the Canon:

"There can be little doubt that the Church in setting forth her liturgy in the vernacular, intended to revert to the earlier usage of saying the whole service in a clear, intelligible tone of voice" (i. 103).

We discover with interest that Fr. Burnett justifies the wiping of the chalice rim with a purificator under certain circumstances (ii., 98). We once made this suggestion under the head of "Answers to Correspondents," whereupon a revered priest wrote us to exclaim in horror that our advice "struck a deadly blow at the doctrine of the Real Presence"! It is a pleasure to know that it does not seem so to the present authority.

Another anomaly that shows the effect of the application of Roman ceremonial to the American service without testing the directions by such considerations as those we have named, is found in the following:

After the consecration of the chalice, during the recitation of the Canon, the Deacon "rises and goes to the book at the left of the Celebrant, . . . and then stands, ready to turn the leaves of the book if need be."

If the distinguished author had "turned the leaves of the book" before embodying this ritual note, he would have discovered that in the standard Altar Service used in this Church it never is needed "to turn the leaves" at this point, simply because the publishers have learned to print the books in such wise as to avoid turning the leaf at this inconvenient place. But because the less careful printing of Roman missals makes it necessary in some editions to turn the leaf at this juncture, the devotee of the Roman-American use must here leave his devotions and examine the altar book, in order to discover whether the pages have lost their convenience of arrangement since last the book was used! And this not once, but at every recurring celebration! We regret to say that many similar instances in the second part of the volume, each trivial in itself, bear witness to what we can only term great crudity in adaptation and undue slavishness in following Roman precedent.

We do not object to the elevation of the Host, but we think the reason given that it is elevated for the purpose of showing it to the people, is an untheological one and open to attack. The priest elevates the Sacrament just as the priest in the old dispensation waved the offering before the Lord.

We have some criticisms to offer on the *Secreta*, or private prayers. That a priest may accompany the action with private prayers is most commendable, but they should not be of such length as to add considerably to the service; and certainly they should be of such a theological character as would be in conformity with our Catholic position and teaching. We are glad to commend Dr. McGarvey's omission of such prayers as are found in the Roman canon, which pray that the offering may be "borne heavenward by angel hands," etc., and his condemnation of these. These are grave blots in the Roman canon which we are thankful to have omitted in ours, and which Dr. McGarvey acknowledges with great force and precision. He brings out the fulness of our liturgy in requiring two oblations of the elements to be made; once when unconsecrated in the prayer of the Church Militant, and then, secondly, when consecrated in the canon. The unconsecrated elements are first offered to God and as accepted by Him are consecrated for divine service and gathered into the *instrumenta* of spiritual things. The prayer, therefore, that should accompany such an offering should correspond with this truth. In the Roman rite the priest here makes a prayer which, if it were in ours, would be taken as decisive of our disbelief in the Real Presence. This prayer, which Dr. McGarvey suggests (i. 85) to American priests, is as follows: Holding up the unconsecrated bread, the priest is to say:

"Receive, Holy Father, Almighty and Everlasting God, this spotless Host which I offer unto Thee my God for my innumerable sins, offences, and negligences, for all here present and all faithful Christians quick and dead, that it may be profitable to me and to them for salvation and everlasting life."

It would be more in accordance with correct theology to say somewhat after this manner:

"Receive, O Holy Father, this offering and consecrate it to Thy service, that the sacrifice we are about to offer may be available through Thy infinite merits for the increase of Thy Kingdom, the sanctification of the faithful, and the repose of the dead."

This same objection may be made to some of the other *Secreta*. If one is not to be bound slavishly by Roman use, and believes that the Holy Spirit may now, as in time past, enrich the liturgy, we suggest that something might yet be borrowed from Eastern sources or from the writings of other good men.

How beautiful and appropriate is the saying when the bread is brought on the paten to the midst of the altar, of the text: "Send, O Lord, the Lamb to the ruler of the land, and unto the mount of the daughter of Zion"; or to add to the Psalm, "I will wash my hands in innocency," the response given by our Lord to St. Peter: "Now are ye clean through the word I have spoken unto you."

AND WITH THIS we drop the few criticisms of details, which obviously cannot be expanded without too great inroads upon space.

The book, as a whole, is a masterly production, with evidences on every page of the most careful and most scholarly work. It is a book that will be invaluable to the liturgical scholar. It is hardly adapted to any one else.

It is not, and in its present form can hardly be expected to become, the portrayal of the American use as applied to the Holy Eucharist. It is a loyal, infinitely painstaking adaptation of the Roman Missal and ceremonial directory to the language of the American Prayer Book. As such we welcome it. As such it should be criticised.

We trust the day of denunciation of whatever comes from Rome is past. Certainly Churchmen ought to-day to be broad enough to be able to borrow from any source that would be helpful to them.

But in place of slavish dependence upon foreign uses, we in the American Church ought now to be calmly developing an AMERICAN CATHOLIC use. That use will indeed be based upon the earlier uses of the Church, English and Continental; but the mere fact that Americans are a cosmopolitan people will differentiate their worship, because it differentiates their antecedents, their history, and their mode of living, from English worship; and the fact that the largest element among them shares the cold reserve of the Anglo-Saxons, will differentiate it from Latin worship. It is wholly impossible to overlook these facts, and to assume that the only difference between the worship of American and of Latin Churchmen will be the tongue in which the rites are uttered. The worship will be different because the people are different.

So long as Anglican worship continues in its present transition, it is even helpful to have the violent differences in worship which we find in our various churches. We are perfectly willing that the Roman use in the American rite should be tested by practice, though we should be glad if, in some particulars, it might be modified as suggested in these papers. We are glad that there are churches, as St. Elisabeth's in Philadelphia and St. Ignatius' in New York, in which it is found practicable to apply the test. But it is, at best, a tentative and a transition makeshift, necessary because Anglican Churchmen permitted their worship to degenerate into the condition from which the Catholic Revival is slowly lifting it, and have therefore lost a continuity of ceremonial use. That loss can neither be cured by assuming that, Rip Van Winkle like, we can pick up threads that were dropped in the sixteenth century as though no history had intervened since, nor yet that rules made in Rome for conditions totally different from those prevailing in our own communion, can be grafted bodily on to our Anglican office.

We cannot close these papers without an expression of appreciation to the distinguished collaborators who have united in producing their work. Whatever criticisms of it in detail may be offered—and we well know that they will be the first to welcome friendly criticism—it cannot be forgotten that the work is one of the first magnitude and that it reflects the greatest credit upon the two authors.

ANSWERS TO CORRESPONDENTS.

CATHOLIC.—In Kansas City you will find full Catholic worship and privileges at St. Mary's, and probably at some of the other churches.

A. L. M.—(1) For a lad, going away to school, Charles Wagner's *On Life's Threshold* (\$1.10) is excellent, supplemented by Bishop Gallor's *Manual of Devotion* (35 cts.). Report his name and school to the College Committee of the Brotherhood of St. Andrew, addressing Robert H. Gardiner, Pres., Broad Exchange Building, Boston.—(2) Dr. Ewer's *Grammar of Theology* (55 cts.), especially the sections treating of the Creed.—(3) Some of the "Topics of the Day" will shortly be published in book form under the title, *The Religion of the Incarnation*.

MY POSITION has come to this, Am I living near my Saviour; then I am as happy as the day is long, and as light-hearted as a child. It may be that I have plenty of annoyances, but they don't trouble me when His presence is with me. Am I downcast and worried: then I am away from God.—John Kenneth Mackenzie.

OXFORD LECTURES TO THE CLERGY

Profitable Work of English Summer School

ENGLISH CHURCHMEN DESIRE GREATER OBSERVANCE OF THE TRANSFIGURATION

Death of the Rev. W. H. H. Jervois

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, August 15, 1905 }

AN interesting report of the Oxford Lectures to Clergy last month has appeared in both the *Guardian* and *Church Times* from their respective correspondents. The lectures were attended the first week by about 160 clergy, and the number increased the second week to 175. Of these, fifteen were from the United States, and there were several from Scotland, Ireland, and the Colonies. Bible study (says the *Guardian's* correspondent) was put in the foreground. In his four lectures on the Epistle to the Hebrews, the DEAN OF LINCOLN (Dr. Wickham) tried to point out the argument of the Epistle as it was addressed to its first readers. The Church, or section of a Church, consists of Jewish Christians who are passing through a time

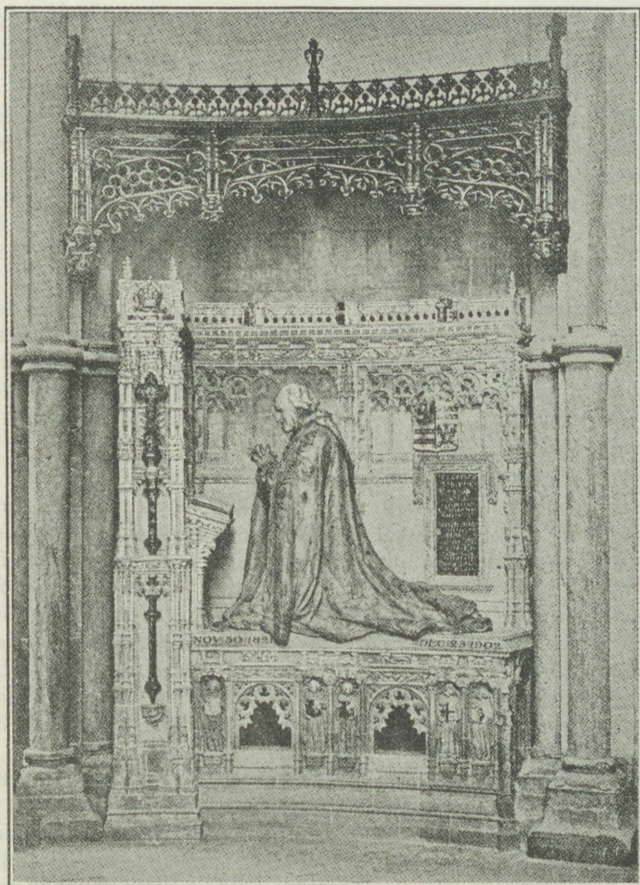
reference to the doctrine of the Holy Trinity. He spoke (the *Church Times's* correspondent says) from "a conservative standpoint," arguing that there can be no development, "except of that which existed, at all events potentially, in the earlier type." The Rev. DARWELL STONE's treatment of the doctrine of the Holy Eucharist from the Fourth Century to the Ninth seems to have impressed both correspondents as being a valuable feature of the programme of Lectures. He urged that our work is first to find out the ground common to all amid many differences of statement; and then to find out the truth which all these writers were in their various ways trying to express. Dr. BIGG's lectures on the "English Reformation" were largely "a plea for breadth of thought," and at some of his statements of principles "the applause was unrestrainable." The position of the English Church, in contradistinction to that laid down both at Dort and Trent, is one of "leaving open on both sides things that are not certain."

The lecture course the second week began with two "fine lectures" by Dr. SANDAY on "Inspiration," in continuation and restatement of the argument of his Bampton Lectures. Dr. DRIVER, in one of his four lectures (the other three being on the Book of Hosea) strenuously urged the use of the "Revised Version"—laying stress on the value of the alternative renderings given in the margin. Mr. H. H. WILLIAMS' two lectures on "Conscience" formed afterwards the subject matter of much discussion in Keble College Hall; though (according to the *Church Times's* correspondent) no two arguers seemed quite to agree in their impressions. In Dr. INGE's two "very suggestive" lectures on "Modern Thought in Relation to the Doctrine of Sin," we were warned not to search the earlier chapters of Genesis for a doctrinal statement of sin, but rather to look to "God's revelation of Himself in the world and in the New Testament."

But the "most popular" lectures of the fortnight, in the opinion of the *Guardian's* correspondent, were those of Dr. PLUMMER (late Master of University College, Durham) on "The Church of England during the Reformation." He thought that without the "divorce question," the outstanding quarrel of the English nation with the institution of the Roman Papacy would have led to a "reformation," on conservative and not destructive lines, if Wolsey's plans could have been carried out. But Thomas Cromwell was not a Wolsey. No English minister had ever so abused his power. It was the suppression of the monasteries—the accusations against which were in many cases "false or exaggerated"—that led to specially great social results, by giving "a tremendous shock to sentiment, property, and religion." The Protestant failure under Edward VI., Dr. Plummer said, was due to "haste and destructiveness just as the failure of the Romanist party under Mary I. was due to "haste and cruelty." Queen Elizabeth's difficulties were enormous: "It is not easy to exaggerate the debt of the Church of England to her and Matthew Parker." Summing up, the English Church at the breach with the Roman See in the sixteenth century had had its face "washed and dried with a very rough towel."

Matins, followed by the Holy Sacrifice, and Evensong, daily in the Chapel of Keble College "helped on the spiritual side of the fortnight's work." At an evening meeting held to pass votes of thanks to all who had helped to make this summer course of lectures a success, including very particularly the Warden of Keble and the Secretary, Dr. Kidd, strong testimony is said to have been borne by some of the clergy from the United States to the value of the lectures and to the social intercourse with English clergy that had attended them. It is understood that some of the Lectures are to be published.

Obviously one very serious defect in the Table of the Feasts that are to be observed in the English Church with a special Collect, Epistle, and Gospel, is that the Feast of the Transfiguration of our Lord Jesus Christ is not included amongst them, but is recognized only as one of the lesser holy days. I am glad to record that attention was drawn thereto in a specially public manner on Sunday week, being Transfiguration day. Dr. BICKERSTETH (the newly appointed vicar of Leeds), preaching at Westminster Abbey in the afternoon, referred to the fact that it was the Feast of the Transfiguration of our Lord, and lamented that it was only a black-letter day in the Calendar of the English Church, "while our Trans-Atlantic brethren, attaching more importance to it, had given it a special Collect, Epistle, and Gospel, thus recognizing its proper significance." Preaching at his Cathedral Church in the evening on the subject of the Transfiguration (to quote again from the *Guardian*), the BISHOP OF BIRMINGHAM said he wished that in the English



ARCHBISHOP TEMPLE MEMORIAL, CANTERBURY CATHEDRAL.
[See London Letter in THE LIVING CHURCH, August 26.]

of great depression or misgiving. The writer's aim is to warn against apostasy, to assure them that they have not made a mistake; that, despite the judgment of the majority of their race, they, and not the majority, "are in the true line of their national history." The WARDEN OF KEBLE (Dr. Lock) gave a "most interesting" analysis of the origin of the language and ideas of the Prologue to St. John's Gospel:

"Passages from Genesis, Wisdom, and St. Paul's writings, as well as what he was going himself to record in the Fourth Gospel, were consciously before the writer, and probably also the contents of the Synoptics. Of Philo there seems to be a subconscious or unconscious use, possibly a second hand reference through others."

Mr. DE LA HEY's two lectures dealing largely with Schmiedel's criticism and analysis of the Gospels and Harnack's practical acceptance of the position of Porphyry, were a "masterly examination" of the evidence relating to the Resurrection of our Lord. In I. Cor. xv. 1-8, he thought, we had an official statement dating back not merely to A. D. 52, when St. Paul first preached at Corinth, but probably to the much earlier time when he had his interview with St. Peter and St. James in Jerusalem to gain information from them (Gal. i. 18). Dr. ILLINGWORTH dealt with the development of Catholic Dogma, with special

Prayer Book, as in that of the Church in the United States, the Feast of the Transfiguration was what "we called a red-letter day," for indeed it deserved such commemoration. He was quite sure that the more exactly and carefully they studied the Gospel, "the more they would feel what a central place in the life of our Lord the Transfiguration held."

Twelve years ago this coming autumn (if I recollect rightly) the faithful at St. Mary Magdalene's, Munster Square—one of the pioneer churches of the Catholic Revival in London—were called upon very suddenly to part with their beloved pastor, the Rev. F. J. Ponsonby, second vicar of the parish, whose soul God had called hence; and now again has a similar visitation befallen them, by the almost equally unexpected decease of the fourth vicar, the Rev. W. H. H. Jervois, who had recently undergone an operation. The departed priest was the only surviving son of the late Lieut.-General Sir William Jervois, Knight of the Grand Cross of the Most Distinguished Order of St. Michael and St. George, formerly Governor of New Zealand. He graduated in 1876 from Trinity College, Oxford, and received his theological training at Cuddesdon. In 1878 he was ordained deacon with a title to an assistant curacy in reading, and subsequently joined the staff of clergy at St. Matthew's, Westminster, where he worked with great devotion for nine years. In 1896 he was chosen by the late Archbishop Temple, then Bishop of London, to be the vicar of St. Mary Magdalene's, Munster Square. Here, in addition to his self-sacrificing devotion, he showed marked administrative ability; and was successful to a very considerable extent in overcoming the difficulties of working a parish on thoroughly Catholic lines amid a population largely of a slum character. In particular, his vicariate is worthy of grateful remembrance for his adoption at St. Mary Magdalene's of both Plainsong Masses and the singularly stately and reverent old English ceremonial of the Sarum Use; and also for his wise and firm action in refusing to abandon the liturgical use of incense (which had existed at this church ever since 1857), when bidden to do so by the late Bishop of London, Dr. Creighton, out of conformity to the Lambeth Opinion. Outside his parish, he exercised wide influence, especially among men of the professional classes. He was a highly valued member of the E. C. U. Council, and had been for several years chaplain of the medical Guild of St. Luke. He was the author of a number of manuals of instruction and devotion—that entitled the *Christian's Manual* being one of the best in circulation.

At the obsequies of the late vicar of St. Mary Magdalene's last Thursday, the offices at the church included a Solemn *Requiem*, the music being from the Plainsong manual, *Requiem Æternam*. Among the laity present were Lord Halifax, Mr. Birkbeck, and Mr. G. W. E. Russell. At the first part of the Burial Office the Bishop of London was present, and delivered a fitting tribute to the deceased priest. May he rest in peace!

Dr. Chase, nominee of the Crown for the See of Ely, having received letters from some of the Clergy in the Diocese of Ely in regard to his signature to the Cambridge Memorial attacking the Athanasian Creed and his subscription to the Thirty-Nine Articles, has sent the letter, addressed by him to one of these correspondents, to the *Guardian* for publication. His signature in question means, he says, that had he a place in the Upper House of Canterbury Convocation, "I should have voted with the majority of the Bishops (15 to 8) against the amendment, and with the majority of the Bishops (18 to 5) for the resolution." For the justification of his signature, he advances the specious argument—surely one that does extreme violence both to the text of Article VIII., "Of the Three Creeds," and the plain meaning of the Rubric relating to the Athanasian Creed—that said Article refers "essentially," not to this Creed as it stands (and always has stood) *en bloc*, i.e., with the Warning Clauses, but merely to that portion thereof which more specifically sets forth the Catholic Faith. In the event of his elevation to the Episcopate, he shall feel, he says, if possible, a still deeper responsibility; and, as time goes on, he shall be able to consider the "whole problem" with a wider knowledge of "its conditions" than is possible to him now. He would only add that, in regard to this and every other question of the kind, "I desire to give full and sympathetic consideration to the convictions and opinions of all Churchmen, whether their views on a particular subject coincide with my own or not."

The Dean of Lichfield (Dr. Luckock) writes to the *Times* newspaper and to the *Guardian* to explain why he has felt compelled to dissociate himself from many of his brother Deans by not signing their Memorial attacking the Athanasian Creed. His first reason, "which is felt by many," is that, in view of the

present widespread unsettling of faith, even in fundamental principles, "we cannot get rid of the fear that any relaxation of the obligation to recite the Creed would be interpreted by wavering spirits at least as encouraging the idea that the Anglican Church is loosening its hold on the Catholic Faith, whatever advocates for change may say to the contrary." His second reason is that under the existing relationship of Church and State "the directions of the Prayer Book can only be touched through the interposition of Parliament. Such Parliamentary interposition would in all probability lead, he thinks, to a very serious agitation for disestablishment; and with a change of Government (as seems to be largely expected) a majority in favor of it would not be impossible. Are we prepared, he asks, to run such a risk? Another of his reasons arises from the suggestion made by the Bishops in Convocation—that in reference to the *Jus Liturgicum* inherent in the Episcopal office. It was argued that they have practically exercised the dispensing power by "winking at" the omission of the Long Exhortation. But there is "a wide gulf between interference with an ancient and Catholic Creed to which multitudes cling (especially in the present distress), and a form of exhortation no longer necessary for its original purpose at a time of rare Communion."

J. G. HALL.

RUSSIA RESTORES PROPERTY OF THE ARMENIAN CHURCH

READERS of THE LIVING CHURCH who are interested in the welfare of the Holy Apostolic Church of Armenia—and the writer knows that there are many—will be rejoiced to learn that the Armenian Archbishop in the United States, Most Rev. Hovsep Saradjian of Worcester, Mass., has received news that the Russian government has restored to Armenians their possessions in their own right, of Church school property in the Caucasus, that part of Armenia now forming part of the Russian Empire.

Although the dispatch was received at the episcopal residence in Worcester on Tuesday, August 22nd, it was not communicated to the Archbishop for public information until a few days later, on account of his condition. At the time of writing, the venerable prelate is lying in St. Vincent's Hospital in a critical condition.

The Armenians are everywhere jubilant over the news. It will be remembered that in the year 1902 the Russian government forcibly took control of all the institutions of the Armenian Church in the Caucasus, including the general fund for the whole Armenian Church. While the Armenians still retained control of many of their institutions, they were terribly handicapped, because the imperial government detailed officials who supervised things to suit themselves. At times during the last three years this supervision and control led to many riots and fatalities, and caused all the Armenians to detest the Russian government and its methods.

For once, "the Sorrowful Father of Armenians"—as the venerable Catholicos styles himself has cause to rejoice. It is to be devoutly wished that this is an omen for the beginning of better things for this ancient and most afflicted portion of the Holy Catholic Church, and that her sufferings in Turkey will come to a speedy end.

The communication from the Catholicos announcing the decision of the Russian government, is as follows:

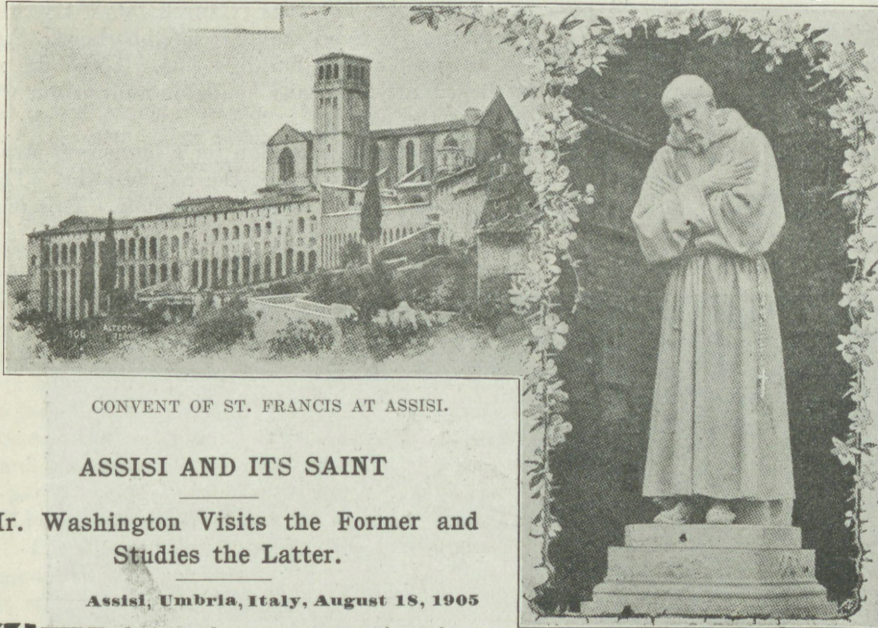
"ARCHBISHOP HOVSEP SARADJIAN, Worcester, Mass.:

"I can announce to you that the viceroy of the Caucasus has communicated to me the returning of the Armenian Church and school properties by an imperial ukase, on the basis of the law of Kevork IV.'s time.

(Signed) "MUGURDITCH, L.,
"Tiflis, Aug. 17. "Catholicos of All Armenians."

The value of all the properties affected is said to be \$75,000,000. Included in this is the Cathedral and monastery of Etchmiadzin, at the foot of Mount Ararat, built through the efforts of St. Gregory the Illuminator in the year 304. The law alluded to in the dispatch, provided for the establishment of one high school, a seminary, and public schools in the Dioceses of the Caucasus, the expense to be defrayed by the income of the Church and school properties.

Those Armenians who have been following the affairs of the mother country, say that the above action is an attempt on the part of the Russian government to win the friendship of Armenians on account of the influence which they are exerting at the present time. In the Russian imperial army are several Armenian generals, and in Armenia are certain rich men whom the Russian government would use to better the financial condition of the imperial treasury.



CONVENT OF ST. FRANCIS AT ASSISI.

ASSISI AND ITS SAINT

Mr. Washington Visits the Former and Studies the Latter.

Assisi, Umbria, Italy, August 18, 1905

WHILE the usual summer vacation time brings peace in the discussion of matters religious as well as political, there is somewhat less to be said and written on the subjects which agitate the current world during the course of the ordinary year.

Having come down from Paris to Perugia and Assisi, with the express purpose of becoming more acquainted with the work and spirit of the great Founder of the Franciscan Order, and renewing my knowledge of places not visited for nearly 30 years, it may interest your readers if I occupy this letter with the impressions that have been gathered, and bring to bear on them some more matured views of the subject. This becomes of more moment in the present generation, when especial interest is being bestowed on the history and times which St. Francis' life covered. In the Anglican branch, also, the putting forward of this "Third Order," and its adaptation to Anglo-Saxon needs in Church and parochial matters, is causing people to ask, what it is, and whence it came. "St. Francisco d' Assisi," then!

From the twentieth to the twelfth century is a long step backwards. So far off does this seem, that when we count up the years, it is hardly conceivable that a single figure should live so visibly and vividly in the minds of men and of history. I do not think I am far wrong in saying that no one character of a man of mediæval history (religious or secular)—so unpretending, so entirely unaided by circumstances—has ever stood out so boldly in relief as that of St. Francisco d'Assisi.

I may take it for granted that the mere facts of his life are not unknown to most of your readers. These are easily mastered by reference to the usual history of the lives of the holy men of the middle ages, and are within the reach of any scholars. I must, therefore, only touch on these in the lightest manner.

The birth-place of St. Francisco was Assisi. Assisi is a village some 16 miles from Perugia, the capital of Umbria, the most anciently connected city in the world, perhaps—at any rate, in the western world. For Etruscans—its inhabitants—considered the Romans "young people"; and the Pelasge, their predecessors, may have had the same kind of feeling regarding the old Etruscans. The Romans, be it remembered, having come into power in Perugia, turned it into Augusta Perusia, when it rose again from its ashes, after being sacked and burnt by the Roman conquerors many years before Christ. Assisi had, no doubt, followed the fortunes of its greater neighbor.

Assisi sits on a hill-side under the shade of the heavy and lumpy looking Monte Subasio. It faces Perugia, and Perugia faces it. The turbulence of Perugia affected the calm of Assisi, at a time when every village city was a village state, and waged war on its own account. In this Assisi one Bernardone, a merchant in tissues, cloths, etc., with his wife, Pica, lived and flourished. To them was born in 1182 a boy. That boy, by name Francis, was to be the famous founder of the Order of Mendicant Friars.

In those days, if selfishness was not greater, it was more apparent and crude than in the present time. The form it took was a development of the "survival of the fittest." The fittest meaning the strongest, the weak and the poor succumbed.

Turmoil was, therefore, constant. When St. Francisco came on the scene, the lame, the maimed, the weak and suffering

had little thought bestowed upon them. Such was the state of things.

Francisco, like St. Augustine, in early life was of the gay world. Though he may not have been vicious, there was very little practice of virtue in his early life. His father, as long as he was a good salesman, did not begrudge him the money for his pleasures. It was after a battle with the Perugians, in which he fought and was taken prisoner, that a change in his character began. Many were the phases through which he passed. In the end his father repudiated him and he was left to carry out his own plans of life. Various are the stories of that which happened in the interim. He fled to the woods. He concealed himself with the good curé of St. Damien. He was hunted up by his father and brought before the civil courts. These referred the matter to the Church, when the Bishop became the judge in the case. Bernardone made his violent plaint before him. The Bishop, knowing Francisco's religious bent and the father's avaricious character, recommended him to resign all claim on his parent's property as his son and heir, and so become free to fol-

low his own inclinations. Francisco easily agreed; and retiring to an adjoining room, stripped himself of every shred of clothing, and brought the garments in a bundle, which he cast at his father's feet, saying: "I had a father. I have one now no more. I resign to this man any claim that I may have had upon him, and keep not so much as the clothes he gave me"—or words to that effect.

The rupture was complete. He was left to do what he liked with his life. Historically, we know the result. From the beginning of his future career the motive power was—though it seems rather a paradox—that neither he nor his followers were to possess anything. If a church was to be restored (as Francisco as a first work of love to God restored the little church of St. Damien), it was to be done by begging the stones and slates and mortar. If the poor were to be relieved, it was by begging the wherewithal from richer brethren. Having given up everything that they possessed for the cause, Franciscans were to teach others to do likewise.

How men have sought to discover the motive which moved a spirit such as was St. Francisco's to embark in the life he undertook, on the one hand; and have wondered, and been surprised that he could have found others so ready to follow his example, women as well as men, Santa Chiara, and St. Elie, St. Bernardino, and the like!

I think the question must be looked at in two lights. How he, St. Francisco, was attracted to the "endeavor"; and how he, the Saint, attracted others. What was St. Francisco's magnet that drew him to the work?

A little anecdote of his earlier life seems to me to meet the question. The young man was acting one day as salesman in his father's warehouse. There came a beggar and asked an alms "por amor di Dio" (for the love of God). He was refused, and the petitioner went on his weary way along the scorching *viali* (streets) of Assisi. The thought suddenly flashed across the mind of the young merchant: "Had this man asked in the name of some *count* or *baron* or *noble*, should I have refused him? Certainly not. But he asked for the love and in the Name of God, and I chased him away. Good Heavens! What have I done?"

Impetuous, he sped down the hot streets after the man, leaving his astonished customer unserved. He caught the no less astonished beggar, humbly apologized to him, and emptied the contents of his purse into his hands, "por amor di Dio."

It is markworthy how Dante, in the *Paradiso*, has reproduced this very same thought in the passage where he describes St. Francisco and Poverty as twin sisters.

As Dante's own thought in the *Divina Commedia* was interpenetrated by the love of God: for rebelling against which he punished in the *Inferno*, purified in the *Purgatorio*, and rewarded in the *Paradiso*; so St. Francisco's life and acts when he awoke to the real work of his life, were interpenetrated by the same idea. For the love of God he gave up his position in the world, sought out the miserable, fed from the same dish with the leper, gave half the coat from off his back (he had nothing

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**TEMPORARY STRUCTURE PLANNED FOR ST.
THOMAS' CHURCH, NEW YORK**

Will be Erected on Former Site

PLANS DEFERRED FOR PERMANENT BUILDING

Condition of Two New York Priests

The Living Church News Bureau {
New York, August 28, 1905 }

Church in New York. In order that it may be understood, it should be recalled that St. Thomas' Church, at Fifty-third Street and Fifth Avenue, is in an exclusive neighborhood. Fine dwelling houses fill most of the building lots. There are no vacant plots in the vicinity, and any available auditorium was without the limits of the parish.

There was adopted, therefore, a plan for a temporary structure, to be erected within the walls of the old building. This will be of frame and will seat close to 1,400 people. This tem-



CHANCEL OF ST. THOMAS' CHURCH (DESTROYED), NEW YORK.

WHEN the fire which destroyed the St. Thomas' parish church was still smoldering, and while firemen were still throwing water upon the ruins, the Rev. Dr. Ernest M. Stires, rector of the parish, was planning for the opening of a temporary structure for the fall and winter services of the church. Difficulties abounded, not the least of which was the fact that members of the vestry were in most part too far from the city to be reached, but the rector consulted with the available members, reaching a few of them by long distance telephone, and succeeded in getting adopted a plan unique in the history of the

temporary structure, it is now possible to explain, is to be largely in church form. It will have a nave 34 feet wide and 57 feet from floor to ridge. It will be about 120 feet long. On the right, facing the altar, will be an aisle 25 feet wide, and a similar aisle to the left of the altar will be about 10 feet wide. The roofs over the aisles will extend to the old exterior walls of the church, and the walls of the clerestory of the nave are to be covered with sheet steel to comply with the fire department regulations. The old walls of the chancel will be used, being roofed over temporarily, making the total length of the temporary structure

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Graded Lesson Courses for Sunday Schools.

HERE are printed below, three suggested divisions of Sunday Schools into grades for systematic instruction. The first is the graded course of the Sunday School Commission of the Diocese of New York, embracing its own publications as text books, with teachers' aids and helps suggested as appropriate. This schedule was drawn up especially for the use of the Sunday School of Trinity Cathedral, Cleveland, and was accepted by the New York Commission and is now issued by its authority. It should be explained that the text book on *Catechism, Church Year, and Prayer Book Combined*, included in this schedule, has not yet been published and will not be ready for the fall re-opening of Sunday Schools. Of the "S. S. C." (Sunday School Commission) teachers' aids, those now ready are the Teachers' Notes on *St. Paul and the Early Church*, parts 1 and 2; on *Junior Historical Course, Life of Christ*, parts 1 and 2; and on *Senior Historical Course, Life of Christ*, part 1; part 2 will be ready during the fall. Other teachers' manuals will be issued later, but not in season for the present fall use.

The elaborate Curriculum of St. Agnes' Chapel Sunday School of Trinity parish, New York, gives subjects only without specifying text books, and is especially full in its suggestions for the detail of Sunday School work. The publications of the New York commission are largely used in this course,

and there are other current courses covering similar ground.

The courses devised by the Sunday School Commission of the Diocese of Chicago are, for the most part, modelled on those of the New York commission, but with considerable variation of arrangement and of suggested aids.

Graded courses published by The Young Churchman Company (who also publish the text books and manuals of the New York commission) will be found in the advertising pages inserted in the middle of this issue; and the courses issued by other publishers will, in large part, be found mentioned in the usual advertising pages. The course of subjects arranged for the "Joint Diocesan Series" as printed weekly in *The Young Churchman* and in the Whittaker Leaflets includes the later Kings of Israel and Judah until Advent, and from Advent to Whitsunday, a course on "The Gracious Words of Our Lord and Saviour Jesus Christ." Excellent courses by single authors have been prepared by the Rev. H. H. Oberly, D.D., by the Rev. Walker Gwynne, D.D., by the priests of the Companions of the Most Holy Saviour, by the Rev. J. A. Regester, D.D., and by Florence Longridge, the latter series being edited by the Rev. G. Longridge, S.S.J.E., and with preface by the Bishop Coadjutor of Springfield. Of single text books, there is a large variety.

Graded Course of the New York Sunday School Commission.

THE SUNDAY SCHOOL COMMISSION SOURCE METHOD LESSON SERIES

I.—SUGGESTED KINDERGARTEN AND PRIMARY GRADES. (As Used in Cleveland (Ohio) Cathedral and Other Schools.)

Sequence	Ages	Subject	Course-Title	Teacher's Aids and Helps.
Kindergarten Grade I	4 or 5	Stories from O. T. and N. T.	"One Year of Sunday School Lessons for Young Children." (Palmer).	Picture Cards, 90c per 100. Penny pictures, 120 for \$1.00.
Primary Grade II	5 or 6	Old Testament and Nature Stories. Selections from two Volumes.	"Bible Lessons for Little Beginners." (Cushman Lessons) 2 Volumes.	Pictures, 120 for \$1.00.
Grade III	6 or 7	Life of Christ Stories. Selections from two Volumes.	Above Series.	Pictures as above.
Grade IV	7 or 8	Stories from O. T. and N. T.	"Love, Life, and Light" (Mabel Wilson).	Picture Cards, 50c per 100. Kindergarten Stories, "Cragin."

II.—GRAMMAR SCHOOL.

Sequence	Ages	Subject	Course-Title	Teacher's Aids and Helps
Grade I	8 or 9	Catechism Text 1/2 Year. Prayer - Book, 1/2 year Church Year (supl m y).	Catechism, Church Year and Prayer-Book Combined.....	} Step Catechism; Meaning of Words; Pictures. } The Catechism, McPherson. The Teacher's Prayer Book. Smith's History, etc. Pictures; Patterson's Chart.
Grade II	9 or 10	Old Testament.....	Old Testament Stories. Part I.....	Moulton's Bible Stories; Pictures; Maps; Models.
Grade III	10 or 11	Old Testament.....	Old Testament Stories. Part II.....	Ditto above.
Grade IV	11 or 12	Life of Christ.....	(1) Junior Historical Course*.....	S. S. C. Teacher's Manual; Hurlbut's Four Gospels; Stalker's Life of Christ; Pictures, Maps.
Grade V	12 or 13	Christian Ethics..... or Apostolic Church.....	(2) Teachings of Jesus, Junior..... Stories of Christian Leaders.....	S. S. C. Manual, 1905. } S. S. C. Manual. } Books noted.
Grade VI	13 or 14	Old Testament History.. From Exile to Advent...	Old Testament History..... Preparation for Christ.....	Temple Series of Primers. Maps, etc. Fairweather.
Grade VII	14 or 15	Life of Christ.....	(3) Senior Historical Course.....	} S. S. C. Manual. } Butler's How to Study the Life of Christ. } Maps; etc. } Constructive Studies (Un. Chicago). S. S. C. Manual.
Grade VIII	15 or 16	Teachings of Christ..... Church Doctrine and Catechism Proved.....	(4) Character and Teachings of Christ..... } The Doctrines of the Church { } Christian Doctrine..... {	Maclear on the Creeds. Yonge on same.

* See foot note next page.

III.—HIGH SCHOOL.

Sequence	Ages	Subject	Course-Title	Teacher's Aids and Helps.
Grade I	16 or 17	Apostolic Church.....	S. Paul and the Early Church.....	S. S. C. Manual; Stalker's S. Paul; Maps; etc.
Grade II	17 or 18	Church History and Missions.....	} The History of the Church..... } The Kingdom Growing.....	Cutts' Turning Points, etc.; Maps; Pictures. Missionary Board's Periodicals.
Grade III	18 or 19	Teaching Methods.....	Manual on Teacher-Training.....	Books cited in it.

IV.—POST-GRADUATE SCHOOL.

Sequence	Ages	Subject	Course-Title	Teacher's Aids and Helps
Grade I	18+	Methods of Church Work	General Pamphlets.....	Publications as noted
Grade II	18+	History of Missions.....	Via Christi.....	Recommended Books.
Grade III	18+	Sociology and Institutional Work.....	Books Suggested.....	Recommended Books.

SHORT COURSES FOR SUMMER, SUPPLEMENTARY WORK, ETC.

Short Courses	Ages	Subject	Course-Title	Teacher's Aids and Helps
8-15 Lessons	13+	Geography.....	The Land of the Bible (8 lessons)....	MacCoun's Holy Land in Geography and History. Special sets of Maps (three kinds).
	11+	Making of the Bible..	The Making of the Bible (15 lessons).	Pictures and Charts; Books there suggested.
	13+	Missions.....	The Kingdom Growing (15 lessons)..	Board Publications, etc.
	10+	Great Apostles.....	S. Peter the Rock, etc. (8 lessons) ..	Books suggested,
	14+	Hymns and Writers...	Ageless Hymns (20 lessons).....	Books suggested.
	14+	Prep. for Christ.....	From Advent to Exile (15 lessons)...	Fairweather.

NOTE—Courses 1, 2, 3, 4, are mutually complementary. No. 2 follows 1 and gives new material only. No. 4 in like manner completes No. 3. All four may be used by a school in series, or any one of them. Each is a complete course in itself.

Curriculum of St. Agnes' Chapel Sunday School, Trinity Parish, New York.

COURSE

Grade. Session. Subject. Memoriter. Worship. Work.

HOME DEPARTMENT

A One to four years old. Weekly, at convenience of parents.

B Four years old and over. Weekly, at convenience of pupil.

UNCONSCIOUS MOULDING OF CHARACTER through influence of parents and others in the home. Love, patience, courtesy, obedience, self-sacrifice, etc., taught by example. As far as possible, child surrounded with the beautiful; taught to love Nature, animate and inanimate, and to feel a guardianship over all life.

Home relationships and duties taught by stories from the Bible and Natural History, and illustrated by pictures. Mothers directed and supplied with material.

Invalids and others not able to attend Sunday School supplied with material, text-books, etc., and guided in any part of course. Examinations in subjects studied arranged for, and graduation possible.

The children taught, "So soon as able to learn." **The Lord's Prayer.** *Gloria Patri.* Versicles and Responses of Morning Prayer. A simple Prayer for Morning and Evening.

Public. After two years old, occasional attendance at short Services with parents.

Private. Morning and evening devotions said by parents till child is able to do so, and at bedside kneeling. Child taught to kneel and to take his part as soon as possible.

Babies' Branch. Babies' Branch Mission Box.

According to age and ability.

PRIMARY

A Four to six years old. Sunday morning, 9:45 to 10:45. Occasional stereopticon lectures week-day afternoons. Meetings of Babies' Branch with parents.

B Six years old. Sundays, 9:45 to 10:45. Occasional stereopticon lectures week-day afternoons.

C Seven years old. Meetings of "The Guild of the Holy Child," Section I.

D Eight years old. Meetings of "The Guild of the Holy Child," Section I.

BIBLE STORIES teaching Fatherhood, love, and care, of God; immediate reward and punishment, and the love of Christ for children. Nature stories of care and protection of young; also those which *prepare* for the Church's Faith and Sacramental teaching. Sand Maps, etc.

Chief events of Church Year noted and illustrated by pictures. Stereopticon lectures on the Bible.

Interest in the Mission work nearest home aroused by pictures of work and workers.

BIBLE STORIES showing God's power in Creation and Miracle. Nature stories showing how wonderfully God has equipped the animal creation to avoid danger. Stories of the Martyrs—especially children.

Elementary devotional instruction on Church Seasons, illustrated by pictures. Services in which children participate carefully explained. Stereopticon lectures on the Bible.

Concrete presentation of some Mission work, with pictures.

OLD TESTAMENT STORIES with immediate setting of place and time, with especial reference to teaching faith, hope, love, and other virtues.

Simple instruction on Church Seasons and Great Festivals, illustrated by pictures. Stereopticon lectures on the Old Testament.

Concrete presentation of some Mission work, with pictures.

NEW TESTAMENT STORIES from the Gospels, with especial reference to awakening a personal love and devotion to Jesus of Nazareth. The villages of Bethlehem and Nazareth, the Temple at Jerusalem, and other places prominent in the Gospel story made familiar to the children by pictures, models, and other objects from the Museum. Stereopticon lectures on the New Testament.

Concrete presentation of some Mission work, with pictures.

Review of previous Memory Work. **Apostle's Creed.** 23d Psalm. Hymns: Evening, 534; Church, 516, stanzas 1 & 5. Response to Children's Litany Hymn, 526.

Memory Work of this section absorbed by frequent repetition in class and at home.

Review of previous Memory Work. **Ten Commandments. First four answers of Catechism.** Kyrie. Gloria Tibi. Summary of the Law and Responses. Responses to Litany. Private Prayers developed slightly.

Review of the previous Memory Work. General Confession. Venite. Magnificat. Nunc Dimittis. Hymns: Church Year, 537; Holy Spirit, 76.

Review of all previous Memory Work. The General Thanksgiving.

Public. Sundays in Class-room, before and after session. Weekly in church; short, specially prepared Service.

Private. Morning and evening devotions said with parent.

Babies' Branch. Babies Branch Mission Box. Sunday School Auxiliary.

Junior and Sunday School Auxiliaries.

"The Guild of the Holy Child," Section I.

Note. TITHE and THANK-OFFERING ENVELOPES FOR WEEKLY OFFERINGS FOR ALL GRADES ABOVE PRIMARY A.

JUNIOR

A Nine years old.

B Ten years old. Sundays, 9:45 to 10:45. Occasional stereopticon lectures week-day evenings.

C Eleven years old. Meetings of "The Guild of the Holy Child," Section II.

D Twelve years old.

THE CHURCH.—Christian Year. The Sacred Ministry. The Church services and customs explained. Practice in finding places in the Prayer Book. The Church building—its arrangement, furniture, ornaments; vestments—the symbolism of color, number and form.

The above illustrated by pictures, charts, models, and other objects from the Museum. Stereopticon lectures relating to the course.

Lives of great Missionaries told briefly by teacher.

THE CHURCH CATECHISM.—Its divisions, meaning of words and phrases. Practical application to the lives of the children.

Illustrated by Bible references and by charts and diagrams. Stereopticon lectures.

Lives of great Missionaries briefly told by teacher.

OLD TESTAMENT.—**The Geography,** with especial reference to making Jerusalem in the reigns of Kings David and Solomon known; also main features of Palestine.

The History, in outline, surrounding the characters already known, with especial reference to the increasing expectancy and preparation for The Christ—**The Promised King.**

Illustrated by topographical and wall maps; maps drawn and made by the children; models, pictures, and objects from the Museum. Stereopticon lectures on Old Testament lands. Notes and Themes.

Lives of great Missionaries told briefly by the teacher.

NEW TESTAMENT. **The Geography,** with reference to a thorough acquaintance with Bethlehem, Nazareth, Capernaum, and Jerusalem, in the time of Christ. The children also made familiar with the main divisions and features of the Holy Land.

The History, studied as the Life of The Promised King, and the founding of The Church—His Kingdom.

Illustrated by wall and topographical maps, pictures, objects, and models from the Museum. Flat maps drawn, and topographical maps

Review of Catechism through Ten Commandments. Hymns: Church, 491; Nation, 196; Thanksgiving, 193; Advent, 39 or 44; Christmas, 58 or 540; Epiphany, 65 or 66; Lent, 79 and 88 or 101; Easter, 121 or 122; Ascension, 374 or 450; Whitsun, 375 or 379; Trinity, 383 or 139; Saints' Days, 174, stanzas 1, 19, and 20, or 176. Private Prayers further developed.

Church Catechism entire. Te Deum. Benedictus. Jubilate Deo. Cantate Domino. Bonum est. Deus Misereatur. Benedic, anima mea.

Review of Church Catechism. Books of the Old Testament. Responses in Litany entire. Responses, Psalm 51, and "Turn thou us," in Penitential Office. Easter Canticle, Collect for Purity, and Collect after Commandments in the Communion Service. Benedicite.

Review of Church Catechism. Books of the New Testament. Names of the Apostles. Hymns: General, 329, 335, 336, 344, 377, 398, 535. Review of Memoriter of Junior Grade.

Public. Sunday, following session, Service adapted from Morning and Evening Prayer, Litany, and Ante-Communion, with Catechising or short Address. Sundays, Fridays, Saints' Days, Holy Days, and Personal Anniversaries, attendance at afternoon Service. Attendance at the Service of The Holy Communion on the Great Festivals.

Private. Morning and Evening Prayers. Devotional Bible Reading. Remembrance of Missions at noon. ("Thy Kingdom come.")

Junior and Sunday School Auxiliaries. Visits to Children's Wards, etc.

"The Guild of the Holy Child," Section II.

THE LIVING CHURCH

SEPTEMBER 2, 1905

made by the children at home. Stereopticon lectures on the Holy Land and Life of Christ. Notes and themes.

Lives of great Missionaries told briefly by the teacher.

Note 1. In Primary and Junior Grades, "Stories from the Bible," Moulton, read to children, from time to time.

Note 2. Occasional lectures in Physiology by visiting physicians to boys and to girls of Junior D and all higher grades.

MIDDLE

A Thirteen years old.

Sundays, 3 P. M.

Occasional stereopticon lectures week-day evenings.

B Fourteen years old.

Meetings of the "Guilds of St. John and St. Mary," and for Candidates for Confirmation, and for young Communicants.

C Fifteen years old.

CHRISTIAN DUTY.—A study of God's Law, Natural and Revealed. The Ten Commandments, and Christ's interpretation of them. The New Commandment. The Laws of The Church relating to the individual. The Authority of The Church and her Ministry; the State and her Officers; the Authority of Parents; and all as standing *in loco Dei*.

Concrete examples of obedience and loyalty from Old and New Testaments, Secular and Church history. Appropriate proverbs and texts selected and presented in class by the pupils. Notes and themes. Stereopticon lectures.

Lives of great Missionaries assigned to pupils and told by them.

CHRISTIAN FAITH.—A study of the Christian Faith as contained in the Apostles' Creed; illustrated by the Nicene and Athanasian Creeds, and shown to have "the certain warrant of Holy Scripture."

Lives of Martyrs who have died for The Faith. Appropriate proverbs and texts selected and presented in class by the pupils. Notes and themes. Stereopticon lectures.

Lives of great Missionaries assigned to pupils and told by them.

CHRISTIAN WORSHIP.—Brief outline of the great non-Christian religions and their geographical distribution. History of worship under the old Covenants and the Christian Church.

Illustrated by charts, pictures, models, and objects from the Museum. Appropriate proverbs and texts selected and presented in class by the pupils. Notes and themes. Stereopticon lectures on the great Cathedrals, and Church Architecture and Art.

Lives of great Missionaries assigned to pupils and told by them.

Note.—Selected "Literary Masterpieces" from "The Modern Readers' Bible" read from time to time in the Middle Grade.

Review of Church Catechism.

Twenty selected Collects. Hymns: 2, 11, 18, 21. Psalms: 1, 15, 19, 91. Private Devotions.

Review of Church Catechism.

Nicene Creed. Twenty selected Collects. Hymn: 216. Psalms: 121, 122, 130, 139, 150. St. John 14. Proper Prefaces.

Review of Church Catechism.

Twenty selected Collects. Gloria in Excelsis. Table of Contents of Prayer Book. Hymns: 228, 233. I. Cor. 13. Five Prayers at end of Holy Communion Service.

CONFIRMATION

CONFIRMATION PERIOD.—Children twelve to fifteen years of age.

COURSE.—Baptismal and Confirmation Services analyzed and explained. Catechism studied, with special emphasis on Baptismal Covenant and Sacraments. Instruction on the Person, Titles, Work, Gifts, and Fruits of the Holy Spirit; Divine Origin and Mission of the Church; Christian Duties—Prayer, Alms-giving, Fasting. Self-examination, Meditation, and Preparation for the Holy Communion. Service of Holy Communion explained.

MEMORITER.—*The Church Catechism.* Nicene Creed. Confession. Sursum Corda and Responses. *Ter Sanctus.* Prayer of Humble Access. Words of Administration. Gloria in Excelsis. Hymns: 289, 212, or 218. Private Devotions.

SESSION.—Weekly, Fridays at 4 P. M., from February to May. Extra sessions and personal interviews with Clergy before Confirmation Day and Day of First Communion. Monthly Communicants' Meetings after First Communion.

Public. Morning and Evening Prayer, Sundays. For Communicants, Holy Communion, Sundays, Saints' Days, Holy Days, and Personal Anniversaries. Morning or Evening Prayer, Fridays.

Private. Morning and Evening Devotions. Noon-day remembrance of Missions. Study and Devotional Reading of Holy Scripture. Meditation. For Communicants, preparation before Holy Communion.

Junior and Sunday School Auxiliaries. Visits to the sick and old. Personal, Parochial, Diocesan, and General activity for each pupil.

"The Guilds of St. John and St. Mary."

SENIOR

A Sixteen years old.

Sundays, 3 P. M.

Occasional stereopticon lectures week-day evenings.

B Seventeen years old.

Meetings of the "Guilds of St. Paul and St. Katharine."

C Eighteen years old.

Young Communicants' Meetings.

D Nineteen years old.

OLD TESTAMENT.—**Geography;** a general knowledge of Palestine in Old Testament times, and its relation to the surrounding countries.

History; presented by epochs, centering about the great characters and places already familiar. The National Life of the Jews compared with that of Egypt, Rome, Greece, and the Eastern Nations. Types and prophecies of the Messiah noted. Manuscripts and translations of Scripture, and Apocryphal Books. Testimony of the monuments and secular history.

Illustrated by maps, charts, and stereopticon lectures. Notes and themes.

Foreign Missions; topics assigned to selected pupils.

NEW TESTAMENT.—**Geography;** a knowledge of Palestine and other parts of the Roman Empire in the time of Christ, with especial reference to the great cities mentioned in the New Testament.

History; the interval between Malachi and Christ. Manuscripts and translations of the New Testament and other Christian writings. Palestine under Roman rule. The preparation of the Gentiles for Christ. The Gospel Story by epochs. The Acts, Epistles, and Revelation in outline. Notes and themes.

Illustrated by stereopticon lectures.

Foreign Missions; topics assigned to selected pupils.

CHURCH HISTORY.—In brief outline to Christ; Pentecost; James, Bishop of Jerusalem; Ignatius; Polycarp; Athanasius; Chrysostom; Augustine of Hippo; Ambrose; Alban; Augustine of Caerterbury; Wyclif; Huss; Wesley; Seabury;—men rather than facts first; then the history of their times; then outlines completed. Notes and themes.

Illustrated by maps and stereopticon lectures.

Home Missions; Missionary Jurisdictions, work among the Negroes and Indians; topics assigned to selected pupils.

PRAYER BOOK AND HYMNAL.—Historical and analytical study of the Prayer Book and its sources. Consideration of the great hymns and their authors. Rationale of Services. The Constitution and Canons of the Church. Duties of Laymen, Vestries, Wardens, Delegates to the Conventions, etc. Duties of Sponsors.

Illustrated by pre-Reformation Service Books of the Church of England; First and Second Prayer Books of Edward VI., etc. Notes and themes. Stereopticon lectures bearing on sociological subjects, eleemosynary institutions and other Christian and charitable work.

Home Missions; Diocesan, City, Parochial. Topics assigned to selected pupils.

Note.—Attention is directed to "Complete Literary Groups," "The Modern Readers' Bible," Moulton, through out this grade.

Note.—In the Senior Grade, Memoriter is optional. Selected "Masterpieces" from "The Modern Readers' Bible," Moulton, and other Biblical selections, etc., at discretion of teacher.

POST GRADUATE COURSE

COURSE A. Bible Study. Pentateuch; Historical Books; Hagiographa; Prophets, Major and Minor; The Apocrypha; The Gospels; Acts; Epistles; and Revelation.

COURSE B.—Church History. General; English; American. Missions.

COURSE C.—The Theory and Practice of Teaching. Child Study. Sunday School organization, administration, grading, curriculum, text-books, methods and material. Guilds and societies. Christian activities. Sociological and economic questions.

Public. Morning and Evening Prayer, Sundays. Holy Communion, Sundays, Saints' Days, Holy Days, and Personal Anniversaries. Morning or Evening Prayer, Fridays.

Private. Morning and Evening Devotions. Noon-day remembrance of Missions. Study and Devotional Reading of Holy Scripture. Meditation. Preparation before Holy Communion.

Junior and Sunday School Auxiliaries. Visits to the sick and old. Personal, Parochial, Diocesan, and General activity for each pupil.

"The Guilds of St. Paul and St. Katharine."

Courses Recommended by the Sunday School Commission of the Diocese of Chicago.

PRIMARY DEPARTMENT.

1. **Kindergarten Class** for children under six years of age. Kindergarten plays and songs with prayers and simple lessons.
2. **Primary Class** for children of six and seven years of age. The Bible in picture and story. Memory Work:—Daily Prayers; Grace at Meals; Apostle's Creed; 23rd Psalm; The Beatitudes; Hymns 534, 562, 319, 383.

JUNIOR DEPARTMENT Ages 8-13.

Sequence and Course No.	SUBJECT	PUPIL'S TEXT BOOK	TEACHER'S AIDS
1	Old Testament Stories; and Catechism.....	Stories from Old Testament, First Year, Parts I and II..... Memory Work:—Catechism (Short Division) first half; Selections from Holy Scripture.....	Baldwin's Old Stories of the East. Bennett and Adney's, The Bible Story, Retold for Young People. Bickersteth's, "Letters to a Godson."
2	Old Testament Stories; and Catechism.....	Stories from the Old Testament, Second Year, Parts I and II..... Memory Work:—Catechism (Short Division) second half; Selections from Holy Scripture.....	Chamberlain's Introduction to the Bible for Teacher's of Children. Warne's Bible Stories. Pictures, Maps, Models.
3	Gospel Stories; and Prayer-Book.....	The Life of Jesus Christ our Lord, Parts I and II..... Memory Work:—Selections from the Prayer Book.....	Stalker's Life of Christ. Teacher's Manual to Junior Life of Christ. Barry's Teacher's Prayer Book.
4	Stories of the Apostles; Prayer-Book and Church Year.....	Stories of Christian Leaders, Parts I and II..... Memory Work:—Seasons of the Christian Year; Names of the Twelve Apostles; Prayer Book Collects.	Teacher's Manual on the Apostolic Church. Patterson's Charts. Maude's History of the Book of Common Prayer.
5	Christian Doctrine and Prayer-Book studies, especially for Confirmation classes.....	The Teachings of Jesus, Parts I and II. Smith's Doctrines of the Church..... Scadding's Ready and Desirous.....	Bradner's Lessons on Church Doctrine. McClear's Introduction to the Creeds.

SENIOR DEPARTMENT Ages 13-18.

6	Old Testament History and its preparation for Christ.....	Old Testament History, Parts I and II. Smith's, From Exile to Advent.....	Cook's Hand Book of Bible Study. Forbush's Stereoscopic Views.
7	The Life of Christ.....	The Life of Jesus Christ, the Messiah, Parts I and II.....	Teacher's Manual to Senior Life of Christ. Stalker's Life of Christ. Butler's, How to Study the Life of Christ. Huribut's, The Four Gospels; Wall Chart.
8	The Teachings of Christ: (a) Parables..... (b) Miracles.....	Character and Teachings of Jesus Christ, Parts I and II.....	Same as in Course 7; also Joint Diocesan Series, 1905.
9	Church History.....	Van de Water's History of the Christian Church, Parts I and II.....	Coleman's, American Church. Hammond's, The Christian Church. Little's, Reasons for being a Churchman.
10	Church Doctrine, Worship and Work.....	Scadding's Direct Answers to Plain Questions..... Smith's History and Use of the Prayer Book.....	Darwell Stone's Outline of Christian Dogma. Newbolt's, The Church Catechism. Hodge's Manual, Doctrine, etc.

Each scholar, on completing the prescribed ten courses, will receive a Diploma, signed by the Bishop of the Diocese, at the annual Graduating Exercises in June.

To graduates and adult members of the parish who wish to continue their religious studies the following courses are recommended:

SUPPLEMENTAL AND NORMAL COURSES

Sequence and Course No.	SUBJECT	PUPIL'S TEXT BOOK	TEACHER'S AIDS
A	The Land of the Bible.	Bradner's, The Land of the Bible.....	McCoun's Holy Land in Geography and Biography.
B	The Making of the Bible.....	Smith's, The Making of the Bible.....	Mutch's History of the Bible. The Bible—What It Is and How We Got It. By the Rt. Rev. the Lord Bishop of Sodor and Man.
C	Missions: (a) S. Paul and the First Christian Missionaries. (b) Modern Missions	S. Paul and the First Christian Missionaries, Parts I and II..... Bradner's, The Kingdom Growing.....	Stalker's Life of S. Paul; Harrower's Teacher's Manual; Speer's Missionary Principles; Charts.
D	The Church and Social Problems.....	Strong's Religious Movements..... Henderson's Social Settlements, etc..	Peabody's Jesus Christ and Social Question; Crooker's Problems in American Society; Dix's History of Trinity Parish; Year Books of S. George, Grace, and S. Bartholomew's Churches, New York.
E	Hymns.....	Smith's Ageless Hymns of the Living Church.....	Breed's History and Use of Hymns.
F	Sunday-school Teaching.....	Smith's Sunday-school Teaching.....	N. Y. S.-S. C's Principles of Religious Education. Burton and Matthew's Principles and Ideals for the Sunday-school.
G	Saints and Seasons of the Church.....	Scadding's Saints and Seasons (ready 1905).....	Books suggested in pupils' textbook.
H	Evidences of Christianity.....	Lonsdale Ragg's Evidences of Christianity.....	Books suggested in pupils' textbook.

NOTES.

In a general way this scheme of studies in the Junior and Senior Departments follows the system of grading used in the public school, each course or grade being planned for one year's work, and the sequence of courses being determined by the normal religious and mental development of the child.

EACH teacher will keep a careful record of the progress of the scholars in his class. Written reports will be made to parents, from time to time.

A COPY of Textbook required will be furnished to each pupil, but pupils who lose books will be expected to replace them by purchase. All material suggested as Teacher's Aids will be found in the Parish Library.

THE fifth Sunday in any month is Missionary Sunday, when the room will be darkened and the stereopticon used to project pictures of characteristic scenes in the various missionary fields.

THE Sunday-school is FREE, but it is hoped that the offering will average five cents per week from officers, teachers and pupils. The Rector will gladly accept voluntary contributions for the support of the Sunday-school.

POSSIBLY THIS ISSUE OF THE LIVING CHURCH

may be brought to the attention of some who are not already subscribers. Should such be the case, we ask their kindly consideration of the following thoughts:

(a) It is the duty of a Churchman who would wish to consider himself intelligent, to broaden out his knowledge and his sympathies so fully as to take in the whole Church. Narrow ranges of vision beget narrow views. No Churchman can confine his interest to the four walls of his own Parish Church, and be anything better than a Narrow Churchman.

(b) Narrow Churchmanship is the bane of our ecclesiastical life to-day; a Churchmanship which is content to rest in inherited prejudices without bringing those prejudices into touch with the larger thought, wider interests, truer perspective of the whole Church, to-day.

(c) To be a broad-minded, sympathetic, intelligent Churchman, one must read the news and thought of the Church at large; not exclusively of the Church in a small circle. A parish paper and a diocesan paper may keep him informed of what is being done in his immediate vicinity. He reads of the pleasant Sunday School picnics, the many Confirmations, and the varied detail of local activities; but of the thought and the work of the great Church at large, these are, of necessity, wholly silent. A Churchman to be really broad and intelligent, must read a Church paper whose scope is world-wide and whose editorial vision is Catholic.

(d) THE LIVING CHURCH appeals especially to intelligent, thinking men and women. It is well illustrated, but is not primarily a picture paper. It has good stories, sometimes short, sometimes serial, but is not primarily a story paper. Its tone is virile, its scope international, its editorial point of view Catholic, frank, and courteous, its Correspondence representative of the many-sided thought of all schools within the Church. Its effect is the elevation of the individual above parochial or even diocesan interests, into an INTELLIGENT CHURCHMAN, in full touch with the "Holy Church throughout all the World."

SOME DETAILS.

Some of the details in connection with this widening of the thought of Churchmen by means of THE LIVING CHURCH are:

The weekly LONDON LETTER of John G. Hall, Esq., which gives American Churchmen an insight into the affairs of the mother Church of England.

The bi-weekly EUROPEAN LETTER of the Rev. George Washington, Chaplain of St. George's (English) Church, Paris. This deals with the religious thought of Europe, largely outside the range of our own Anglican Communion, and brings American Churchmen into touch with religious movements which to most of us are wholly foreign to our knowledge. Mr. Washington was for five years chaplain to H. B. M. embassy at Cairo, Egypt; for eleven years chaplain at Havre, France; for ten years chaplain at Constantinople; and for the past seventeen years chaplain of St. George's Church, Paris. This long service on the European continent, East and West, with his many and constant travels of recent years, gives Mr. Washington the opportunity such as perhaps no other Anglican Churchman has in so large degree, to write intelligently of the religious thought and movements of the continent of Europe.

Occasional letters from our own correspondents in JERUSALEM and in AUSTRALIA, and from transient correspondents in other parts of the world; with, of course, the news, promptly reported, of every part of the AMERICAN and CANADIAN Churches.

Other features of THE LIVING CHURCH include the bi-weekly paper entitled MUSIC, written by G. Edward Stubbs, Mus.Doc., Organist of St. Agnes' Chapel, New York; the HELPS ON THE SUNDAY SCHOOL LESSONS of the Joint Diocesan League (such as are printed weekly in *The Young Churchman* and in the various Lesson Leaflets), by the Rev. Elmer E. Lofstrom; helpful papers on many phases of parish and missionary work; popular papers on religious topics headed TOPICS OF THE DAY; and many other features, of value and of interest.

If not already a subscriber, fill out and detach the Order Blank at the bottom of this page, and try THE LIVING CHURCH for a year. At the end of that period, ask yourself whether your range of thought in matters pertaining to the Church has not been so broadened, that you will desire to continue its weekly perusal indefinitely.

Subscription price: \$2.50 per year; to the clergy, \$2.00; to the foreign countries of the Universal Postal Union, \$3.00 or 12s. Address subscriptions to THE LIVING CHURCH, Milwaukee, Wis.

WHAT TO USE IN SUNDAY SCHOOLS.

THE success of the Sunday School during its year depends very largely upon the thoroughness and the far-sightedness with which the year's work is planned from the beginning of the fall term. Haphazard methods will produce—failure. System and care will produce—success. Planning in advance will produce—economy.

Start with a determination to make of the Sunday School (a) an educational force and (b) a missionary force within your parish. It can be both, if planned with those ends in view.

To be an educational force demands systematic instruction, based on the varying capacities and circumstances of pupils. Courses of lessons must be selected according to those circumstances. You can fit the text books to the children but you cannot fit the children to the text books. Some suggestions on this subject in detail will be found further on, within these pages.

In making the Sunday School a missionary force, remember, first, the field nearest home. It so happens that the largest number of our Sunday School children come from families in which the adults are at least not regular attendants at Church—frequently not even connected nominally with it. Use the children as the means of sending Churchly teaching into the homes. This you can best do, with least waste of effort and of cost, by giving each child, each week, a copy of

The Young Churchman

to be carried home.

THE YOUNG CHURCHMAN changes its form September 1st to that of a magazine. On the next page will be found a full size fac simile reprint of the cover design. In its older form, THE YOUNG CHURCHMAN has visited the Church's Sunday Schools since the year 1870. During all these years it has kept pace with the constantly increasing demand to be "up to date" as a periodical for young people. That demand seems now to require the change of form to that of a magazine. The Church needs a home magazine that will (a) interest young and old; (b) be thoroughly up-to-date in matter and illustrations; and (c)—the missionary phase of its existence—bring simple Church teaching into the household, sugar-coated, interspersed with stories, and told in interesting form. That is the mission of THE YOUNG CHURCHMAN.

Don't get the idea that the paper is simply a form of "graft" to bring children to Sunday School, or a rival of the ice cream freezer or the Christmas entertainment. The purpose of the weekly or monthly distribution of THE YOUNG CHURCHMAN in the Sunday School is to bring Churchly literature into the family, quite as truly as to give a present to the child.

Lessons according to the Joint Diocesan Scheme, prepared by the Rev. E. E. Lofstrom, who also prepares the Teachers' Helps in THE LIVING CHURCH, are printed in the weekly edition of THE YOUNG CHURCHMAN—not in the monthly. For classes to which those lessons are appropriate—the children who are already partially instructed in the Christian Faith—the paper thus serves as a text book as well.

BUT SINCE the little ones of the family would be left out if only THE YOUNG CHURCHMAN is distributed, the same publishers send out also each week and each month,

The Shepherd's Arms,

of which full size fac simile pages will be found on the second page ahead. The matter for this sheet is prepared by Miss FRANCES DENSMORE, who has been so successful in writing for children. It is always profusely illustrated, is sometimes printed on rose-tinted paper and sometimes in colors on white paper. There is a simple Sunday lesson each week for the kindergarten class of the Sunday School. It is not expected that this lesson will be given out in advance for home study. The teacher teaches the lesson in class, shows the picture, tells the story, asks questions, requires the answers, and sees that the children learn them while under her direction.

TO THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

Please enter subscription to THE LIVING CHURCH to be sent weekly to the address below. Enclosed please find \$....., subscription price for a year. [Or, Charge same to me, remittance to be sent later.]

.....

A WEEKLY AND MONTHLY MAGAZINE

THE FAITH

Young Churchman

ONWARD *CHRISTIAN* *SOLDIERS*

[Entered as Second Class Mail Matter at the Postoffice in Milwaukee.]

Vol. XXXVII. MILWAUKEE, WISCONSIN, SEPTEMBER 3, 1905. No. 1

Church Kalendar

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SEPTEMBER

1—Friday. Fast. (Green.)
 3—11th Sunday after Trinity. (Green.)
 8—Friday. Fast.
 10—12th Sunday after Trinity. (Green.)
 15—Friday. Fast.
 17—13th Sunday after Trinity. (Green.)
 20—Wednesday. Ember Day. Fast. (Violet.) (Red at Evensong.)
 21—Thursday. St. Matthew, Evangelist. (Red.)
 22—Friday. Ember Day. Fast. (Violet.)
 23—Saturday. Ember Day. Fast. (Violet.) (Green at Evensong.)
 24—14th Sunday after Trinity. (Green.)
 28—Thursday. (White at Evensong.)
 29—Friday. St. Michael and All Angels. Fast.
 30—Saturday. (Green.)

The Young Churchman

An illustrated magazine for the Young People of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Shepherd's Arms

An illustrated paper for the Little Ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

Full-size fac simile of the cover of "The Young Churchman" in its new Magazine form, beginning September 3d.

Parties interested in SUNDAY SCHOOLS are invited to send for free sample copy.

Families in which *The Living Church* is received, are invited to subscribe also for *The Young Churchman* for the young people of the household. *The Living Church* and *The Young Churchman*, both weekly, in club, to same or different addresses, \$3.00 per year. *The Living Church*, *The Young Churchman*, and *The Shepherd's Arms*, \$3.25 per year.

Address

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

ELEVENTH SUNDAY AFTER TRINITY.

What Sunday is this? The Eleventh Sunday after Trinity.
 What is the Text? "Thy name shall be called no more Jacob, but Israel."

JACOB'S RETURN.

LAST Sunday we learned how Jacob saw a vision, and how God promised to be with him and bring him safely back to his own country. The morning after he saw the vision he started again on his journey toward the east, and after a time he reached the land of Laban, his uncle, where he stayed for many years, and married his cousin Rachel. He worked for Laban his uncle, and became a very rich man; and at last God told him that the time had come for him to return to his own country. Jacob remembered how angry Esau had been, and he was afraid to return, but at last he obeyed God and started on his journey, taking his family, his servants, and all his cattle.

When Jacob came near the part of the country where Esau lived, he sent messengers to Esau, asking that he would let him pass in peace; and when the messengers returned, they said that Esau was coming to meet him with four hundred men. Then Jacob was very much afraid, and divided his flocks and herds into two parts so that if Esau destroyed one, he might save the other; and Jacob prayed to God for help against his brother. He took some goats and camels and cattle and put them by themselves for a present to Esau, and he told his servants to separate these into droves and have a space between each drove, and he said that they must all go in front of him, so that his brother would see the present first, and perhaps he would be a little less angry with him. Jacob remembered how he had persuaded his brother to sell his birthright for something to eat when he was hungry; and it was Jacob's conscience

and not his brother Esau that made him so much afraid. That night he had a wonderful dream, in which he saw God face to face, and God told him that his name should no more be called Jacob but Israel, which means "A Prince of God." The next morning he saw Esau coming, and he went to meet him, and bowed very low seven times, as was the custom of the country. Then Esau ran and put his arms around Jacob's neck and kissed him, and they both wept. Esau asked whose were the women and children, and Jacob said they were his family which he was bringing out of Horan. Esau asked the meaning of all the droves of cattle he had met, and Jacob said they were intended as a present, and begged him to accept them. Esau refused to do so, saying that he had plenty of cattle and herds. Esau wanted to go with him through the strange country, but Jacob said he must travel very slowly with so many cattle. So Esau returned to his home, and Jacob went on his journey. It is pleasant to read of this meeting and to know that Esau was not always angry with his brother.

SUGGESTED QUESTIONS.

- Whom did Jacob marry?
- What new name did God give to Jacob?
- Why did Jacob fear to meet his brother?
- How did Esau receive him?

[Other questions at discretion of the teacher.]

THE SHEPHERD'S ARMS: Weekly edition, in quantities of not less than ten copies to one address, at the rate of 30 cents per copy per year. Monthly, at the rate of 8 cents per copy, in quantities. When paid one year in advance, 10 per cent discount. Single subscriptions, weekly, per annum, 40 cents.

THE YOUNG CHURCHMAN Co., Milwaukee, Wis.
 [Entered at Milwaukee as second-class mail matter.]

THE SHEPHERD'S ARMS.

"I am the good Shepherd."—"He shall gather the lambs with His Arm."

VOL. XXIX.

MILWAUKEE, WISCONSIN.—SEPTEMBER 3, 1905.

No. 8.

IN THE PASTURE.

I love the kind old bossie cow
 Who gives nice milk to me,
 And often do I wonder how
 That bossie cow can be
 So patient in the field all day
 When flies are buzzing by;

She eats the clover and the hay,
 And now I wonder why
 She looks so happy and so mild,
 But this is what I think—
 She says: "How that dear little child
 Will like this milk to drink."



MOTHER'S BIRTHDAY PRESENT.

WHAT shall we give to mother for her birthday?" asked Frankie of his younger brother Tommy.

"Do you suppose we could buy a new cook-stove with the money in our banks?" asked Tommy.

"Course not; but maybe we could have bought her a white parasol if we hadn't spent so much for fire-works."

"Let's ask her what she wants most," suggested Tommy.

So they trotted away to find their mother, and what do you think she said?

"The thing that would please me best of all would be to have my two little boys give me their promise that they will come at once whenever I call them."

So that promise was what Frank and Tommy gave their mother for her birthday present.

A RAINY DAY.

THE Sunday School of All Saints' Church was to have its picnic on Thursday. The children were to ride out to the country on the trolley-car, and Georgie Bates' mother made a lovely chocolate cake for him to take. All the boys in Georgie's class liked chocolate cake and were glad when Georgie said

not open. Then he went to sleep and dreamed he was out in the country all alone. It was night and the moon was rising beyond some stiff trees that were all wet with rain. This made him feel very lonesome, and he began to cry again. Just then the telephone rang and his mother said, "Georgie, your



that he could bring one. Some of the boys said that the Superintendent was going to buy ice cream for the whole school, and that the big boys would take rope for swings and a barrel for the lemonade.

It was all planned so nicely, but when Georgie looked out of the window that morning he saw the rain pouring down in torrents.

At nine o'clock it was still raining, and at ten o'clock there was no sign of clearing. Georgie looked at the big chocolate cake, and then he lay down on the couch and cried until his eyes would

teacher says that she wants all the boys to come up to her house and have the picnic in her big barn—do you want to go?"

The rain kept falling all day, but the boys had a merry time and ate up all the chocolate cake.

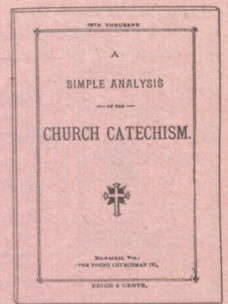
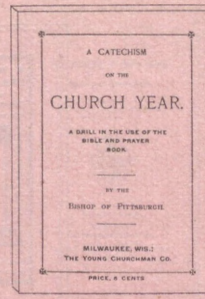
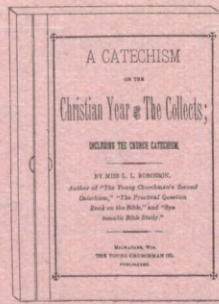
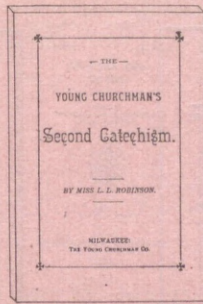
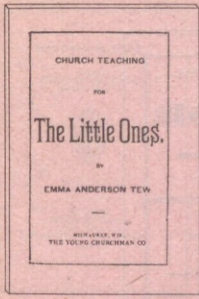
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 "Be the matter what it may,
 Always speak the truth;
 In your work and in your play,
 Always speak the truth;
 Never from this rule depart,
 Write it deeply in your heart,
 Always speak the truth."

HAROLD'S PARTY.

WHEN Harold went to kindergarten he learned some pretty little games and songs about animals, white mice. One day he came dancing into the house and ran upstairs and downstairs, calling, "Mother, come here; a squirrel with a feather-tail is sitting in our tree!" His mother hurried out and there was the squirrel sitting on a branch and looking at them with his bright little eyes. They kept very quiet and pretty soon he came down and hunted for nuts in the grass. The next day Harold said that he was going to have a party and invite the squirrel, so he took his little chair into the yard and put some nuts on a hassock for a table.



and he wished that he had some pets to play with. He told his mother that just as soon as he grew up he should buy a hundred rabbits and guinea-pigs and was not polite to sit on the table and eat with both hands; but Mr. Squirrel said that was the way they always did at his home.



Courses of Lessons in Text Books

In all the courses and series mentioned below, the text books are arranged according to age, with those for youngest pupils given first.

For transient children, who cannot reasonably be expected to continue in Sunday School year after year, the following is an excellent course, comprising

A YEAR ON THE CHRISTIAN YEAR.

Church Teaching for the Little Ones.
By Emma Anderson Tew. 240th thousand. 3 cts. Postage 4 cts. per dozen.

The Young Churchman's Second Catechism.
By Miss L. L. Robinson. 62nd thousand. 4 cts. Postage 6 cts. per dozen.

A Catechism on the Christian Year and the Collects, including the Church Catechism.

By Miss L. L. Robinson. 16th thousand. 12 cts. Postage 2 cts.

Catechism of the Church Year.

By the Bishop of Pittsburgh. Intended as a drill in the use of the Bible and Prayer Book. 17th thousand. 5 cts. Postage 9 cts. per dozen.

Supplemented by Bishop Hall's *Notes on the Collects* (1.10 net). Temple's *Church in the Prayer Book* (1.35 net). An excellent volume of simple readings for children on the subject is *Church Fasts and Festivals*, by Bishop Osborne and others (70 cts. net).

A HALF YEAR COURSE ON THE CHURCH CATECHISM.

We should allow this course to follow rather than to precede the foregoing, since it will be easier after one has learned something of the Church and her ways. It is the course which children of the Church must especially master. The text books are the following:

A Simple Analysis of the Catechism.
For Young Children. 16th thousand. 2 cts. Postage 4 cts. per dozen.

A Junior Text Book on the Church Catechism.
19th thousand. 4 cts. Postage 5 cts. per doz.

A Senior Text Book on the Church Catechism.
8th thousand. 10 cts. Postage 2 cts.

Direct Answers to Plain Questions.
Being an expansion of the Church Catechism for the use of Clergy, Parents, and Teachers. By the Rev. Charles Scadding. 25 cts. Postage 6 cts.

The Church Catechism.

The text only, reprinted from the Prayer Book. 1 ct. Postage 2 cts. per dozen.
Supplement this course with Mrs. Smith's *Catechism Illustrated* (11 cts.), Newbolt's *The Church Catechism* (\$1.50), and Sadler's *Church Teachers' Manual* (65 cts.). See also Rev. Dr. Oberly's "Lessons on the Prayer Book Catechism."

This course is arranged for a half year only. It may be well in most cases, at the end of that time, to continue the subject with the pupil in the next higher text book of the grade, as the Catechism will not have been perfectly learned in that time, and is the basis of all subsequent instruction.

A HALF YEAR ON THE CHURCH, THE PRAYER BOOK, AND THE SACRAMENTS.

This course might well be used for a full year by promoting pupils from the younger to the next older text book in the same series. It is well that the course on the Catechism should precede this course, and children having completed both, i.e., by finishing the senior grades in each, would be ready for Confirmation. This course, indeed, is specially adapted to Confirmation and post-Confirmation classes.

The Little Catechism of Holy Baptism.
By the late Rev. Dr. Elmendorf. 3 cts. Postage 4 cts. per dozen.

Catechism of Confirmation.
By the Rev. T. D. Phillippis. 27th thousand. 1 ct. Postage 2 cts. per dozen.

A Plain Catechism on Confirmation.
By the Rev. W. H. Vibbert, D.D. 28th thousand. 5 cts. Postage 4 cts. per doz.

A Manual of Instruction for Confirmation Classes.
By the Rev. Wm. C. DeWitt. 15th thousand. 10 cts. Postage 10 cts. per dozen.

Catechism on the Office of the Holy Communion.
Edited by a Committee of Clergy. 7th thousand. 5 cts. Postage 6 cts. per dozen.

A Catechism of Faith and Practice,
According to the Book of Common Prayer; on the Basis of the Creed, the Lord's Prayer, and the Ten Commandments. By the Rev. Phineas Duryea. 6th thousand. 10 cts. Postage 2 cts.

A Grammar of Theology.
Fifteen Instructions in Churchmanship, with Examination Questions Appended. Being an intellectual Preparation for Holy Confirmation, and a Handbook for all Churchmen. By the Rev. F. C. Ewer, D.D., Paper, 25 cts.; postage 3 cts. Cloth, 50 cts. Postage 5 cts. Supplemented by *Our Family Ways* (55 cts.),

and *The New Creation* (55 cts.). For teachers: Staley's *Catholic Religion* (45 cts.); Sadler's *Church Doctrine—Bible Truth* (50 cts. net); Haverstick's *Churchman's Ready Reference* (1.10 net); Westcott's *Catholic Principles* (1.39 net); *Holy Baptism*, by Rev. Darwell Stone (1.50); *Confirmation*, by the Bishop of Vermont (1.50). (Prices include postage.)

A YEAR ON THE BIBLE.

We place this series after the doctrinal courses, because the latter are the Bible digested; this is the Bible studied book by book. Such study is important, but the former study is more so.

A Practical Question Book on the Bible for Juvenile Scholars.
By Miss L. L. Robinson. 32d thousand. 6 cts. each. Postage 8 cts. per dozen.

Questions on the Life of Christ.
By Miss L. L. Robinson. 15 cts. Postage 4 cts.

Systematic Bible Study for Advanced Classes.
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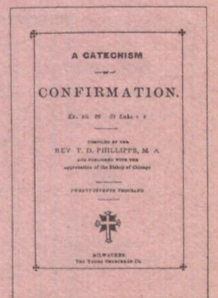
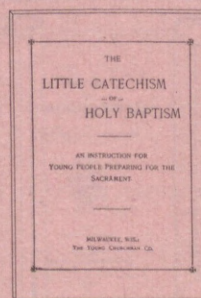
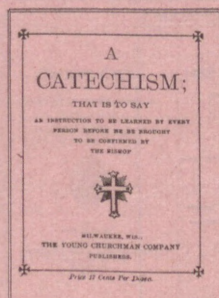
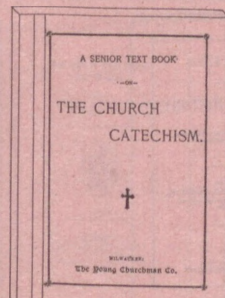
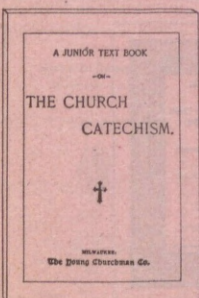
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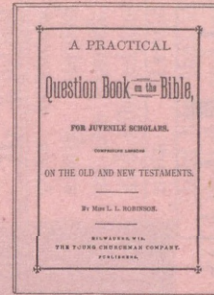
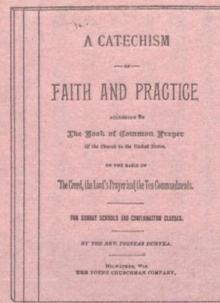
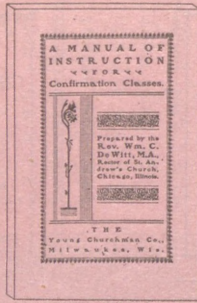
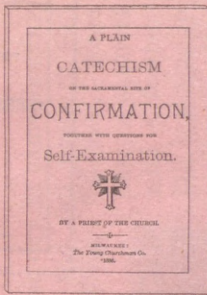
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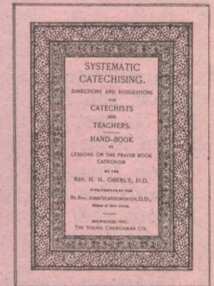
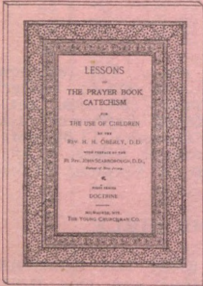
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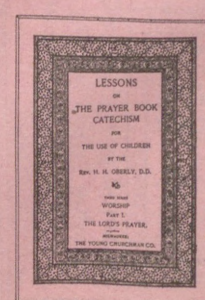
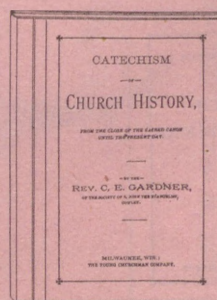
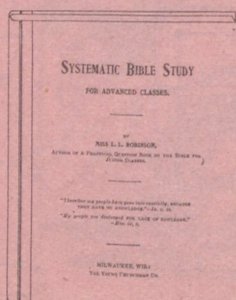
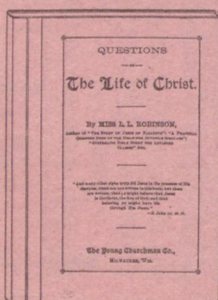
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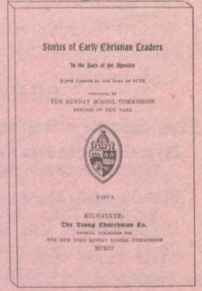
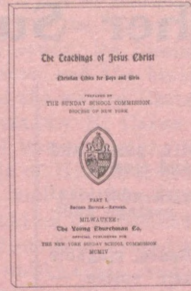
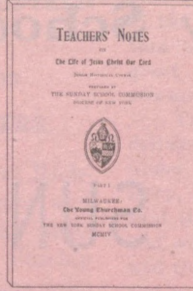
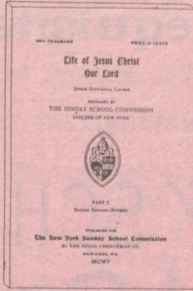
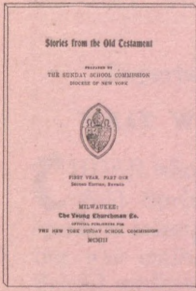
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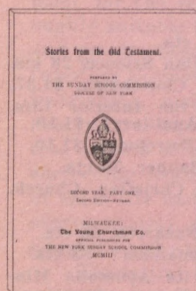
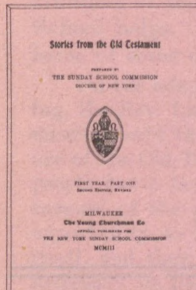
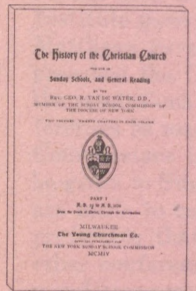


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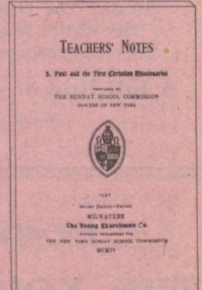
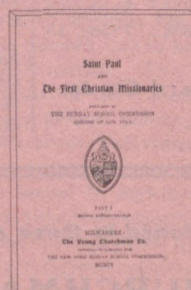
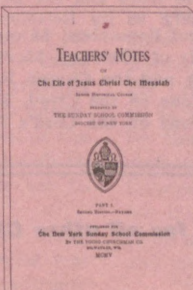
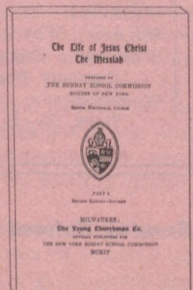
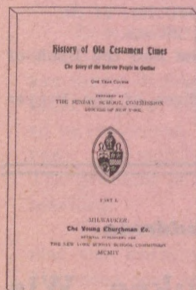
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Experts Treat of the Problem and its Solution

WHAT WAS SAID BY DISTINGUISHED WORKERS

CHOSE who came to the Sunday School Conference at Richfield Springs declared by resolution that the topics and speakers selected were ideal, and that for a beginning the meeting was eminently successful. Between 50 and 60 Sunday School workers were in attendance. Some of the sessions were held in the tent and others under the tall trees. The weather favored, as it had not done previous conferences.

Beginning daily, for five days, there were three formal addresses, the first by the Rev. Dr. Bradner of the Rhode Island Commission on the adaptation of the Old Testament to Sunday School use, the next by the Rev. Charles Scadding of the Chicago Commission on curriculum and organization, and the third by the Rev. Dr. Smith of the New York Commission, on Sunday School teaching. On three of the five days, at the second morning hour, the Rev. Milton S. Littlefield of New York spoke on manual methods in place of the Rev. Mr. Scadding. At five o'clock each afternoon the Rev. Mr. Caley of the Philadelphia Institute gave a life of Christ, and each night the Rev. John R. Matthews gave Bible readings. On Friday evening Mr. Caley preached the Conference sermon. Just before it, he presented the resolutions referred to, which urge that Sunday School Conferences be made permanent, that an effort be made to get more Commissions interested, and that at least one week next year be given to Sunday School work, provided all of the Conferences are made to cover a period of three weeks. It was voted to be preferable that Sunday School discussion be made a part of other conferences, but that hours do not conflict. The recommendations were signed by all of the speakers, and by a number of laymen present, including the superintendent of St. Luke's School, Scranton, and representatives of Vermont, Pennsylvania, Central New York, Albany, and Central Pennsylvania Commissions. The New York Commission made, through the kindness of the Rev. Dr. Smith, an excellent exhibit of Sunday School helps. Much enthusiasm was expressed over the excellence of some of the courses.

On the adaptation of the Old Testament to Sunday School teaching, the Rev. LESTER BRADNER, Jr., Ph.D., of the Rhode Island Commission, said that two facts are apparent in regard to the general use of the Old Testament for religious instruction. One is that many people feel a lack of confidence in their ability to teach it correctly, because of the progress of biblical study with which they have no opportunity to keep up. Indeed, they do not understand the book itself, and they are not at all sure that it is either suitable for or necessary to the religious education of the laity. The second fact is that the book is so large and its contents so varied that great difficulty is experienced in fitting it into any Sunday School course of instruction. As it stands, it presents a problem in selection and adaptation which is often settled by letting it alone.

The speaker believed very deeply in the value of the Old Testament for the religious education of youth. He considered it thoroughly suitable from the pedagogical point of view if rightly handled, and greatly needed from the ethical point of view. The present lectures are therefore an effort to prove its adaptation to Sunday School instruction, and still more broadly to the teaching of the young everywhere, especially at home. The first lecture considered the general aspects of the Old Testament as a text-book for the young. The succeeding lectures dealt with its application to the various stages of child life and youth. The speaker discussed the book first as its story-material, second as biography, third as history, and lastly as adapted to the mature mind.

The initial address showed that Christianity not merely grew up with the Old Testament as its real Bible, but that for many years this book served as the sufficient basis of instruction, without the New Testament, which did not rank as scripture. The modern attitude of carelessness concerning the Old Testament is therefore in sharp contrast with early appreciation. Moreover it is contradicted by the powerful effect which the Old Testament has produced upon the historic development of the Church, as well as the interesting results of modern scholarship in the Old Testament field.

It is quite true that in form, the Old Testament is ill-adapted for a child's text-book, and for other more internal reasons. Yet there are many decided advantages to be secured by its use. It furnishes much explicit teaching not found in the New Testament. It is adapted to childhood, because it comes out of the religious childhood of the race. Its religious level or atmosphere is akin to that of the child. The problem is to be solved by making proper selections for use in teaching.

The succeeding lectures described this selection. The story material was examined. The matter of reading and telling stories was discussed, and suggestions were given about dealing with the miracu-

lous element. Then a list of stories was given. Finally the appeal of the Old Testament to the mature mind was shown; the illumination of its literary study, its fascinating history of worship; its great prophetic lessons and the building up of that religious consciousness which led the way to Christ.

The Rev. LLEWELLYN N. CALEY of the Philadelphia Institute delivered a series of lectures on the life of Jesus Christ, dividing it under the five heads of His Incarnation, His private life, His ministry, His teaching, and His Passion, Death, and Resurrection. He said that the Incarnation was necessitated by the sin of man, which had separated him from God, caused him to become ignorant of God, and therefore to be unlike God. And as man was not able to remedy the ruin he had wrought, God in the person of the Son became incarnate, the purpose of the Incarnation being to reconcile man to God, to redeem man from the power of sin, to reveal the character of God, and to restore man to communion with God.

The private life of Christ was essentially one of preparation for His public ministry, and during His last eighteen years He carefully studied the three books open before Him, the Book of God's Work, the Book of Nature, and the Book of Human Life, which are the three books we must study if we would be fitted for Christian service. The temptation, which Jesus met as a man, was described as the last act of preparation, the three-fold triumph over temptation being spoken of as evidence of the perfect trust of Jesus in the Father, expressed in His being willing to walk in His will, to work in His way, and to wait His while.

The ministry of our Lord was divided into three periods as marked by His three-fold rejection—at Nazareth because He declared the universality of the Kingdom of God, at Capernaum because He proclaimed the spirituality of the Kingdom, and at Jerusalem because He taught that the Kingdom could be established and extended by sacrifice; also that in these three periods Jesus especially emphasized the foundation of the Kingdom, the organization of the Kingdom, and the manifestation of the Kingdom.

The subject of the teaching of our Lord was spoken of under the two heads of method and message, His method being said to be plain, pictorial, and practical. The two prominent subjects of the message of Christ were the Kingdom of God, and the Fatherhood of God. Of the former, in the four great discourses of our Lord He spoke of the principles, the progress, the power, and the programme of the Kingdom; of the latter, He emphasized the knowledge and love of the Father.

To the Rev. CHARLES SCADDING, Chairman of the Chicago Commission, was assigned the subject of organization and curriculum, and he occupied an hour on each of the first days of the Conference. He began with a definition of the Sunday School, saying for the present it is to be considered an educational institution. He treated accommodation, the grading, superintending, teachers, officers, and the equipment of the school, the orderliness that should be maintained, teacher training, commencement exercises, and the child at worship. Grading should have primary, junior, senior, and normal. He recommended gradation in matter according to the capacity of the pupil, and not insistence upon the same material for all ages. He made a special plea regarding the stereopticon in the school which brought out some discussion. He favored the use of the eye, and the opinion prevailed that it can be used best for instruction regarding missions of the Church. On the point of worship, the speaker said it is to be regarded as a distinct part of the teaching. For illustration, he referred with appreciation to the children's Eucharist, and to bright services especially adapted to youth.

Under curriculum he urged the clergy to a fuller return to the Church's ancient methods of instruction by catechising, and by sermons adapted to children, but admitted that much might be gained from the modern pedagogical experience of the day. He described some Chicago schools and closed the hour with discussion, which was animated and instructive. The speaker showed the course put out by the Chicago Commission [printed elsewhere in this issue] and various other Dioceses, approved of the graded system, and showed its satisfactory results. The discussion took a turn in favor of carrying out the system, emphasizing the personal influence of the teacher as against the principal of examination and progression of the pupil on common knowledge.

With regard to text books he showed the comprehensiveness of the Church Catechism and said in part:

"The Church commits the instruction of her children primarily to the God parents: 'It is your parts and duties to see that this infant be taught,' etc. But because of the sad neglect of this duty on the part of sponsors, great responsibility rests upon the Sunday School teacher. The sphere of a teacher in a Church Sunday School in which he or she is to exercise his or her ministry is clearly defined. In a word, the teacher has to bring Christian children on from Baptism to their Confirmation. For the carrying out of this work, the Church has formulated the Catechism, which is 'an instruction to be learned by every person before he be brought to be confirmed by the Bishop.' Whatever individual teachers may think of the 'defects,' the 'anti-pedagogical character,' the 'limitations' of the Catechism, they are bound in loyalty to the Church to respect and use it. It is because this instrument is not sufficiently used that so large a number of Church folk grow up ignorant of Church doctrines, and unsound in their religious opinions. . . .

"Until the Catechism is thoroughly known and understood, with

Scripture proof to support its statements, the Sunday School has not done its work. Conduct has its roots in Creed and Grace, and the Catechism presents these three in due proportion and mutual relation.

"The average time allotted per Sunday to the teaching of a lesson is 29 minutes. For one little half hour in the week there is committed to those of you who are teachers, much, perhaps most, of the religious teaching of the boys and girls who are to be the Churchmen and Churchwomen of the next generation. Great is your opportunity; great are your responsibilities. If, then, only one half hour out of the 336 half hours which go to make up the week is to be devoted to religious teaching, do not let it be wasted. Do not spend it in teaching the geography or topography of Palestine, or the names and regnal years of the Jewish Kings and tribal Judges, who Mahershalahash-baz was, or how many notes a sackbut has, and whether shawms have strings."

The Rev. Dr. WM. WALTER SMITH gave his lectures on the education of the teacher and the teacher's work, on the child and child study, the conduct of the recitation, and the use of stories. On one evening, just before the regular service, a question box was opened, and general discussion followed. Some members of this Conference were placed upon the local Conference Committee, and will be invited, it is said, to take part in the general committee which it is purposed to form this fall, in order that religious education may have the place in the summer meetings which its tremendous importance demands. The honorary chairman, the Rev. Mr. Caley, said in concluding, that he regarded it a hopeful sign when those specially interested in missions admitted Sunday School work to a place of equal honor.

On the evening of August 19th, through the courtesy of friends, it was possible to bring to Richfield the Haydn Male Chorus of Utica, fifty strong, and made up of Welsh workingmen. Fully eleven hundred people filled the tent and crowded about its side. The spectacle of fifty men singing sacred music, and the musical effect of their singing it with spirit and precision, made a deep impression. Among the selections were "Then Shall the Righteous" and "It is Enough" from "Elijah," Dr. Parry's descriptive chorus, "Jesus of Nazareth," rendered with splendid effect, and the Hallelujah Chorus from the "Messiah," the audience standing during the singing of the last named. The collection went to the Conference.

THE YELLOW FEVER SITUATION IN NEW ORLEANS.

THE medical authorities claim to be getting the Yellow Fever in New Orleans under control, and in the meantime there is a daily increase of cases in the city and in the country. In former years a different method of procedure was the rule. Then the "Germ" theory prevailed and the deadly "Germ" was supposed to travel over the cross ties, when he could not secure a Pullman sleeper, and go from city to town, from town to town, and from state to state. Science now declares the "Germ" theory to have been a mistake, and that the yellow fever is caused by a mosquito of the *stegomyia facia* variety. It may be interesting to know that this formidable name, which is enough to terrify any one, simply means, translated into the vernacular, striped house fly. It may be interesting also to be informed that the male members of the "striped house fly" family are gentle, harmless, and innocent, and that it is only the female of that family who goes about with deadly intent poisoning the life blood of the human race. It may or may not be interesting to learn that many of the old residents of New Orleans, who have been through several epidemics, while not being medical or scientific experts and so unable to pass upon the respective merits of the germ and the mosquito theories, claim that yellow fever is due to climatic conditions. These latter say that while the spread of the yellow fever may be assisted by the "mosquito" or the "germ," its main cause and spread is climatic conditions. When these conditions are present, the fever exists, mosquitos or no mosquitos, germs or no germs.

At present, everything is centered upon the mosquito theory. For several weeks all tanks holding rain water have been carefully screened and the dwelling places have been fumigated. Inspectors go from house to house examining premises and enquiring about health conditions. The air is pregnant with screening ordinances. One demands that not only tanks holding water be screened, but that all dwellings be screened. Another insists that the Council pass a law requiring all individuals when outside their screened dwellings to cover all exposed parts of the body, head, hands, etc., with screens. Another insists that the swamps which surround New Orleans for almost fifty miles in almost every direction be screened. Another claims that the only effective screen is one which will cover the entire city, with screened openings for exits and entrances at

which guards should be stationed to destroy any mosquito who might dare to attempt to enter!

Educational meetings are being held to exploit the mosquito theory. Churches, outside of the Roman Catholic communion, are being used to advance the mosquito theory and the screening ordinances. The Roman Catholics have had educational meetings also, but not in buildings set apart for the worship of God. Their interest has been identical with that of citizens in general, but their educational meetings have been held in unconsecrated halls and schoolhouses. Among the Episcopal churches only two have so far offered themselves, through their rectors or others, as places for public meetings at which speakers of different religions and in various walks of life might deliver addresses in favor of the mosquito theory, the screening ordinance, and other civil matters. These churches are St. Paul's (Rev. L. W. Lott, rector) and Trinity Chapel (Rev. A. G. Bakewell, rector). At Trinity Chapel the United Summer Service for Sunday, August 27th, was postponed and the "Educational Mosquito Meeting" substituted. At St. Paul's, on the night of August 24th, by invitation of the Bishop, the following speakers addressed the audience: the Rev. Richard Wilkinson, pastor Rayne Methodist Episcopal Church, who spoke of the difference in thought now and twenty-five years ago; Colonel George S. Earl, Chief Engineer of the Sewerage and Water Works, who talked of drainage and prophesied that by 1908 New Orleans would have a fine sewerage and drainage system; Dr. J. H. White, who said the yellow fever could be exterminated by scientific treatment; Dr. O. M. Pothier, who demonstrated how the mosquito transmits disease; Dr. T. S. Dabney, who is very witty, and was the cause of much laughter as he told of the efforts of men of science in former years to discover the yellow fever germ; and Mr. Martin Behrman, Democrat and Mayor, who spoke of screening cisterns and the amount of good work the Democratic administration has done for New Orleans. The amount expended by the Department of Public Works was given in detail and amounted to \$215,234.86 for the past twelve months. Bishop Sessums opened the meeting with prayer and introduced the several speakers, and also made a few remarks. Dr. Dabney's remarks seemed to be most enjoyed, as he possesses a great deal of dry humor and can tell a funny story in such a way as to cause laughter from the most serious. The Bishop closed the meeting with prayer and benediction.

The Protestant Ministers' Association have arranged for prayer meetings in several Protestant churches, and the Roman Catholic churches have already had celebrations of the Holy Communion with special prayers in their churches. From every indication it appears that the whole city is united, according to views of appropriateness and method, to obtain a stay of the pestilence. The citizens, however, appear to go about their daily avocations with usual countenances and, were it not for newspaper accounts of the fever, for quarantines and meetings, one would hardly know that the fever was in existence.

TEMPORARY STRUCTURE PLANNED FOR ST. THOMAS' CHURCH, NEW YORK.

[Continued from Page 606.]

about 160 feet. It is safe to say that no such Church edifice has been seen on Fifth Avenue, New York, before.

Work is being pushed on the temporary structure and it is expected that by November 1st, the usual time for the resuming of the full activities of the parish, it will be ready for use. It must not be supposed, in the meantime, that services have been suspended, for prayers are said daily in the parish house on Fifty-third Street, which escaped the destruction of the flames. As to the permanent church building, nothing has been positively decided, because of the absence from New York of a number of members of the vestry. It has been said that in its exterior appearance the new structure would closely resemble the old one. This is opinion rather than positive knowledge. It is unquestionable that a majority of the members of the parish would favor the retention of the older lines, but progress will not be compelled to give way to sentiment, and the new St. Thomas' Church is to be an ideal structure, in so far as man's plans can make it such, and if a change of the wall is found necessary to the best interior plans, sentiment will not prevent the change. But nothing definite will be decided upon before a full meeting of the vestry.

Supplementing our description of the destruction of St. Thomas' Church two weeks ago, we are pleased to publish by courtesy of Messrs. J. and R. Lamb, an illustration of the important central portion of the chancel, which, it will

be remembered by those interested, was elaborately decorated with mural paintings by Mr. John La Farge and with sculpture by Mr. Augustus Saint Gaudens; these important contributions to Ecclesiastical Art being secured through the generosity of Mr. C. H. Housman of New York to the memory of Mr. Housman's mother, the late Mrs. Sarah Augusta Housman.

Mr. La Farge associated the work of Mr. St. Gaudens, the sculpture in the group of kneeling angels, adoring the Cross, occupying the center, while his own important mural paintings of the Angel at the tomb and the meeting of Mary with the Risen Christ and the announcement to the three Marys of the men in white on either side.

Later, upon the incumbency of the late Rev. John Wesley Brown, D.D., Dr. Brown secured contributions for a memorial to his predecessor, the late Rev. William Ferdinand Morgan, D.D., and commissioned Charles Rollinson Lamb to fill the space between the sculpture of Mr. St. Gaudens and the work of Mr. La Farge.

This memorial included an important altar in marble and mosaic, a reredos with its elaborate mosaic niche for the altar cross, the credence and communion rail. This completed the chancel and helped to make it one of the most interesting to which a constant stream of art lovers would go for inspiration.

The Rev. Peter Macfarlane, manager and principal owner of the Church Publishing Company, Ltd., lies severely ill at St. Luke's Hospital, New York. His many friends will be glad to hear that his condition is much better than it was a few weeks ago, when his life was despaired of. He is now on the way to recovery, and while the physicians say that he never will be fully strong again, he will be able to leave the hospital. It is not likely that the Rev. Mr. Macfarlane will again be able fully to manage his business, and he has engaged as manager the Rev. F. E. Whitney. Mr. Macfarlane is widely known among members of masonic orders, being, with Bishop Potter, one of the chaplains of the Elisha Kane Lodge. The Rev. E. H. Van Winkle, whose illness was reported last week, is much improved, and hopes before long to return to his work. Services at St. Clement's have been maintained during his illness by the Rev. S. P. Simpson, whose ministrations have been very acceptable to the congregation.

ASSISI AND ITS SAINT.

[Continued from Page 605.]

else to give), loved the birds, the beasts, the fishes. "The sisters," he called the first of these, and they listened, "saith the tale," to his very preaching. He saw God in everything asking and compelling him to act in such manner for the love of Him: "*Por l'amor di Dio.*" This was the attraction to him in his wonderful life. And Popes and men, and the whole Church "came" and saw and honored him for it.

What, next, was the attraction of men and women to his Order? This surely, that he was the incarnation of the principle of *reality* in his life and preaching. He possessed nothing, and yet gave ever.

There have been religious movements in the present day which have had results. A comparison may be allowed. Sabatier has instanced the Salvation Army. There are points of likeness, there are a great many others in that movement that are not alike at all. However much this may have attracted and succeeded, it has in it not much more than the ardor of religious enthusiasm, and that uncontrolled. The result has been that it has merged itself into a philanthropic movement, attaching to its chariot wheels a certain amount of religious excitement. That religious excitement has no creed. St. Francisco moved no step in the formation of his Order without the permission, if not the approbation, of the Church. The coffers of the society in question are full. There is the touch, if not the taint, of gold and silver about it. St. Francisco had no coffers, and no silver or gold. Further, his obedience to Church was absolute. He preached the love of God and perfect charity, but he revered the Blessed Sacrament, with all the fervor of a good Catholic. The simplicity of his rules, which were purely grounded on our Lord's injunctions (see St. Matt. xix. 21 and xvi. 24-27; St. Luke xvi. 24, 27) never interfered with any tenet of his faith, or the Church's teaching. The Church had her work to do, he believed that he had his. But they were to be loyal to each other.

But it is the *impress* of the man's work, first in his own country, next in all Italy, and then throughout the whole Latin Church, that was and is the marked feature. I doubt if any single individual ever fixed his *imprimatur* on a place as St. Francisco fixed his on Assisi and its surroundings. Out in the

plain lies the spot of his first gathering of converts, the hamlet where he first took refuge. Then further up the same stretch of country, the chapel (encased in the handsome Church of Santa Maria degli Angele) is a landmark. For here his first converts were received. Here Santa Chiara was enrolled in the Order, and then sent to a neighboring convent to await the course of events, and escape the ire of her relations. The actual original building has not been touched. The church has been raised over and above it. There, in the center transept, daily mass is said or sung, on the spot, and in the box-like enclosure, where St. Francisco nearly 700 years ago lived and prayed, and assisted at mass, when a priest could be obtained to celebrate it.

A short two miles away is Assisi itself. Every street (viale), square, or even house has some connection with the name and family. The Church of Santa Chiara, the first adherent amongst women to the Order, stands prominent and severe in the piazza of which it forms the principal part.

Lastly, on the spur of Monte Sabasio, which runs out into the plain, like some guardian Cerberus of the legend of the place, the monastery of St. Francisco with its three churches, one above the other, crowns the story of the poorest saint by the offering of the richest work, the glory of Umbria, the monastery and churches of St. Francisco d'Assisi.

It is hardly too much to say in conclusion that the simple monk, with no artistic taste, was indirectly the instrument of inspiring two of the greatest geniuses in art and poetry in the following age, Perugino and Dante. The frescoes of the master of Raphael that fill the upper church at Assisi are to it what the paintings of Michael Angelo are to Rome and the Sistine chapel.

St. Francisco gave to Perugino an even recurring subject for imagination and delineation. Whether these be the miracles of the saint; or the vision of his seat prepared in Paradise, or the birds flocking to his preaching; or the mourning *cortegè* which carried him to his burial, no one can but be struck with the quarter of a mile of illustration, which the simple life of St. Francisco suggested to the painter of Perugia.

This first. Next, as I touched on before, Dante's permanent idea, worked up to in the *Inferno* and *Purgatorio*, and culminating the *Paradiso*, has for its base the central fact: "God is love," "*Por amor di Dio.*" The very hideousness of the tortures portrayed, with the grasp of history brought to bear on their illustration, is an expression of the revulsion caused by sin against that law; while the glories of Paradise, tender, touching, and mystic, shown to the poet under the guidance of Beatrice (the exponent of all gentle care and wisdom) are the accentuating of the thought in his mind and verse.

For what are they all? Heaven, and Beatitude, the rewards of saints, or punishment and purification of sinners: what are they all, but exponents of the work of the Creator, who in love brought this earth into being—*L'amor che muove il sole e l'altre stelle?* So thought and preached St. Francisco d'Assisi; so painted Perugino; so sang Dante Alghieri.

GEORGE WASHINGTON.

THE BEAUTY OF CHURCHES.

When God has created the forests and groves
With splendors and beauty untold,
Why, then, should His church be the only retreat
Where this beauty we may not behold?

And why should our homes be embellished with art,
With frescoes and ornaments fair,
But the temple of Jesus, our glorious King,
Be plain, or unsightly and bare?

And why should the lowliest pathways be strewn
With flowers of fragrance so sweet,
But God's earthly abode be the only resort
Where we must not consider them meet?

Since God thus has made all creation so fair—
Bright sunshine and cool, shady bowers,
The glistening sea with her treasures unknown,
Rich plumage, rare plants, and sweet flowers,

O why, then, should only His temple on earth,
Which should be our joy and our pride,
Receive less of honor, less beauty and care,
Than the buildings wherein we abide?

'Tis dreary to enter the doors of a church
Where no beauty appeals to the eye;
For how can such places symbolical be
Of those mansions of glory on high?

'Tis joyous to enter a beautiful church,
Embellished with splendor and grace;
For there we behold, though it be through a veil,
The glory of God's blessed Face.

WILLIAM EDGAR ENMAN.

RANDOM REVERIES.

IMPORTANCE OF RELIGIOUS INSTRUCTION.

"Oh, I do not compel my children to go to Sunday School." A mother spoke thus to me one day, in a tone of great complacency. I suppose, there are a great many other parents who think with her. But let them stop a moment and consider what such a course involves. They would deem it almost criminal for a parent not to insist on his child's attendance at the public school. They would be among the first to condemn such action, as highly injurious to the true interests of the child. By being compelled to go to the public school, the child is impressed with the idea that what he there learns, is of supreme importance. On the other hand, by not being compelled to go to Sunday School, he cannot fail to infer that what the Sunday School teaches is not of much account. In other words, the three Rs. are of such value that he must be coerced, if necessary, to acquire them, but the greatest R of all, Religious knowledge, can be safely neglected without detriment to himself. These parents who do not compel their children to go to Sunday School, would probably indignantly deny that they so undervalue the importance and necessity of religious instruction. But I claim this will be the logical result on the minds of their children.

The supreme importance of religious knowledge is based on the fact, that man by nature is a religious being. He cannot be otherwise. First of all he is a creature, the work of a Creator and under a law. That law is the will of his Creator. This will is not arbitrary, but represents the highest wisdom and goodness. Is it not then folly to think that man's welfare can be attained otherwise than by obeying his Creator? A watch is designed by its maker to keep accurate time. In accordance as it does this, is estimated its usefulness and excellence as a watch. Unless it keep time, it is worthless as a watch, no matter how valuable the case may be.

So man, unless he is accomplishing the intention of his Creator, becomes a failure as a man. It is very necessary then, that he should find out what purpose he is intended to serve. Here is where religion comes in, because it is the tie which exists between and binds man to his Creator. It involves, moreover, a personal surrender on the part of man, because he is a free will and intelligent being. He is not like the stars, which yield a mechanical, unconscious, and unintelligent obedience. Man stands out as a religious being by the fact that he can intelligently recognize his Creator and learn of Him; that he can personally acknowledge his Creator's authority by freely, consciously, and intelligently obeying His commands.

And because man is a religious being, he is endowed with a moral nature, whereby he is held accountable for his actions. All his thoughts, words, and deeds, possess a moral quality, because by virtue of a moral nature, he can know the distinction between right and wrong. The moral nature points man to God, as the needle of the compass does to the pole. For it can draw no distinction between right and wrong except it be guided by a law. The constitution of human nature shows us this is the case. It possesses a voice Conscience, which pronounces judgment on a man's actions according to this law, commonly known as the moral law. Now this law reveals a mind, the mind of man's Creator, God. A man's mind is the index to his character, so the moral is a revelation of the character and nature of God.

For instance: "Thou shalt do no murder," shows that vindictive hatred in which lies the germ of murder, is foreign to God's nature. This commandment reveals God as the God of love, because he who loves will not commit murder.

"Thou shalt not commit adultery," reveals God as purity, soberness, temperance, and chastity.

"Thou shalt not steal," shows that honesty belongs to God.

"Thou shalt not bear false witness," is a revelation of His truth and justice.

"Thou shalt not covet," shows that He is neither envious nor selfish.

Thus by the moral law we know God as holy, just, and good. To such a Being we can readily yield a willing obedience. And to find out God's will and do it must naturally be our chief duty as moral beings. There is no getting around this. The responsibility is thrust upon us. We may shut our eyes to the fact, we may evade and avoid the obligation, but we cannot get rid of it. It is there, and there to stay.

Daniel Webster once said that the greatest thought which had ever entered his mind, was the sense of his personal responsibility to a personal God. He enlarged for fifteen minutes or

more, on this subject, quoting from the 139th Psalm to describe the ever besetting presence of God with man, which makes itself felt at every moment and turn in life.

How incomplete, then, is an education which ignores this fundamental fact, never touches upon it, and allows the child to grow up in ignorance of the supreme duty in life. Such a course is not only hurtful to the individual, but to society as well. Because unless law and authority have divine origin and sanction, they are arbitrary and there is no moral obligation to obey them. Anarchism is the logical result of a condition without God. If society would be immune from anarchy, it must see that the knowledge, the fear, and the love of God are implanted and developed in the hearts of all its members.

OLD MORTALITY.

"DOC" AND DOCTOR.

A TRUE STORY.

MOST people knew "Doc." He started in life as a laborer, and then entered on what we may term a musico-medical career, or, in other words, he joined a troupe of burnt-cork artists who gave performances on vacant lots and followed up the song and dance by selling patent medicines. From this he turned to the study of medicine, and entered a new and struggling college. The college is now well known and prosperous, but it was then so glad to obtain students that the examinations were not severe. "Doc" was graduated, and proved to be a fairly good physician.

The man made one think of a clever hospital servant or of a bright surgeon's mate. He was not a well-taught physician, but he was shrewd, and his mother wit helped him through many trying cases. If he had kept sober, which he would not do, he would have done well. As it was his carousing, much as it damaged his purse and reputation, did not injure his patients. "Doc" would dance a clog-dance in a barroom, curse his rivals on the street, stagger about a railroad station, and make himself the butt of street gamins; but he never went to a bedside unless he knew how to prescribe for the sufferer. More than once patients knocked at his door when he was on a drinking bout. "Doc" would say to his wife, "Tell 'em I'm sick." Quite probably the answer would be, "Even if he is sick we want him," and then would be recalled the old saying, "*In vino veritas.*" "Doc" never said "*In vino veritas,*" but he would say, "Tell 'em I'm drunk. I can't attend to 'em."

After years of hard work and hard drinking, poor "Doc," on a cold night, was called on to visit a sick woman. He went, took a chill, and died—thank God, a penitent, humble-spirited man. During his illness he was attended by a young physician, a man of steady habits, tireless energy, and a becoming sense of professional dignity.

"Doc" had at least a dozen saloonkeepers among his patients, and these men got his services at little cost. Sometimes he got drunk and forgot to send them any bills; sometimes they paid him and he spent the bulk of the money in treating everybody in the barroom. The new physician fell heir to "Doc's" practice, and attended the saloonkeepers, but steadily refused every invitation to drink. Beer, brandy, whiskey, the best old wine were offered in vain, and Medicus Secundus drove from groggery to groggery without any warning breath to tell where he had been. There were a few sneers about the new doctor's airs, but he kept the old practice, obtained many new patients, and invested his profits in a substantial brick house instead of at the bar.

One day, Medicus Secundus said to me:

"So long as I simply visit these people as their physician, I'm 'Doctor'; if I once take a drink with any of them, I'm 'Doc.' You know, parson, I am not anxious to be 'Doc.'"

I never knew a man more easy in his manners than Medicus Secundus. But in the name and the nickname he outlined the difference between his own career and that of his unfortunate predecessor. Every lounge and tippler had socially greeted "Doc," while the younger man was invariably addressed as "Doctor."

GOD VISITS a soul when He brings before it a new vision of truth or duty, a new range of opportunities, a new endowment of force as well as insight, at some time to which all that precedes has led up, and from which all that follows depends in its solemn history. No divine visitation leaves us where it found us; it always leaves us better or worse; if not better, then certainly worse.—Henry Parry Liddon.

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 AND THE PRIESTS OF BAAL.

FOR THE TWELFTH SUNDAY AFTER TRINITY.

Catechism: Sixth Commandment. Text: Joshua xxiv. 14.
Scripture: I. Kings xviii. 20-39.

THE three years of drought had been more than completed. The appointed punishment for apostasy had run its full course. The time had come for a new beginning to be made. It is important to note *the effect that had been produced by the long continued chastening.* We learn that King Ahab had been for a long time looking for Elijah. Into every country and nation he had sent to inquire for the prophet of the Lord (xviii. 10). This shows that the conscience of the king told him that the word of Elijah announcing the drought had been true. That the people would not declare their allegiance to Jehovah at the first invitation of Elijah (21), shows that they had not as yet realized that the famine had come from the Lord. They needed the proof of the test which Elijah then offered.

Although the chastisement which they had received had not yet brought the people back to the Lord, yet *it had prepared them for the work of His prophet.* Punishment has a ministry of its own. It needs to be supplemented as a usual thing, however. The punishment which was properly sent upon the nation for their apostasy had reached the limit of its ministry. It had brought the people to a position where they were all attention. Because of their failure to keep up the yearly round of service at the Temple at Jerusalem, they were so out of touch and sympathy with their own Lord God, that they did not seem to know that the drought was a result of their sin. They were not even willing to give up Baal without a hearing. But they were in a position where they very gladly welcomed (24) a test between Baal and Jehovah. They knew that things were out of joint. They were not sure of the cause. But they were all attention.

Here it may be pointed out that *the ministry of punishment ever ends in a crisis,* of which this decision on Mt. Carmel is but an example on a large scale. The time comes when suffering as chastisement has done all that it can do for a man or a people. The future depends upon their decision for or against God. The careless man who has faced misfortune enough to make him distrust his own resources must either decide to change his plan of living, or decide to persist in his own way. The first offers of Moses to Pharaoh might have been accepted, but after a time their only effect was to "harden Pharaoh's heart." Even when blinded by the vision in the way, St. Paul was tempted to kick against the goad of his own conscience. Explain to the pupils that the things which God sends us to remind us of Him may be either blessings or curses, according as we ourselves may determine. In the discipline of a school, a boy may, by disobedience, have come to the limit beyond which ordinary punishment cannot be offered him. If he still persists in his disobedience he must be expelled. Then, if he comes to himself, he may obey the rules of the school and be one of the best boys in the school, receiving all the benefits which he was meant to receive from his course in the school. He will then realize that all the punishment which had been inflicted upon him, had been for his own good, to bless him by making it possible for him to be benefited by the school. Or, he may insist on going on in his disobedience and be removed from the sphere of the school's influence. It is his own disobedience, not the rules of the school, which has brought the evil upon him. The people of Israel on Mt. Carmel were in much the same position as the boy in school who has reached the limit of demerit marks. They were at the place where they *must* choose between God and Baal.

The choice put before them brings before us again part of the Second Commandment. We are there told that *the Lord is a "jealous God."* It may be well to make use of this incident to show what it means and how God must be so to be true. He will not permit His people to worship "other gods" or other things, because to do so would make it impossible for them to be true to Him. There can be only One Supreme Being. To have more is a contradiction in terms. To permit His people to serve

other gods, would not be a kindness, but the reverse. It would be to permit them to be deceived. Elijah had no fear in urging the Baal-priests to cry on and to cry louder. There was no possibility of an answer, although it is probable that his followers claimed for Baal, power over the thunder and lightning. The ironical urging on by Elijah of the petitioners only made more clear and unmistakable to the people their failure. Elijah had given them the first chance, he permitted them all to unite in their petition, and he urged them to do their best. In spite of all, there was no voice, nor any to answer, nor any that regarded. On the other hand, the pouring of the water upon the sacrifice of Elijah took away all chance of fraud and added to the effect of the answer which came. It may be noted that there is an unfailling spring on Mt. Carmel, from which the water was obtained.

There may be made, also, a more direct application of the lesson. At first glance it would seem that it is not the common lot to have the choice so clearly placed before them. The choice between good and evil, between God and false gods, between Jesus and Barrabas, does not come to us so plainly. If evil were undisguised, if the choice could be made once for all, no one would choose wrong. But *the choice between God and other claimants for our service* does come to us, none the less. Whenever the voice of conscience speaks to us and urges us towards a certain course of action, there is the choice being made. Every time we choose the good when tempted by the evil, we are making a choice for God. We may not be aware of the victory, but it is won just the same. Or, if we choose the evil, the choice is a matter of record. Says the psychologist, William James: "We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh dereliction by saying, 'I won't count this time.' Well, he may not count it, and a kind heaven may not count it, but it is being counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we do is, in strict literalness, wiped out." In the light of science we see the importance of every decision.

The lesson is one of the most dramatic incidents in the whole Bible record. Make use of the imagination of the children to arouse interest. Make clear the main facts of the story. Make them see the scene on the mountain top overlooking the Great Sea on one side, and with the valleys and plains stretching off to the eastward until the towers of Jezreel about fifteen miles away could be seen. There the wicked Queen Jezebel was somewhere about the palace, all unconscious of the decision being made against her favorite god. Elijah's figure was the center of interest, with the king and his courtiers between him and the 450 priests of Baal. The prophet may be thought of as a man with long, flowing hair, tanned and brown by exposure, with a leathern apron the only dress beside his mantle. This cloak or cape was perhaps of sheep-skin. As the sequel to this story shows, he was in full vigor and able to outrun the chariot horses of King Ahab for a distance of something over fifteen miles. The time of the evening sacrifice was 3 p. m., leaving ample time for the succeeding events of the day.

THE MYSTERY OF THE UNSEEN UNIVERSE.

The creature was in the eternal purpose of God, and yet it was not developed fully at once. We seem to read that before the visible universe was created there was called into being a veritable host of creatures, whom man cannot see until his spiritual perception has been cleared and trained for the purpose. Holy Scripture implies that these glorious beings were called into existence before the visible, tangible, material creation. While, perhaps, we may not ascribe to poetry the solid characters of historic narration, yet poetry would be meaningless without some phenomenal groundwork. . . . There is much, then, to be learned from the passage in Job where we are told that the angels hymned the creative act of calling the material universe into existence. "Whereupon are the foundations of the earth fastened? or who hath laid the corner stone thereof when the morning stars sang together and all the Sons of God shouted for joy?" . . . We may perhaps see a record of their creation in the first words of Genesis, "In the beginning God created the heavens"; for heaven is their "local habitation." Here, too, curiously enough, some scientific men have come to the same conclusion. It has been argued that the present maintenance of the seen universe could not abide without the continual activity and interference of an unseen universe to keep order, if we may say so. If there is any foundation for this, it would argue that the existence of the unseen agency would precede the seen universe.—*Bishop Kingdon.*

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.

ROMAN AUTHORITY ON TAINTED MONEY.

To the Editor of The Living Church:

ONE cannot but commend the loyalty of Messrs. Voss and Morris, who under the caption "Roman Authority on Tainted Money" have taken notice in your columns of the quotation from Tanqueray's *Theologia Morales*, submitted by the Rev. F. A. Sanborn in your issue of July 29th and his remark upon it. Their zeal, however, seems to have caused them to miss the point made by Father Sanborn.

First, as regards Mr. Voss' letter. So far as one understands the Roman system of literary censorship, it is theoretically impossible to quote one publication against another in matters of faith or morals, since all are put forth or permitted to be published by suitable authority. Father Tanqueray is not a private person. He is, or until lately has been, one of the faculty at a principal seminary, and his book, which has been published several years, is doubtless at this time a text book in fact as in purpose. The Catechism quoted by Mr. Voss must therefore only confirm and amplify the teaching of the book. If in fact it does not do so, then Father Sanborn has simply remedied an oversight on the part of the official person or board who permitted the publication of the book. If the book and the Catechism are in agreement then the point remains as when it was made—to wit, that under certain conditions, stolen money should be returned to a person or persons other than those who suffered its loss; and the translation and remarks of Mr. Morris only make that teaching more clear and certain.

A society organized under the laws of the state, is thereby created or permitted to exist as a civil entity with the right of corporately acquiring and possessing property. The state by her laws permits the society to incur debt or confer credit. However nefarious or immoral we esteem the ends of that society to be, a crime against it is a breach of the laws under which it exists, and therefore an offense against the state. Now although some casuists teach that a penitent may not be *compelled* under precept to submit himself to penalties which are merely remedial to himself or society, or vindictive as regards himself, certainly an overwhelming majority of moralists hold that precept of restitution may and ought to be laid upon him when his civil offense is one that could be temporarily atoned for by such restitution, as in the case of theft.

Again, the moralists teach that the breach of a civil law, however inane, oppressive, or groundless the law be, so that it does not compel immorality, is "*sub grave*." In the case in point, the charge of immorality is laid by Tanqueray against the society, whereas the offence of which the law takes official notice, is committed against the state.

The logical outcome of the idea that the Church (which in the eyes of the law holds property on the same footing as every other society, existing as a civil entity) can, by her ban, nullify the civil rights of other corporations, is to destroy the *Divine modus vivendi* by which these two Divine Institutions exist side by side, mutually supporting each other.

Restitution, I take it, means restoring that which has been stolen to him who suffers its loss. That being impossible, the Church directs the property to be given to some pious purpose, not that thereby restitution is made, but in order that the penitent may not continue to profit by a sin for which he has received absolution. It is that element of penance known as "satisfaction." Where, then, lies the justice of the words "*singulis ejus membris*," as opposed to "*ipsi societati*"? Certainly on no ground can the property of a corporation be held to be the property of its members, individually considered. For after such a distribution the society might still sue or prosecute the offender.

It appears that the charges of ignorance or fraud, made by Mr. Morris against one of our most learned presbyters, were somewhat hasty; and that Fr. Tanqueray's words need some

further explanation, so that we may see the sound Catholic principle upon which they are said to rest.

Quincy, Ill., Aug. 22, 1905. FREDERICK S. PENFOLD.

[The discussion of this subject in our columns is now at an end.—
EDITOR L. C.]

CLERGYMEN FROM ONE LOCALITY.

To the Editor of The Living Church:

I HAVE lately read a pamphlet, dated 1849, published by the General Protestant Episcopal S. S. Union, and entitled "A Presbyterian Clergyman Looking for the Church," by one of three hundred. On page 163 it is stated:

"If the Episcopal Church had been known in New England," said one of her wisest and most celebrated statesmen, to a Churchman, 'we should never have been Unitarians; we are Unitarians only in the ignorance and absence of something better.'"

Further on it is said:

"And of Newburyport, where the bones of Whitefield are entombed, it has been said of this man and that man in the list of the Episcopal clergy, that he was born there. That single town, as if Whitefield had repented in the dust, and had warned them from the dead to return to the bosom of their ancient Mother, has given birth to at least twenty living pastors and divines of the Episcopal Church. Their names are as follows, viz.: Rev. Wm. Bartlett, St. Luke's, Chelsea; Rev. Josiah M. Bartlett, Pierpont Manor, W. N. Y.; Rev. Moses B. Chase, Chaplain U. S. Navy; Rev. Thomas M. Clark, Trinity Church, Boston; Rev. George H. Clark, late of All Saints' Church, Worcester; Rev. Samuel A. Clark, Church of the Advent, Philadelphia; Rev. Samuel Cutler, St. Andrew's, Hanover, and Trinity, Marshfield; Rev. Benjamin Dorr, D.D., Christ Church, Philadelphia; Rev. Samuel M. Emery, Trinity Church, Portland, Conn.; Rev. William Friend, St. Peter's and Grace Churches, Port Royal, Va.; Rev. Benjamin Hale, D.D., President Geneva College, N. Y.; Rev. William Horton, St. Thomas', Dover, N. H.; Rev. Jacob B. Morss, St. Thomas' parish, Baltimore Co., Maryland; Rev. Moses P. Stickney, St. Peter's Church, Cambridgeport; Rev. Chas. C. Taylor, St. Andrew's, Ann Arbor, Mich.; Rev. Stephen H. Tyng, D.D., St. George's, New York; Rev. James H. Tyng, Jr., St. George's Church, New York; Rev. Frederick Wadleigh, St. James' Church, Arlington, Vt.; Rev. George D. Wilde, Grace Church, New Bedford; Rev. John Woart, Christ Church, Boston; Rev. Charles C. Adams, St. Paul's Church, Key West, Fla."

Probably all these, among them our late Presiding Bishop Clark of Rhode Island, have all gone to their reward.

This was a very remarkable fact for fifty-six years ago, and I doubt whether any town or city can equal it now.

It seems to me worthy of preservation, and so I have copied it, as it will be of interest to the older generation of Churchmen.

Yours truly,

C. G. HUTCHINSON.

14 Wales St., Dorchester, Mass., Aug. 21, 1905.

BAPTISM AMONG SECTARIANS.

To the Editor of The Living Church:

A CORRESPONDENT in your issue for August 19th asks a very pertinent question as to whether the Church should not, in all cases, insist on the hypothetical baptism of persons coming to it from the bodies which have separated themselves from it.

I submit an account of two cases which have come under my own observation, to show the slipshod and irreverent methods of some of these bodies in administering the rite, and which to my mind furnish a sufficient reason why the Church *should insist* on conditional baptism of all candidates for Confirmation coming from outside the Church.

Several years ago, the Bishop of this Diocese issued a pastoral to his clergy, instructing them to be very careful in presenting such persons, to be certain of their baptism, and if not certain, to enforce the Church's rule.

Shortly after this, there was to be a baptism of forty persons at the Methodist house of worship, and in order that he might gain some information as to the custom or practice of that body, my rector deputed me to witness the ceremony, which I did.

The service used was substantially the same as ours, though, as usual, the preacher evidently thought he could improve upon it by putting in several extemporaneous prayers and ejaculations. The bowl containing the water stood on a pedestal on the pulpit platform at quite a height above the head of the officiant, and he never approached it during the service, even during the so-called consecrating prayer, until he took it down for the administration.

The candidates kneeling at the rail, he asked the name and

then repeated the formula as follows: "Thomas J. Williams. Tommy Williams, I baptize you in the name of the Father, Son, and Holy Spirit." Dipping his fingers in the water he carried them to a point somewhat higher than his own head and at least three feet from the head of the candidate, and shook the water from them with a sort of snapping motion; and it would be a very serious question to decide whether any water touched the person of the candidate.

At another time I witnessed an immersion by a Campbellite preacher. This took place in the river, in the rear of a tannery, where the drainage from the vats came in on one side and a sewer on the other side of the place selected. Several boys occupied the roof of an adjacent shed. The "services" began by the preacher shaking his fist at these boys, commanding them to keep still, as this was a religious gathering. Then he proceeded to inform us that this was the kind of baptism instituted by Christ, and that if "you are baptized in any other way, you are going to hell sure." There was not a prayer nor any resemblance to one before the immersion, nor a benediction after it. The candidates were simply led into the water and dipped three times with the usual formula, and then sent home to dry.

Among all Congregationalists with whom I ever talked, the sentiment is universal that Baptism is simply an act which it is necessary to undergo on "joining the Church," while the idea of any grace being conferred is universally scouted.

Why, then, should *not* the Church, in view of all this looseness of opinion and practice, *compel* every one who comes from without the fold—I mean, of course, from the non-Apostolic bodies—to be conditionally baptized before coming to Confirmation?

W. W. SCUPHOLM.

Cuyahoga Falls, Ohio, August 22, 1905.

VARIATIONS BETWEEN THE ENGLISH AND THE AMERICAN PRAYER BOOK.

To the Editor of *The Living Church*:

AS a reader of your paper on this side of the Atlantic (through the kindness of an American subscriber who posts it to me week by week), may I be permitted to express my feeling of gratification at the fact that in your branch of the Anglican Communion (if I am rightly informed) the Athanasian Creed is not required to be recited in the public services of the Church? I have noticed that your English correspondent, J. G. Hall, is continually girding at the unfaithful and uncatholic attitude of those in this country who feel strongly that the *Quicumque Vult* is quite unsuited for purposes of public worship. Its "minatory clauses" make affirmations which cannot be taken in the literal meaning of the words employed, such literal meaning nevertheless being applied to them by ordinary congregations. There is an increasing number of thoughtful clergymen and laymen who are deeply pained by the terrible declaration that all those who do not keep the Catholic Faith whole and undefiled shall "without doubt perish everlastingly." That would mean the vast majority of the human race. Let me assure your readers, that we who would fain see our own beloved Church follow in this respect the example of our sister Church, are not, as Mr. Hall would make out, disloyal to the Catholic Faith, neither are we coquetting with Unitarianism, any more than members of the American Church; but are convinced that "the Faith of our Lord Jesus Christ" has no need of being bolstered up by what, in their literal and ordinary meaning, are bitter and false assertions. It is well to warn your readers that objectors to the public recitation of this Creed are not the black sheep Mr. Hall paints them. Dr. Chase, the Bishop-designate of Ely, is one who is thoroughly loyal to "the Faith once delivered to the saints," and will adorn the high office of a Bishop. It seems to me somewhat of an anomaly that Mr. Hall should, as your official correspondent, be constantly finding fault with those in the English Church who agree with the action of the American Church, which he presumably represents in London.

While writing to you as an English clergyman, may I be allowed to occupy a little more space in order to pass a criticism on an alteration that has, I believe, been made to one of the collects in your Prayer Book? I refer to the well-known one which reads in our book, "Prevent us, O Lord, in all our doings," etc., which has been altered in the American Church to "Direct us, O Lord." I submit that "direct" is not the best translation of the Latin word "*praeveni*." "Go before" would be the modern English equivalent, in the sense of giving us a good will to do God's will. "Direct us . . . with Thy favor" hardly seems correct. Not having an American Prayer

Book in my possession I do not know (though I presume that it is the case) whether the collect for Seventeenth Sunday after Trinity has also been changed to "may always *direct* and follow."

Yours truly,

Taunton, England,

EDWARD S. FIELD.

August 16th, 1905.

[The word *prevent* is retained in the collect for Seventeenth Sunday after Trinity.—EDITOR L. C.]

ON HEARING THE APOSTLES' CREED SUNG IN TRINITY COLLEGE CHAPEL, DUBLIN.

A REVERIE.

DEFENCE—not defance!" "Defence—not defiance!" So the voice seemed to say—and yet the echoes all around flung back "Defiance!" The Eternal Truth proclaimed, a multitude of voices swelled forth in acclamation; and the voices of the many became as the voice of one—clear, clarion-toned—and I listened.

The composite voice sank to a murmur—a distinct, audible murmur. The murmur begotten of grateful acknowledgment with clasped hands and reverently bowed head. Begotten of self-conscious hesitancy at the secretly familiar Name of the Beloved.

Then the Voice rose again and gathered beauty and strength. And it was no longer a voice, but a musical note on some strange, sweet instrument. And yet the note retained the timbre of a human voice—as it were the *vox humana* of the Great Celestial Organ. And the note, which was half note, half voice, sounded exquisitely sweet and tender—praising the Humanly-Divine, the Divinely-Human, Guerdon of Chastity, Strength of Virginitv, Weakness of Womanhood, Power of Maternity, all that is pure in its frailness: *Das Immerweibliche*. Suddenly the note gave place to a jarring crash, a brazen clang, a clash as of arms. Then arose the note again—this time a harrowing sound like the deep-mouthed baying of bloodhounds; but the baying seemed human, the angry growl of an infuriated mob—a human *émeute*. And the baying grew to a prolonged wail of agony and died away with a sigh. And there came a tolling of bells mingled with a roll as of muffled drums, and a distant pealing of thunder. Thereupon followed a hollow roar as of waves lashing furiously together in a subterranean cavern—the voice of deep crying unto deep, the noise of the water-spouts—echoing further and further into the immeasurable abyss until it died away into silence. Then came the rumbling of the earthquake shock, and the smiting asunder of ponderous masses, and a bursting of iron bands, and a sound as of children playing in sunny meadows, and the singing of birds, and the song of the sweet-voiced Psalmist of Israel—

"Lift up your heads, O ye gates,
Be ye lift up ye everlasting doors."

And my soul was uplifted with the music to the very portal of the City of God. And I seemed to hear the challenge of the angelic watchman, and the confident joyous reply of the heavenly chorus—

"The Lord of Hosts—He is the King of Glory!"

My spirit sank to earth again. The oft-changing voice also sank to a tone of dreadful expectation. The music rolled hastily through the throbbing bass of the organ as though to flee from the wrath to come. Lower and lower the solemn chords descended until the palsied air trembled and shook with intermittent vibrations, and my soul within me bowed to the very dust, and the awful voice that was of one yet of many cried "*Parce nobis*"—and the shuddering music muttered low, "*Parce nobis Domine*."

"Defence—not defiance!" cried the voice again. And I heard the rushing of a mighty wind, and the lapping of tongues of flame, and the ringing of bells, and the chant of Psalms, and the murmur of litanies, and the song of thanksgiving, and the voice of intercession; the cry of spirits in prison, of souls from under the altar, "How long? O Lord, how long?" And the prayers of priests that plead a sacrifice. Suddenly a trumpet sounded loud and long, and, as at a given signal, the voice became the Voice of Apocalypse—the voice of many waters. And it pealed forth a mighty anthem of praise, while the heavenly host replied in glorious antiphon. And the whole vast universe from sun to sun took up the refrain, "Blessing and honor and glory and power be unto Him that sitteth upon the Throne and unto the Lamb for ever and ever." And the four Evangelists from the midst of the Throne of God replied, "Amen, amen!"—*Church of Ireland Gazette*.

Literary

Religious.

The Witness to the Influence of Christ. Being the William Belden Noble Lectures for 1904. By the Rt. Rev. William Boyd Carpenter, D.D., Bishop of Ripon. Boston and New York: Houghton, Mifflin & Co., 1905. 180 pp. Price, \$1.10 net.

This volume comprises six lectures, through which is carried to its climax an argument for the truth of the Christian religion founded upon the correspondence between its external facts and inward experience.

The recognition by the world of the moral and spiritual power of Christ, on a vast scale and with increasing intensity is, the author points out, a fact which cannot be ignored by any truly scientific mind. First among the reasons for this influence of Christ, attention is drawn to His character as the perfect type of human consciousness. Christ is indeed the conscience of the world. As a moral teacher He raised to the highest point the ethical ideal; but infinitely more than this, He disclosed the fact of His own interior harmony with the Divine order, living in the peace of realized and unbroken relationship with God. The misery of fallen man is the inconsistency between his religious instinct and his moral disposition, but in the Man Christ Jesus this opposition disappears. Furthermore, we must add to the influence flowing from His personal character the power of His ideas. Their sway over human thought is undeniable. He set on foot fundamental principles whose energy is imperishable. Three of them are stated for illustration, as follows: faith in goodness as the supreme verity overruling all things; moral sympathy with goodness as the only criterion of human life; and love as that dominant principle from which all goodness is derived. But in yet a deeper sense, even in the secret constitution of our very nature, we find conditions which are satisfied in Christ alone, and testify to His truth. Christ is shown to be the inward law of the soul. By the law of the soul, the Bishop means the tendency of the soul, as of every form of created life, to develop according to a certain type. One feature of this principle is the force which drives on the soul to self-expression or self-realization. The significance of this impulse in the sphere of religion is that man seeks self-expression in the terms of the eternal and in relation to God. Another feature is the method by which self-expression is attained. Inevitably, self-sacrifice is the only way of rising from lower to higher forms of life. "Whosoever will lose his life for My sake," our Lord said, "shall find it." But He is not merely the Teacher of this truth. He is Himself the exhibition of the process of development, and the principle or law according to which the human soul grows to its type, and contrary to which no soul can attain fruition. Hence there is a profound ethical sense in the solemn affirmation of St. Peter, that "there is none other name under heaven given among men, whereby we must be saved."

From this point the author passes more directly to the examination of inward experiences which, as an acknowledged fact, have corresponded to and verify the living power of Christ. The religion of personal experience is dealt with in the terms of Holy Scripture, and afterward its essential outlines are elaborated in agreement with well-known writers on this subject.

The last lecture, "Christ as Authority," draws the conclusion resulting from the previous induction.

It is impossible to do justice to these lectures by a mere review of their general character and scope. They are the outflow of a master mind and an eloquent tongue. They deal with a great subject on a strictly scientific basis. They furnish a compendium of moral and spiritual principles, applied in the form of an irresistible argument, and they make truth luminous, attractive, and delightful. They are to be commended as a noble contribution to the cause of His religion, who is the power and the wisdom of God.

F. H. S.

The New Testament in the Light of the Higher Criticism. By Ramsden Balmforth. London: Swan Sonnenschein & Co., 1905. New York: E. P. Dutton & Co.

This book is written in clear style. The writer is apparently a Unitarian, who desires and anticipates the achievement of unity of all religious souls—non-Christian included—on the basis of a naturalistic and vague ethical creed. Dogmatic creeds he regards as speculative and as not affording a possible basis of unity.

He accepts as established some very extreme critical views. Thus the Acts is an unhistorical document, made up of legendary matter. The supernatural is wholly eliminated, and our Lord is regarded simply as a man of beautiful life and character, to be placed alongside of Gautama, Confucius, Zoroaster, Socrates, Plato, and others.

The book represents a passing phase of critical speculation in line with the *Encyclopedia Biblica*, and has no scientific importance.

F. J. H.

The Heart of Catholicity. By the Rev. Frank N. Westcott. Milwaukee: The Young Churchman Co. Price, \$1.25 net. Postage 12 cts.

We have read with keen delight Mr. Westcott's latest book, *The Heart of Catholicity*. Much of the ground traversed in these pages is the same as that covered in a previous book by the same author, *Catholic Principles*; but the line of approach is different.

In *The Heart of Catholicity* the reader is led again carefully over fields of controversy, inevitable at the present time: the controversy between Church and Dissent, the controversy between England and Rome, the controversy in the human breast over opposing and bewildering views of duty. Substantial help is offered to the seeker of truth. The whole discussion is lifted to a high plane by the fact which runs like a golden thread through these pages, and beyond the controlling influence of which the author is determined not to allow himself to pass: namely, that "the Heart of Catholicity is the Love of the Son of God for Man." The things for which all Christians must contend—for example, the Catholic Faith, the Catholic Priesthood, Catholic Sacraments, Catholic Worship—are not chosen by us out of human perversity, but, since they evidence "the Love of the Son of God for man," our intense devotion to them is in reality and altogether "*ad majorem gloriam Dei*."

To the sound heart this is a very strong appeal, the appeal irresistible. *The Heart of Catholicity* is a book for the times, and we hope that it may be widely circulated among bewildered Christians, who everywhere abound. At the same time we feel that Mr. Westcott writes strongly for men within the Church, for not least among the merits of this and his other book, is the author's clarion call to Churchmen to walk worthy of their exalted vocation. E. W. W.

Fiction.

The Image in the Sand. By E. F. Benson. Philadelphia and London: J. B. Lippincott Co., 1905.

An unwholesome story of Egyptian occultism.

Peter's Mother. By Mrs. Henry De La Pasture. New York: E. P. Dutton & Co. Price, \$1.50.

This is a sermon to fool-mothers. Such mothers still exist, even in this age of modern motherhood. The story is as true to-day as it was when written, and shows how easily a boy, or girl either, is spoiled by mother thinking she can eternally keep the child an infant. It is a good book for mothers to read, and aside from this it is a good story.

The Boss of Little Arcady. By Harry Leon Wilson. Illustrated by Rose Cecil O'Neil. Boston: Lothrop Publishing Co. Price, \$1.50.

The Boss is the story-teller's friend. Also, he is the editor of the county paper. With such a combination, nothing prevents the history of any county town from being published. There is the charming Southron, Miss Caroline, and Little Miss, her daughter, who does queer things to the hearts of the men. There is the story of old furniture bringing incredible prices at a critical period; but the charm of the story lies in the telling, in humorous, easy style of the several histories of Little Arcady's citizens; and there is both humor and charm.

At the Sign of the Fox. A Romance by Barbara. New York: The Macmillan Co. Price, \$1.50.

A charming story of self-help of one who had been rich and who was reduced by her father's failure. Brooke Lawton, who had grown up in luxury, is called upon suddenly to provide for parents and brother. She goes to a New England country farmhouse and is able to support them comfortably by her own exertions. The love story is very pretty and pastoral. Tatters, the dog, a cross between a collie and a pointer, is almost human. The descriptions of New England country life are true and very attractive.

Miscellaneous.

What Shall a Young Girl Read? By Margaret E. Sangster. Philadelphia: The Sunday School Times Co. Price, 50 cts.

This little volume contains seven talks to girls about reading. They were probably published originally in the *Sunday School Times*. It makes a nice little book to give a girl at her graduation from school. The advice is practical and useful. The author says: "Next to the Bible, in my personal life, I prize the Book of Common Prayer."

You who have yielded so readily to your friend's persuasion, and have joined him in doing wrong, you know not how many times a very little resistance would have saved both him and yourself; you know not how many times he was hesitating already, and would have drawn back altogether if you had but given him an opening to do so; you know not how often, at the very time he was arguing with you, he was in reality arguing against his own conscience, and might have been turned back with ease if you had not given way.—*Frederick Temple.*

THE ELDER BROTHER.

By W. E. GLANVILLE, PH.D.

WHOM did Jesus intend to designate by the Elder Brother in the parable of the Prodigal Son? Various answers have been given to this question, the most common being that the Pharisees, astonished and scandalized by the winsome attitude of Jesus towards the publicans and sinners, are intended.

One thing is clear. With one consent, commentators have regarded the elder brother as worthy of condemnation more or less severe. Somehow we cannot read the parable attentively without feeling that whatever were the merits of the elder brother as a stay-at-home son, his conduct on the return of his wandering brother was not praiseworthy.

A Sunday School teacher was heard to defend the elder brother somewhat in this way:

"Here is a young man who has stayed by his father and never wandered away. He has been faithful, diligent, and filial. Surely he is worthy of praise for his good conduct. And here is his younger brother, a veritable young Prince Hal, whose bounce, conceit, and big-headedness lead him astray from home, and he plunges into wild excesses, squanders his patrimony, loses his respectability, and finally turns up at home again, a good-for-nothing vagabond and scape-grace. And the father is so soft-hearted that he orders a big feast in honor of the home-coming of this prodigal. Yes," added the teacher, "I think the elder brother was justified in protesting as he did against this outburst of jubilation. It would have been more seemly had the younger son been kept in quiet isolation for a time until he had proved himself worthy to receive the full privileges of the home once more."

So spoke the teacher. But such a vindication of the behavior of the elder brother surely misses the main point of the parable.

The father ordered the feast, not because the younger son had been a prodigal, but because he had returned home penitent; earnest and anxious to be a true son in the Father's house again. It was not because the younger son had wasted his substance in riotous living that the feast was prepared, but because the younger son had quit that way of living and was determined to behave himself henceforth. And the elder brother was condemned not because he had been a diligent son, had stayed at home, and been industrious, but he was condemned because of his lack of good feeling and generosity and welcome when his younger brother returned penitent and reformed.

The fact is, the elder brother proved himself *unbrotherly*. True, he was industrious. True, he was a respectable member of society. But the trouble with him was, he lacked the spirit of true brotherliness. And whatever attempts may be made to vindicate him, he certainly cannot be acquitted of the charge of unbrotherliness. He stands in the parable as the type of the unbrotherly man, whether inside the Church or outside; the unbrotherly man who suspects the genuineness of the conversion of the wayward; the unbrotherly man who has no word of welcome for the wanderer who repents and determines to do better; the unbrotherly man who would have new converts put in a sweat-box and treated like criminals; the unbrotherly man who, however upright he may be, is nevertheless austere and harsh behaving, like the ferocious animals we sometimes see chained to houses, striking terror into passers-by, and driving friends and foes alike off the premises. That behavior, whether on the part of a professing Christian inside the Church, or on the part of a morally respectable person outside the Church, Jesus condemns in His portrayal of the elder brother in this parable. Says Jesus: "It is right that we should make merry and be glad." It is good, it is meet, it is fitting and right! And the word of Christ in this connection is to be preferred to the supercilious remarks of the elder brother. If any criticism is offered on account of the people of God rejoicing at the home-coming of wanderers from the far country, such criticism must be filed with the Lord Jesus Christ Himself; for He says that such rejoicing is right!

YOU HAVE trusted Him in a few things, and He has not failed you. Trust Him now for everything, and see if He does not do for you exceeding abundantly above all that you could ever have asked or thought, not according to your power or capacity, but according to His own mighty power, that will work in you all the good pleasure of His most blessed will. You find no difficulty in trusting the Lord with the management of the universe and all the outward creation, and can your case be any more complex or difficult than these, that you need to be anxious or troubled about His management of it?—*Hannah Whitall Smith.*

The Family Fireside

THE VOICE OF THE CORN.

Out in the violet-shadowed dusk,
Where the cricket-hosts of good-cheer sing,
And like friars'-lanterns the fire-flies dart,
The blades of the corn are whispering.

A plaintive note comes out of the dark,
And the distant chimes of a chapel ring,
A mother's voice croons a lullaby,
The blades of the corn are whispering.

Out in the dull skies a single star,
And a sleepy bird on homeward wing,
List, where the field-poppies wearily nod,
The blades of the corn are whispering.

Out in the woodland the voice of the leaves,
And the song of a streamlet, murmuring,
Nearer, like some mystic music of old,
The blades of the corn are whispering.

Over yon hills, a city's din,
And weary footsteps faltering,
Here, in the dewy, scented eve,
The blades of the corn are whispering.

Out in the world, a babel of tongues,
Few that are given to worshipping,
Here, in quiet and reverent prayer,
The blades of the corn are whispering.

Waukesha, Wis.

MABEL E. HOTCHKISS.

THE FIRE-BRIGAND.

By MARY JOHNSON SHEPPERSON, DEACONESS.

I CAN see it now, the pretty little wooded village, nestling among the hills, with the neat, white houses, and old-fashioned gardens and vegetable patches, the cattle feeding drowsily in the fields, the tinkle of whose bells began about five each morning, like a call to morning prayer—and the dear old country people, with their sunbonnets and faded gowns, and troops of merry brown children berrying or nutting.

I had had bolts removed from doors and windows of our little Church hospital, and windows made to open from both top and bottom, instead of from only one sash. On the top floor, where the windows were small, this could only be done by sinking the lower sash in the wood-work, like the Pullman car windows. Grenades and hose had been ordered from "the city," and shelves for fire-pails were in course of erection.

Our family consisted of about fifty women and children, and there was no fire brigade in the village. Fearing that a fire-drill at the hospital might stimulate some young hopeful with a desire for the real thing—and the wish is often parent to the deed—I resolved to be a public benefactor. I was sure the many kindly old farmers about the countryside would supply all necessary fire apparatus gladly, if the need were rightly presented. A voluntary fire-brigade, too, would also be a matter of course. A prominent farmer's barn had been burned to ashes but a few months before my arrival. The loss had been heavy, and the danger to several houses imminent. Here was a powerful object lesson, and, armed with my text, I began, with the next old farmer, who greeted me, after he had, like many before him, told the sad tale.

"Have you no brigade?"

"Ain't never seen a tramp even round these parts. We may have a fire, now and then, but ye'd never need fear nothing else."

I explained that I did not mean brigand, and his righteous pride in his neighbors being appeased, he gave me the names of several who would join the enterprise gladly.

"My first step must be to see the mayor, I think," I continued.

"Wal, now, I doan know where you'll find one round here," said he, "at least no special one; but any on us can furnish a good, gentle hoss."

I explained again, and he learned that I meant the squire.

I told him about my improvements, thinking he might help defray the cost of fire-pails.

"Fire-pails?" he said, reflectively, "never heard tell of putting fire in pails, but we can give you some milk pails. Milk

and lard is about all we uses pails for, in these parts."

I found that for small, "no account blazes," these served as fire-pails, but in real danger, they "offered sympathy and did nothin'."

He was so enthusiastic over the pails, however, when he understood the matter, that I ventured upon larger fields—a sprinkling cart, to hold a good water supply.

"Now, whose been telling you such lies," he exclaimed, indignantly, "about us folks? There ain't a cart in this here village what leaks, and yer welcome to any one on 'em for a picnic, for your sick babies any day. We ain't so stingy as to tell you things like that, to save our old wagons. Take 'em and be welcome."

He was a man about sixty, the proverbial old farmer, blue overalls, big straw hat, knotted stick in hand. He had never left the little village, certainly not for the last twenty years. The city itself, which was to supply our "fancy fixin's," as the carpenter termed everything save bare boards, was only a small country town.

The old man, being assured that I had actually seen sprinklers with my own eyes, thought they might lay dust. For this purpose, he would head a movement for buying one. It was not, however, to be used for a fire, for fear of injury to the wagon. "Some city folks comes here," he said, and "if twern't so dusty they'd do considerable more driving." The hose he would not at all consider. "Rubber would only add to the fire," he said. Fire escapes, too, were invitations to burglars!

I had read about these delightfully funny old characters in books, but had always thought them creations of fancy, pure and simple.

The squire was an uncouth country fellow, big of limb, and kind, but simple in understanding. I saw that he could not drill the brigade, and I gracefully declined his invitation to do so. The brigade, or brigand, as many of them called it, had, however, strongly appealed to the country people. The old farmer had kept his promise in getting recruits, and I had several calls from the more prominent men, to each of whom I assigned special duty in case of fire. A plan of the house, with names of occupants of each room and of the fireman in charge, was hung in the hall, to avoid panic and confusion in time of danger.

"But ye don't be apprehending no fire, do ye?" said one of the prime movers in my reforms. "I should hate to have a fire, even if we are so well prepared for it, for after all, ye can never tell how them things to aid fire, is going to work. They may help and they may hinder. The safest way is to have no fire at all, I'm thinking."

To which thought, I uttered a pious and hearty Amen.

THE OLD BELLS AND THE NEW.

By LOUISA A'HMUTY NASH.

THE thing I missed almost more than anything when coming to the Pacific slope, twenty-six years ago, was the church bells. As a child they used to sing to me across the fields, in cadence something like this:

"Come to church to-day,
This is God's own day,
Sunday, holy day.
Come to church to-day!"

I'd look up to our spire, pointing with its tapering finger, and could almost fancy it rocking with the rhythm of its five bells an old church of over six hundred years!

From the only bit of high ground near, we could see the gray, cloud-like dome of St. Paul's Cathedral, "Rebuilt (as one of its bells relates)—

"... by Sir Christopher Wren,
The year of our Lord,
Eighteen hundred and ten."

When we grew up, we exchanged homes for Devonshire. "Dear Devon," the country of oldest churches and church bells. Here my father lies buried in Pilton churchyard. Pilton was once the Abbey church of a convent, and where our rector's son (a bit of an archaeologist) discovered, in making his repairs, that the Inquisition had doubtless reigned, for he found there a poor nun who had been impaled. But Cromwell was "the sword of God and of Gideon," for his guns blew the top of the church tower off, and it was many years before it was possible to build it up again.

My father's favorite walk was to a high field in the parish,

where on still Sunday mornings we could hear echoes, up and down the valley, of the music of the bells of four churches, softened by the summer breeze. They were all in perfect accord; the farthest off was the peal of Goodleigh, where the rector used to say he had "a goodly heritage." Beside the Pilton octave, there is a grand tenor bell, presented by a relative of ours, with a ringing inscription, something like this, as far as I can remember:

"Stay, stranger, hear the passing bell;
A soul has passed beyond—
Beyond the joys and woes of earth,
And so I toll my knell;
I count his years, and gladly tell
Of bliss he's found beyond!"

Later our home was close to Dartmoor. Our clergyman used to ride every Sunday afternoon to hold service in an ancient British church, dating from the time of the Romans, A. D. about one!

Who argues that England was first Christianized by St. Augustine and his monks, A. D. 600!

Our own church then was Gidleigh, known in the Domesday Book as Gidlega. It had such mellow bells. I remember going there for the Churching service after the birth of a little son. The sexton's wife informed me, as I passed her cottage: "The pa'son, ma'am, can only crave a sixpence!" (About ten cents.)

Chagford, near by, with its octave peal, was an old granite church, dating from the time of William the Conqueror, A. D. 1066. I recall there a quaint effigy of the devil, in metal, placed on the north end of the roof of the church.

The sexton would thus describe the climate, embittered by the bleak winds off Dartmoor:

"They dü say, Chageford—a paradise in summer, but in winter, 'Good Lord, deliver us!'"

Farther south, we had a cousin who was rector on the Cornish coast. His church was high up on a headland, probably part of one of the old "Watch and Ward towers" to guard against smugglers. In order not to be afraid of their wicked work, they had a saying that the de'il built the Cornish churches on the high headlands. I used to pity our cousin, for there was there but the one bell, the clergyman's toll. He would tell us how the bells all lie buried off the rocks, at the mouth of the defiling harbor. If you listen, you can hear them in every storm. This is what they chime:

"Come to thy God in time,
Youth, manhood passed,
Come to thy God at last!"

The old legend runs thus:

"The bells were cast in London town. When the Captain had cleared Land's End, he swore he would bring them safe to Bottreaux tower. The pilot, up, and then quoth he, 'Dü pray God now, and you may thank Him when yü's come to shore!'"

The Captain, he swore more and more, and all went down off Bottreaux rocks; the Pilot only swam to shore!"

How many an English village has its old Inn, the "Ring of bells," where the bell-ringers meet after their Saturday practice is over, and where sometimes they fortify themselves for the morrow, with something stronger than water. The Church of England Society has done good work in endeavoring to divorce the ringers from the old "Ring of Bells" by providing them with something safer and more captivating, as a favorite motto over the entrance puts it:

"Where they can merrily chat and sing,
Or if they chose can wisely think
Safe and sound without the drink!"

The Berkshire parish, with its lady bell-ringers, must needs probably have started the change, because the old ringers had no "Ring of Bells" to adjourn to.

I remember an athlete among ringers making the round of the parishes when I was a child. I would have given all my dolls to have seen his performances as well as heard them. He had a bell-rope tied to each hand, to each shoulder, to each foot, and to his body! And he played our favorite hymn tunes that we knew so well.

And now at last, here in far away Oregon, I can hear an octave of Church bells again. The new and beautiful Trinity Church of Portland has had this centennial year a splendid peal of bells presented to it, by Miss Rachel Morris. It is a crowning gift to her brother, our venerable and beloved Bishop, Dr. B. Wistar Morris, second Bishop of the Diocese.

How sweet to hear them echoing from Portland Heights—their music carried by the breeze on the "Shining river of the West!"

Church Kalendar.



- 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.
- Oct. 5-8—Canadian B. S. A. Convention, Ottawa.

DEPARTMENT MISSIONARY CONFERENCES.

- Oct. 18-22—Sixth Dept., Denver.
- " 29-30—Laymen's Conf., Fifth Dept., Chicago.
- Nov. 1-3—Third Dept., Nashville.
- " 7-9—Fourth Dept., Atlanta.
- " 21-23—Eighth Dept., Dallas, Tex.

Personal Mention.

THE VEN. G. W. S. AYRES, Archdeacon of Buffalo, should now be addressed at his home, 1128 West Ave., Buffalo, N. Y.

THE REV. E. W. COUPER, rector of All Saints' Church, Northfield, Minn., has accepted a call to Springfield, Mo. He will enter upon his new rectorship October 1st.

THE REV. GEORGE H. DAVIS, D.D., recently elected warden of Seabury Divinity School, has entered upon his residence in Faribault, Minn.

THE REV. EDW. S. DOAN of Cleveland, Ohio, has accepted a call to St. Thomas' parish, Port Clinton, Ohio, and will enter upon his duties as rector and also priest in charge of Holy Sacrament mission, Catawba Island, September 1st.

THE REV. JOHN G. FAWCETT, rector of St. James' Church, Upper Montclair, N. J., has declined the call to Newberne, N. C.

THE REV. DR. FENN, who has been spending his vacation with his family at Cripple Creek, Colo., and officiating at St. Andrew's Church, has returned to Wichita, Kansas.

THE REV. WM. M. JEFFERIS, D.D., after spending several months in Japan, will sail, on September 12th, via the S. S. *Korea*, for Honolulu, where he may be addressed, until further notice, care of H. Hackford & Co., Agents of "The Pacific Mail S. S. Co.," Honolulu, H. I.

THE REV. JOHN WILLIAM JONES, late of Point Richmond, Cal., has accepted a call to the rectorship of St. James' Church, Oskaloosa, Iowa, and will be instituted on September 17th.

THE REV. JOHN LEACHER will, on September 3d, enter upon the rectorship of Christ Church, Jackson, Minn., having resigned that of Grace Church, Montevideo, Minn.

THE REV. WILLIAM JAMES MOODY has resigned as rector of Brainerd, Minn., to accept the position of chaplain to the Bishop of Georgia. His address, after September 1st, will be St. Philip's Tower, Hunter and Washington Sts., Atlanta, Ga.

THE REV. LEWIS GOUVERNEUR MORRIS, formerly rector of Christ Church, Oswego, N. Y., has assumed his duties as rector of St. John's Church, Los Angeles, Calif. Address: corner Adams and Figueroa Sts.

THE REV. A. F. RANDALL has resigned St. Matthew's, Newton, Kansas, and removed to American Falls, Idaho.

THE REV. J. E. REILLY, D.D., of Madison, Wis., though urged by his vestry to reconsider his resignation and remain at Madison, has accepted a call to Trinity Church, New Castle, Pa.

THE REV. LEONARD B. RICHARDS has resigned his work at Belleville, Ill., and on September 1st

assumes charge of St. Stephen's Church, Ferguson, Mo.

THE REV. DAVID F. WARD of Brandon, Virginia, has accepted the charge of Christ Church, Elizabethtown, Diocese of Kentucky, and has entered on his duties.

THE REV. W. D. WILLIAMS, rector of Trinity Church, Iowa City, Iowa, has returned from his vacation on the Pacific coast. He respectfully requests that clergymen and others forward him the name or names of young people from their respective parishes who will enter the State University of Iowa this autumn.

EDMUND LEE WOODWARD, M.D., who has been in this country for about a year, soliciting funds for the erection of a hospital and other buildings at Gankin, China, has now returned to his field. He sailed from Vancouver by the *Empress of Japan*, August 14th. It is pleasing to add that he was abundantly successful in his efforts, he having raised over \$30,000.

ORDINATIONS.

DEACONS.

EASTON.—There was a very impressive service at Christ Church, St. Michael's, recently, when Mr. O. W. DE VENISH was ordered to the diaconate, by the Rt. Rev. William Forbes Adams, Bishop of Easton. The Rev. Dr. William George McCready, rector of Christ Church, Easton, preached the sermon. The Rev. John W. Chesley presented the candidate. Most of the clergy of this part of the Diocese were present and took part in the service. Until last year the Rev. Mr. De Venish was a member of the Wilmington M. E. Conference. He has now been placed in charge of St. Michael's parish, Talbot county, where he was ordained.

NORTH CAROLINA.—At St. Michael and All Angels' (colored) Church, Charlotte, on Sunday, August 20th, by the Bishop of the Diocese, Robert N. Perry was ordained deacon. The Bishop was assisted in the service by the Rev. W. J. Smith, superintendent of the Thompson Orphanage, that city; Archdeacon Pollard of North Carolina; the Rev. H. B. Delaney of Raleigh; the Rev. Eugene L. Henderson of New Haven, Conn.; the Rev. John R. Logan of Morganton; and the Rev. P. P. Alston, pastor of the St. Michael and All Angels' Church. The sermon was preached by the Rev. H. B. Delaney of Raleigh.

The newly ordained deacon is, says the *Charlotte Daily Observer*, "A son of Louis Perry, one of the most respected colored citizens of Charlotte. He has many friends among both white and colored, for he is an honest and responsible citizen. His son has inherited the father's traits of character, and is respected by the white people who know him. He is well prepared for the work he has chosen for his life work, being well educated. He was educated in the Church schools in Charlotte and Petersburg, Va." Mr. Perry will have charge of the colored work at Wilson, N. C.

DIED.

VEAL.—Entered into rest suddenly on the morning of August 10th, 1905, at Rome, Ga., JOSEPH ERNEST VEAL, in the 47th year of his age.

"Make them to be numbered with Thy saints in glory everlasting."

WESTERVELT.—Entered into rest, August 7, 1905, at her home in Beverly, N. J., SARAH ELIZABETH, widow of John A. WESTERVELT, in the 88th year of her age.

Interment at Laurel Hill Cemetery, Philadelphia.

MEMORIAL.

MRS. ELIZABETH H. COLT.

The Officers of the Connecticut Branch of the Woman's Auxiliary to the Board of Missions, called together in special meeting after the services at the burial of their President, Mrs. ELIZABETH H. COLT, in Hartford, August 25th, 1905, adopted the following memorial minute:

Our Heavenly Father, in His infinite wisdom having called our beloved friend and President to the "calm of Paradise the blest," we, the officers of the Auxiliary, desire to express our deep sense of personal bereavement, and of great loss to the work which she loved and guided through twenty-five years of faithful service; we bear loving testimony to her wisdom and calmness in council, her tact and gentleness in dealing with difficult questions, and to the confidence with which she inspired those under her leadership, as well as to the unvarying courtesy which endeared her to all with whom she was associated. We will ever cherish as a precious legacy her bright and beautiful example, and pledge ourselves to endeavor to continue the work which has dropped from her hands, in the same spirit of self-denying zeal and of prayerful devotion. We offer our warmest sympathy to her family and friends in their irreparable loss, commending them to the Good Shepherd, who will surely lead them beside the waters of comfort.

It was also voted that a copy of this minute be sent to the family of Mrs. Colt, be recorded in the minutes of our Association, and be sent to each parish branch of the Auxiliary in the Diocese, and to the Church papers for publication.

HARRIETTE F. GIRAUD,
Vice-President.
SARA B. HUNTINGTON,
Rec. Secretary.

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.

MATRON for small school. Negro Girls. Industrial. South. Teach cooking. Address: BETA, 156 E. Huntington St., Philadelphia, Pa.

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

I must congratulate you on the success of your "A D" Dept. My return brought an answer dated the day of appearance of your issue - rather 11th inst.

man wishing to prepare for Holy Orders. Address with references, H. C. A., LIVING CHURCH Office, Milwaukee.

A CHURCHWOMAN, having some knowledge and experience in nursing, to be a companion to an invalid lady. Location within twenty-five miles of New York City. Address MRS. H. V. CONRAD, 57 West 45th St., New York City.

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.

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

POSITIONS WANTED.

A YOUNG PRIEST, moderate Churchman, desires to correspond with vestries in view of accepting a call. A 10, LIVING CHURCH, Milwaukee.

BY CHURCHWOMAN, position in orphanage or Church home; experienced. First-class references. Address: A 11, care of LIVING CHURCH, Milwaukee, Wis.

WANTED by Churchman, experienced tutor, position as private tutor or master in boys' school. Address: Box 162, Fisher's Island, New York.

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.

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 scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

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

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.

APPEALS.

EPHPTHATHA 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.

The Western Church Mission to Deaf Mutes asks for prayers and offerings on Ephphatha (Twelfth Trinity) Sunday. Rev. JAMES H. CLOUD, 2606 Virginia Ave., St. Louis, Mo., General Missionary.

ST. PETER'S CHURCH, LA GRANDE, ORE.

I need three hundred dollars to complete rectory fund, so as to be able to build this fall. Contributions thankfully received and acknowledged, from 25 cts. up. Kind reader, please take notice and remit. UPTON H. GIBBS,

Rector St. Peter's Church, La Grande, Oregon.

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.

SKEFFINGTON & SON. London.

Pro Christo: An Examination of Foundations. By H. W. Holden, late Vicar of North Grimston, York, author of *Guidance for Men, Testifying and Pleadings, Grace and Calling, The Unity of the Spirit*, etc. Price, two shillings.

DANA ESTES CO. Boston.

A Little Cook Book for a Little Girl. By the author of *Gala Day Luncheons*. Price, 75 cents.

PAPER COVER BOOKS.

THE VIR PUBLISHING CO. Philadelphia.

Parental Honesty. By Sylvanus Stall, author of *Stall's Books*, which have been translated into many languages in both Europe and Asia. Price, 25 cents net.

The Church at Work

VACATIONS THAT COUNT.

TWO OF THE CLERGY of the Diocese of Kansas City have been substituting for their customary vacations this year, visitations of portions of the Diocese to further the interests of the Church. The Rev. Charles A. Weed of Joplin, Rural Dean of the "Southern Convocation," has been making a canvass of the smaller towns and country places in behalf of the Diocesan Episcopal Residence fund; and the Rev. Edward Henry Eckel of St. Joseph, the new Rural Dean of the "Northern Convocation," has been visiting all the places in his district in order to gain a first-hand knowledge of their condition and needs. Both these priests have held occasional services in the course of their visitations in places without clergy, and the latter has been visiting nearly all the Church families and securing pledges towards missionary stipends.

NEW BUILDING FOR KENYON.

MR. DAVID Z. NORTON, a vestryman of St. Paul's Church, Cleveland, and a member of the Board of Trustees of Kenyon College, is about to build an official residence for the President of Kenyon College. The plans are to be drawn by Mr. C. F. Schweinfurth, of Cleveland, who is the architect of the fine new dormitory which the late Senator Hanna built at Kenyon, and also of the new Cathedral which is now building at Cleveland.

SEA CAPTAIN CONFIRMED UNDER DIFFICULTIES.

AN INTERESTING incident attended the confirmation of Captain James L. Rusk, of Brunswick, Ga., at New York, August 16th. He is the captain of one of the Mallory Line of steamers, plying down the Atlantic Coast,

and a parishioner of the Rev. Wyllys Rede, D.D., rector at Brunswick. At ten o'clock Wednesday morning, August 16th, Dr. Rede, who is acting as *locum tenens* for the Rev. H. W. Wells, rector of St. Andrew's Church, Wilmington, received a telegram from Captain Rusk, requesting him to bring Bishop Coleman and accomplish his Confirmation at old Trinity Church before his vessel sailed in the afternoon. In less than an hour Bishop Coleman and Dr. Rede were flying towards New York on a fast train. Failing to find Captain Rusk at old Trinity, concluding that some mistake must have been made as to time, the Bishop and the rector started for the steamboat and ran most of the way. Captain Rusk was on the point of returning to the church when, casting his eyes down the street, he saw the two clergymen running towards his ship. The Confirmation occurred in the captain's stateroom immediately and but a

half hour's time before the sailing of the vessel. It was Captain Rusk's seventh effort at Confirmation, delays incidental to the operation of his vessel having always before prevented his godly intention.

BROOKLYN PARISH OUT OF DEBT.

FRIENDS of the rector and the parish of the Church of the Advent, Bensonhurst, Brooklyn, are congratulating them because of the burning of the church mortgage on Sunday, August 20th, an event which marked, it is believed, the emergence of this parish from a series of difficulties that would have discouraged any but the most intrepid of rectors. The Rev. H. B. Gorgas came to the Church of the Advent from St. Ignatius' parish, New York, in July 1896. He found matters in far from satisfactory condition. There was a long battle for the possession of the church property. A certain man had built the church and had given it a fine plot of ground, but for some unknown reason he had failed to give the church a clear title. This benefactor died suddenly and his son afterward claimed all the property. There was a long controversy, lasting several years, resulting in a compromise whereby the church retained its property but was compelled to place a mortgage upon it.

This was not the only difficulty. The present church site is close to that of another congregation and the neighborhood is rapidly filling up with Jews. For these reasons the parish is making an effort to remove its building to a more desirable site. In this it has thus far failed, perhaps because of Bishop Burgess' well-known and well-founded fear of the increase of parish debts. But the people of the Advent realized that the immediate pressing need was the removal of the present mortgage. In this they were successful and the last payment was made August 14th. A part of the copy of the mortgage was burned immediately after the High Celebration of the Holy Eucharist on the next Sunday, and a solemn *Te Deum* was sung. The rector preached from the text in St. Matthew xii. 50, drawing a parallel between the life of the Blessed Virgin and the life of the Christian in his parish work.

The Church of the Advent is one of the few churches on Long Island which has never received aid from the Diocese. People of the neighborhood, of all creeds, including Jews, are rejoicing in the removal of the debt. Bishop Burgess sent a letter of congratulation, and this was read, with a number of other congratulatory messages, at a reception held on Thursday of last week. At this reception the remainder of the mortgage was burned up.

DELAWARE CHURCH CONSECRATED.

THE CONSECRATION of All Saints' Church, Rehoboth, took place on the morning of Sunday, August 13th. This church was built in 1892 and a considerable debt left upon it. Recently this debt has been discharged and the edifice put in fine physical condition, including painting inside and outside and a re-decoration of the interior.

Bishop Coleman was the preacher and also the celebrant at Holy Communion. There were also present of the clergy, the Rev. Alexander M. Rich, who acted as Bishop's Chaplain, the Rev. J. A. Mitchell, of the Diocese of Easton, and the Rev. William Du Hamel, of the Diocese of Indianapolis. The request for consecration was read by Henry Munn, Esq., of Washington, D. C., one of the trustees of the church, and the sentence of consecration by the Rev. Alexander M. Rich, who under the Bishop, has had the oversight of the Rehoboth work in addition to his stated cure embracing Newport, Stanton, and Marshallton, near Wilmington.

Rehoboth is the popular ocean resort of Delaware, in fact its only town situated di-

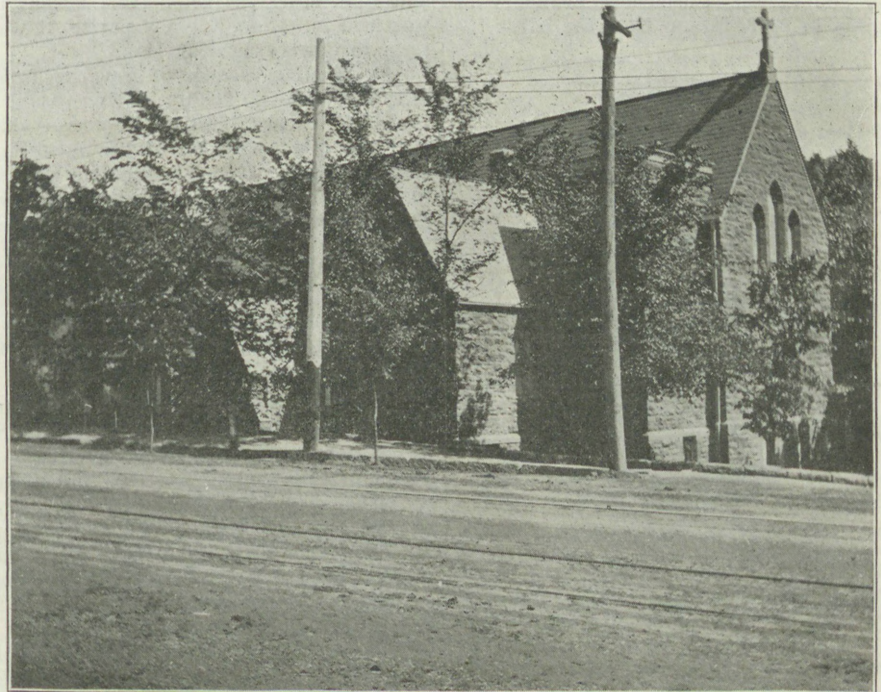
rectly on the sea shore. It is patronized largely by Washingtonians and Baltimoreans, as well as by the people of Delaware and Philadelphia.

NEW CHURCH AT MANITOU, COLORADO.

THE NEW St. Andrew's Church, Manitou, Colo. (Rev. B. W. Bonell, rector) has been opened for services. The church will be consecrated in September, at which time it will be newly furnished. At present the pews and chancel furniture of the old church, except the altar, are in use, and the stained-glass windows are not in place, muslin now taking the place thereof. Several memorial windows have been promised and will be put in before October.

has been given as memorials and will be in place for the consecration.

St. Andrew's is one of the oldest and strongest parishes of the Diocese, having been organized in 1874. Besides the parish church, St. Andrew's has a mission which it supports—St. David's, at Divide, in which village a new church is also being built. The Rev. B. W. Bonell has been rector of the parish for nearly seven years, during which time there has been a steady growth in the parish resulting in the erection of the new and beautiful church in the very heart of Manitou. The site on which the church is built, formerly known as the Park, is triangular in shape, at the intersection of the two main streets and about 70 feet from the sulphur spring and 300 from the famous soda springs.



ST. ANDREW'S CHURCH, MANITOU, COLO.

On the feast of the Transfiguration the beautiful marble altar was blessed by the rector, at the early Eucharist. The altar is of pure white marble from Arlington, Vt., and was given by Mr. E. E. Nichols, Sr., and daughter, in memory of Anna M. Nichols, who for twenty-five years was President of the St. Andrew's Guild. The altar is 9 feet in length, simple and dignified. Across the base is the plain inscription: "In memory of Anna Maria Macauley Nichols."

The new church shows the result of extraordinary devotion, generosity, and self-sacrifice and faith on the part of the active members of the congregation. The style is simple and dignified Old English Gothic, designed by Henry A. Macomb of Philadelphia. The walls are of the famous Ute Pass flint rock from the Manitou quarry. This stone has a splendid shade of green in it, lightened by an occasional touch of pink. The roof is of slate, the only slate roof in Manitou. The interior wood is stained a beautiful shade of brown, giving the effect of weather-stained oak. The high roof is open, showing all rafters and ceiling, which in the rough have taken the stain with exquisite effect. The walls are an old golden rose tint.

The church, which to date has cost something over \$13,000, is not entirely finished. The chapel and Sunday School rooms and the upper part of the tower will be left for the present. When complete, the church will cost \$20,000.

The corner-stone was laid January 10, 1905, by the Bishop of Colorado, assisted by the Rt. Rev. C. Hamilton, D.D., Lord Bishop of Ottawa.

All the chancel furniture except the pulpit

PRAYER FOR USE IN NEW ORLEANS.

THE BISHOP OF LOUISIANA has set forth the following special prayer for use in his Diocese:

"O Almighty God, the Lord of life and death, of sickness and health, whose providence ordereth all things in heaven and earth, who knowest our necessities before we ask and our ignorance in asking, regard our supplications, we humbly beseech Thee, in this time of sickness and adversity: enlighten our faith to know that Thou hearest prayer according to Thy Holy Will; and establish us amidst every distress and peril in that trust which seeks Thee alone as our shield and exceeding great reward. In this trial of suffering, O Lord, comfort these Thy people with the knowledge that when they deserve judgment Thou thinkest upon mercy; in their affliction enable them to see the things they have sinfully done and what left unfulfilled; and lead them into closer obedience to Thy blessed law.

"Bless and prosper, O God, the human undertakings which humbly labor in reliance upon Thy will to alleviate pain and bring these destructions and perils to an end; and be Thou our swift succor and sure defence from the pestilence that walketh in darkness and destroyeth in the noon day. Lift up, O Heavenly Father, the light of Thy countenance upon those to whom Thou hast given the discipline of sorrow; and amidst these evidences of the shortness of human life, raise the thoughts of this community to seek that Heavenly City where true joys are to be found; through Jesus Christ our Lord. Amen."

DEAN'S WIFE HAS YELLOW FEVER.

IT IS REPORTED that the wife of the Very Rev. Charles L. Wells, Ph.D., Dean of Christ Church Cathedral, New Orleans, has been attacked by yellow fever.

NEW ORLEANS, La., August 28.—Mrs. Wells is recovering from yellow fever and her condition is satisfactory.

ALABAMA.

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

New Rector at Huntsville.

THE REV. WILLOUGHBY NEWTON CLAYBROOK, who has just succeeded to the rectorship of the Church of the Nativity, Huntsville, as stated last week, was graduated at Washington and Lee University, Virginia, in 1895, and at the Theological Seminary of Virginia in 1898, taking from the latter the



REV. W. N. CLAYBROOK.

degree of B.D. a year later. He was ordained deacon in 1898 and priest in 1899 by the late Bishop Whittle of Virginia, and served as rector of Bloomfield parish in that Diocese until 1901. He was then for a few months rector of Christ Church, Tyler, Texas, after which he came to Huntsville as assistant to the venerable Dr. Banister, who now retires in his 88th year and is succeeded by Mr. Claybrook.

ALBANY.

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

Cornerstone at Champlain.

THE CORNER-STONE of the new St. John's Church, Champlain, was laid Sunday afternoon, August 13th. Much interest was manifested in the event. The attendance was large. Much joy was added to the occasion by the presence of the Rev. J. W. McIlwaine, a venerable clergyman who was rector here half a century ago, and whose first parish was St. John's. He laid the corner-stone, made a short address, and gave the benediction. The sermon was preached by the Rev. Dr. Henshaw, of the State Normal School at Plattsburg, who took for his text a portion of the 11th verse of the 3rd Chapter of Ezra: "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

The new church is being built entirely of stone, the foundation being of a bluish color and the walls above the water line of gray. The interior is to be finished in butternut with Southern pine flooring, except the vestibule, which will be tiled. Fadeless black slate and terra cotta tile will cover the roof and the whole will be a church edifice that will be a credit to the parish and to the village. The architect is R. W. Gibson of New York, the architect of the Cathedral of All Saints', Albany.

CENTRAL PENNSYLVANIA.

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

Improvements at Easton—A Novel Service—Palmerton.

ONE OF THE noteworthy improvements in our churches during the summer is reported from Trinity Church, Easton (Rev. P. M. Kerridge, rector), where the renovations and enlargements of the parish fabric which have been in progress for several years are to receive their practical completion by the installation of a fine organ. The instrument is to be a three-manual, from the factory of Skinner of Cambridge, Mass., and will cost about \$5,000. It will form a much needed and greatly appreciated improvement.

ONE OF OUR diocesan clergy participated recently in a Church service of such a unique and interesting character that, although it was held in a New England parish, it would seem to deserve mention here.

A Christian woman of gracious personality and untiring fidelity, having passed the Psalmist's utmost limit of life and retaining still the full possession of her faculties, a special service of commemoration was held in the church at whose altar she had worshipped for many years, the rector being assisted by her son and grandson, the latter (the Rev. W. deF. Johnson, vicar of Calvary Church, Wilkes-Barre, this Diocese), preaching the sermon. The religious observance of such an interesting event appears to be well worth recording.

THE DATE for the laying of the corner stone of the memorial church now in process of erection at Palmerton has been fixed for Thursday, September 7th. In the absence of Bishop Talbot, authority has been given to the Rev. A. B. Putnam, rector of St. Mark's, Mauch Chunk (in which parish this mission is located) to lay the corner stone. As previously noted in these columns, the church is the gift of Mr. G. H. Palmer of New York City, president of the great zinc works located at Palmerton; and the address on this occasion will be delivered by the Rev. Dr. S. deL. Townsend, rector of All Angels' Church, New York City, with which parish the donor is connected. The work at Palmerton is conducted by the Rev. A. A. Bresee,

NO DIFFERENCE

OLD PEOPLE JUST AS HAPPY AS YOUNG.

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A happy woman of 77 tells her experience: "For three years," she says, "I was greatly troubled with a nervous affection of the stomach, which at last brought me to such a condition that I could neither eat nor sleep with any sort of comfort. I grew very despondent and felt that my hold on life was very uncertain. It was difficult for me to find food that I could digest. My doctor kept me on a diet of rice for a long time, but it did not seem to give me any strength.

"I am glad that at last I decided to try Grape-Nuts food, for it has done a wonderful work for me. Before I had used up the first package I began to take a new interest in life, and I rapidly increased in health and strength. My stomach has regained its normal tone and in the two years that Grape-Nuts has been my only food, I have not had a sick day. I am 77 years old and Grape-Nuts has restored to me the pleasure of living. I am sorry I did not begin sooner to use it. I cannot praise it too highly." Name given by Postum Co., Battle Creek, Mich.

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A 10 days' trial is sufficient.

ECZEMA FOR EIGHT YEARS**Felt as if Burning Up from Itching and Pain. Speedily Cured By Cuticura.**

"Cuticura cured me of a terrible eczema from which I had suffered agony and pain for eight years, being unable to obtain any help from the best professional treatment. My scalp and face were covered with sores, and I felt as if burning up from the itching and pain. Cuticura gave me relief the very first day, and made a complete cure in a short time. My head and face are now clear and well." (Signed) Miss Mary M. Fay, 75 West Main St., Westboro, Mass. [Adv.]

FACTS ABOUT CANCER.

A new booklet published at considerable expense by L. T. Leach, M.D., of Indianapolis, Ind., tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc., and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail, prepaid, on receipt of ten cents, stamps or coin.

THE YOUNG CHURCHMAN CO.

has purchased the entire remainder of the authorized American edition of Archbishop Benson's masterpiece—

CYPRIAN: His Life, His Times, His Work.

By EDWARD WHITE BENSON, D.D., D.C.L., sometime Archbishop of Canterbury. With Prefatory Note by Arthur Christopher Benson and an Introduction by Henry C. Potter, D.D., LL.D., D.C.L., Bishop of New York. One vol., 8vo, cloth, xxxviii. + 636 pages. Published at \$7.00. Now offered at \$3.50 net. Postage 20 cts.

This volume comprises Archbishop Benson's greatest literary work, the result of the study of a lifetime, the monumental memorial of one of England's greatest scholars, and the authority for all time to come on the character—Cyprian—and the times that were so fraught with importance in the history of the Christian Church. Among chapter headings are such titles as "Cyprian 'Of the Unity of the Catholic Church,'" "The Roman Chair," "The Baptismal Question," etc. The editor (the author's son) remarks that thirty years intervened between the preparation of the first and the last pages of manuscript.

The opportunity to secure this work at the price mentioned will last only until the remainder of the edition—now only ten copies—is sold. [We had hoped to offer this work specially to readers of THE LIVING CHURCH this fall; but when the remainder of the edition was placed in stock, the copies were sold off so rapidly at private sale that only these few are now in hand.]

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senior curate of the Mauch Chunk parish, and with the completion of the new church, promises to be very effective.

CHICAGO.

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

Summer Attendance at Churches—Coming Conventions—Notes.

THE ATTENDANCE at the summer services throughout the Diocese is reported as generally very satisfactory. In Chicago, where on many Sundays the heat has been intense, the congregations have been up to the average, and in some cases beyond. Those parishes which have maintained Sunday School sessions or services during the season, report good results. The early Eucharists have an increasing number of communicants, and where daily services are held, there has been no falling off. The signs are encouraging.

ALL INTEREST in Chicago Church circles is centered upon the coming Brotherhood Convention and that of the Laymen's Forward Movement, which are to come early in the autumn. The Brotherhood committee has put out a most interesting provisional programme which, it is hoped, can be carried out; but the official programme will not cover all of the interesting events in connection with the convention. From the Church of the Redeemer comes the announcement that Father Huntington will preach at the 11 o'clock service on Convention Sunday, September 24th; and the Church Club will plan for a dinner to the officers and council of the Brotherhood some time during the stay in Chicago.

THE REV. H. C. STONE, rector of St. John's Irving Park, has been officiating at Onteora Park, Catskill Mountains, N. Y., during August.

THE REV. JOHN C. SAGE of Dubuque, Iowa, is taking duty at St. Chrysostom's, Chicago, during the vacation of the rector, the Rev. T. A. Snively.

ST. MARY'S HOME for Girls, Chicago, has recently received from two friends, money with which to secure a needed fire-escape and to complete the gymnasium outfit.

CONNECTICUT.

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

Death of Mrs. Colt.

ONE OF THE best known and best beloved of the daughters of the Church in Connecticut, has been called to her rest. Mrs. Elizabeth Hart Colt, widow of Colonel Samuel Colt of Hartford, died on Wednesday, August 23d, at the home of her niece, Mrs. Robinson, wife of Colonel C. L. F. Robinson, at Hearts-ease, Newport, R. I. She was stricken with paralysis on the Friday preceding. Mrs. Colt had been in excellent health for some time, leaving home about two weeks before her death. She was the oldest daughter of the late Rev. William Jarvis, in former years a well-known priest of the Diocese. He was the son of Hezekiah Jarvis of Norwalk, who was a brother of the second Bishop, the successor of Bishop Seabury. Mr. Jarvis was the cousin of the late Rev. Samuel Farmer Jarvis, D.D., the Church historian. In 1856 his daughter was married to Colonel Samuel Colt of Hartford, who died in 1862.

Mrs. Colt's husband and children were ever kept in loving memory. This devotion led to the erection of the memorial Church of the Good Shepherd, and, in recent years, the Caldwell H. Colt Memorial parish house. It was here that there was held the Convention of the Diocese for the present year.

A memorial is now in process of erection on the grounds at Armsmead, the beautiful home. Mrs. Colt was deeply interested in the work of the Church. She rendered long service as president of the Woman's Auxiliary for this Diocese. She was in attendance at

the last triennial meeting of the Auxiliary in Boston. Only last month she visited New Milford, attending the Summer School for Missions. She was for many years president of the Hartford "Union for Home Work," and one of its most generous supporters.

The funeral was appointed for Friday, August 25th, at the Church of the Good Shepherd. The rector, the Rev. George T. Linsley, was to officiate, assisted by the Rev. Samuel Hart, D.D., a distant relative of the Rev. Francis Goodwin, D.D., of Hartford. Mrs. Colt was in the 79th year of her age.

DULUTH.

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

THE REV. K. S. TOTTERMAN, formerly rector of St. Peter's Swedish church in Duluth, who has spent the last three years in Europe, has now returned. Mr. Totterman has spent his time abroad in Russia, Greece, Turkey, and elsewhere, and for a time served as assistant priest in the State Church of Sweden.

LARAMIE.

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

Recovery of a Priest.

THE REV. G. BERNARD CLARKE, of Alliance, Neb., who has been very ill with nervous prostration for over a year, has entirely recovered and will leave the hospital October 1st, ready for duty.

MARYLAND.

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

New Building for St. James' School.

BY THE MUNIFICENCE of Mrs. Henry B. Gilpin of Baltimore, the trustees of St. James' School, Washington county, are enabled to erect a new and handsome building which will be ready for use when the school opens this fall. The new building is an addition to Kemp Hall, and is of brick and stone in Colonial style, with a frontage of 54 feet, and having an attractive pillared portico. Four new class rooms and seven sleeping rooms are provided for. The new building is intended to meet the present needs of the school, and is the first of a series of improvements which are contemplated. The present master of St. James' is Mr. Adrian

H. Onderdonk, son of the late Henry Onderdonk, who reopened the school after the war by which it had been closed, and conducted it for many years. It is now in a prosperous condition and has been the recipient of many benefactions. The property was purchased by the Diocese of Maryland in 1842 and conducted as a college, under the presidency of the late Bishop John B. Kerfoot, until it was closed by the war in 1864. Fountain Rock, the main building of the school, is one of the historic buildings of Maryland. It was the manor house of Conococheague Manor and was built by Gen. Samuel Ringgold about 1792. Benjamin H. Latrobe, the great-grandfather of the present headmaster, and architect of the Capitol at Washington, designed it. It is a magnificent house, with stone walls, well proportioned, a fine stairway, and solid mahogany doors and woodwork. In front is the beautiful campus, while at the foot of the hill in the rear is the fountain, gushing in great volume from the rock that gives its name to the place. It is located five miles south of Hagerstown on the Norfolk & Western railroad, in one of the most beautiful sections of the great valley.

MICHIGAN.

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

Gift at Lansing.

A HANDSOME brass altar rail has been presented to St. Paul's Church, Lansing, by Mrs. Elizabeth Whiteley and daughter, Mrs. Nellie Zimmerman, lifelong members of the parish. The rail was dedicated and used for the first time at the service of the Holy Communion on the Ninth Sunday after Trinity. The service was conducted by the Rev. Chester Wood. It is interesting and pleasant to note that Mr. Wood was baptized and confirmed, was a member of the choir, superintendent of the Sunday School, and lay reader in this church, and Mrs. Whiteley is his godmother.

MILWAUKEE.

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

Death of E. W. Barnes—Ellsworth.

A PIONEER RESIDENT and Churchman of Milwaukee died last week in the person of Edward W. Barnes. He came to Milwaukee

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in 1859, and for seventeen years was employed in the Post Office, being, during the latter portion of that period, Assistant Postmaster. For twenty years Mr. Barnes was a vestryman and for fourteen years treasurer of St. Paul's Church, of which he had been a parishioner from the time of his first residence in the city. The burial service was conducted by the Rev. James Slidell, rector of St. John's Church, in the absence from the city of the clergy of St. Paul's.

SERVICES were held in the new church building at Ellsworth on Sunday, August 6th, by the Rev. D. A. Sanford of Oklahoma. This building has been in progress for some three years. It is built of stone. Though the work of building has been slow, no debt has been incurred. The building is now so far completed as to be ready for use at all seasons of the year. Various memorial windows have been put in recently, one of the number being in memory of Mrs. Anna M. Campbell (sister of the Rev. D. A. Sanford), who died in Ellsworth in 1903; another for the parents of Mr. M. M. Sanderson.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Seabury Hall—Improvements in Minneapolis—Notes—New Building at Faribault.

THE REV. GEO. H. DAVIS, D.D., since his election as warden of Seabury Divinity School, has resigned the rectorship of St. John's Church, Mankato, and taken up his residence in the Warden's Lodge at Seabury Hall, Faribault. With the faculty materially strengthened, Seabury is looking forward to a prosperous year.

A SUBSTANTIAL ADDITION is being built to Holy Trinity Church rectory, Minneapolis, thus enabling the rector to have his study on the down floor with an outside entrance.

The rectory stands on a large lot adjacent to the church. It was built in 1876, the first gift of \$1,000 being made by Miss Delano, then a member of the parish, and later in life becoming a professed sister, now known as Mother Caroline, of the Diocese of Springfield. The name of Q. T. Wyman, President

of the Board of Regents of the State University, heads the subscription list for the new addition. Mr. Wyman, though not a communicant of the Church, is a loyal supporter of the parish and of its rector.

A very handsome brass and marble credence was blessed in Holy Trinity Church last Sunday. It is a gift of Mrs. Holmes and her son, in loving memory of Agnes Holmes Poehler.

THE CHOIR of St. Peter's Church, St. Paul, is camping at Bald Eagle Lake. The addition to this church under the energetic leadership of its rector, the Rev. C. Herbert Shutt, is about completed, and will be formally opened next month. During the building operations the rector is seen about the work in shirt-sleeves and overalls.

THE RECTORY for St. Matthew's Church, Chatfield (Rev. J. R. Holst, rector), is nearing completion. The rectory means much for this old but somewhat feeble parish, enabling it to have the undivided services of its new

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rector, who will build up the parish on strong Churchly lines.

GILBERT HALL, in the Cathedral close, Faribault, is now completed. The formal opening will take place September 16th, following the regular Founders' Day service in the Cathedral at 11 o'clock.

NEWARK.

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

THE REV. O. F. HUMPHREYS with his family is spending the summer in Bay Head, N. J. He has charge for the season of St. Simon's-by-the-Sea, Montoloking, N. J., which is just a short sail down Barnegat Bay from Bay Head and is located both on the ocean and on the Bay.

OREGON.

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

New Church in Portland.

SUNDAY, August 20th, was a festival day for Trinity parish, Portland, being the date when was occupied their new stone church for the first time. It is a very handsome building, with the appearance of solidity, as though it was built to stand for ages. It will seat about 1,000. As it stands to-day with its beautiful new altar of marble, its new \$10,000 organ, and chime of bells, its cost is about \$100,000. The rector is the Rev. A. A. Morrison, D.D.

PENNSYLVANIA.

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

Improvements in Churches—B. S. A.—Michaelmas Association.

TWO OF THE CHURCHES which have already been noted in the columns of THE LIVING CHURCH are being re-frescoed by artists from the D'Ascenzo Studios, from whom the following description has been obtained:

At St. Peter's Church, Germantown (the Rev. Stewart P. Keeling, rector), the general color scheme is light green, cool in color, to harmonize with the Caen stone of the chancel, which is a memorial to the late H. H. Houston, a generous benefactor of this parish. This color is not flat, but is mottled from a heavy shade at the base to a lighter color at the top. The architecture of St. Peter's Church being Gothic, this fact has been emphasized by using a Gothic decorative border above the wainscoting, with a smaller border running over the windows. Between each pair of windows a different emblem has been used, surrounded by a Gothic decorative cartouche. The side walls, surrounding the chancel, have been decorated with the same border, using in the centre the emblems of the four Evangelists, and surmounted at the top with the symbol of the Holy Ghost, a Dove. The Sunday School room has also been decorated in light green, with a plain border running above the wainscoting and above the windows, in one color which harmonizes with the green of the side walls.

At the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector), the color scheme in the main body of the church is very simple, being practically of two light stone tones. The architecture of this church being Gothic, the frescoing necessarily follows this style in decoration. The chancel being the main point of interest in the church, will be most elaborate, an all-over pattern as a base being used, composed of emblems, some of which are those of the Passion of our Lord. Above the reredos are three panels which will be filled with mural paintings, the centre one of which will be an illustration of the name of the church—the Incarnation, composed of the Madonna and Child, with a group of lilies on either side. Above this panel will be the inscription: "The Word was made flesh and dwelt among us." The two side panels will contain angels in posture of

adoration. In all this work very rich tones of color are being used, mixed with gold leaf and glazed.

THE ANNUAL pre-convention meeting of the Philadelphia Local Assembly B. S. A. will be held on Thursday evening, September 7th, in the Church House. It is expected that Mr. Courtenay Barber of the Church of the Redeemer, Chicago, a member of the General Council of the Brotherhood, will make the address. It is hoped that one hundred Seniors and Juniors will attend the Chicago convention from the Philadelphia Local Assembly.

AN ORGANIZATION for interest contributors of the Church of the Annunciation (the Rev. Daniel Ingalls Odell, rector) is about to be formed, called the "Michaelmas Association." The object is to provide by voluntary or collected gifts for the daily amount of interest due upon the bonded mortgage of all church buildings. It is hoped to do away with the annual fair which has been held for a number of years for the interest fund. This parish has from the beginning maintained Catholic usage and has patiently striven to pay off a great debt, occasioned because of building on a lot which was unsuitable and cheap, and over which the present corporation had no control except to accept conditions which they have bravely tried to improve.

RHODE ISLAND.

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

Chimes for Westerly—Watch Hill.

THE CHIMES given to Christ Church, Westerly (Rev. W. F. Williams, rector), by Edwin Milner of Moosup, in memory of his parents, John and Charlotte Dews Milner, were dedicated on the morning of August 23d. The chimes were cast by the Meneely Bell company of Troy, N. Y., from Lake Superior copper 78 parts and imported tin 22 parts. A dedication programme was rung on the bells

OUST THE DEMON

A TUSSELE WITH COFFEE.

There is something fairly demoniacal in the way coffee sometimes wreaks its fiendish malice on those who use it.

A lady writing from California says: "My husband and I, both lovers of coffee, suffered for some time from a very annoying form of nervousness, accompanied by most frightful headaches. In my own case there was eventually developed some sort of affection of the nerves leading from the spine to the head.

"I was unable to hold my head up straight, the tension of the nerves drew it to one side, causing me the most intense pain. We got no relief from medicine, and were puzzled as to what caused the trouble, till a friend suggested that possibly the coffee we drank had something to do with it, and advised that we quit it and try Postum Coffee.

"We followed his advice, and from the day that we began to use Postum we both began to improve, and in a very short time both of us were entirely relieved. The nerves became steady once more, the headaches ceased, the muscles in the back of my neck relaxed, my head straightened up, and the dreadful pain that had so punished me while I used the old kind of coffee vanished.

"We have never resumed the use of the old coffee, but relish our Postum every day as well as we did the former beverage. And we are delighted to find that we can give it freely to our children also, something we never dared to do with the old kind of coffee." Name given by Postum Co., Battle Creek, Mich.

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DURING the summer the Holy Communion is celebrated in the Narragansett House parlor at Watch Hill every morning at 7:30, through the invitation and coöperation of Mr. and Mrs. James L. Nash. The officiating clergymen are the Rev. Messrs. Walton and Babcock. The place is within the parish bounds of Christ Church, Westerly.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Improvements at Sacramento.

THE EDIFICE of Trinity Church, Sacramento, is to be moved to its new site on M Street between 26th and 27th, and will be enlarged before being re-opened. The improvements will cost about \$2,000.

WASHINGTON.

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

Cornerstone at Glen Echo—St. Paul's Choir Outing.

ON THE AFTERNOON of August 16th, the corner stone of a new suburban mission chapel was laid by the Rev. W. B. Everett of St. John's Church, Norwood parish, in which the mission is situated. The Chapel of our Redeemer is the name given to the building which is now being erected, and it will be the first house of worship of any kind in the village of Glen Echo, in Maryland, about three miles from the District line. The population of the place is rapidly growing, and the surrounding country is remarkably beautiful and a favorite resort in summer.

THE CHOIR BOYS of St. Paul's Church have been enjoying a delightful outing of three weeks at the "Choir Lodge" erected at Colonial Beach by a member of St. Alban's parish for the free use of the choirs of the city. The building is a neat two-story cottage, situated about a hundred yards from the beach, and surrounded on three sides by green fields where the boys can enjoy themselves when not in or on the water. The row-boats at their disposal are a great source of pleasure, and among their diversions have been a watermelon feast on the beach by moonlight, a feast of crabs caught and cooked by the boys themselves, a three-hour ride round the country in a hay-wagon, and an expedition by sail-boat to Rocky Point lighthouse for a day, returning by moonlight. The congregation of St. Paul's have kept choir boys abundantly supplied with fresh provisions, and nothing has been wanting to make the holiday a most delightful one.

MEXICO.

HENRY D. AVES, LL.D., Miss. Bp.

New Church for Chihuahua.

A NEW CHURCH will shortly be erected for St. Mary's, Chihuahua, at a cost of about \$16,000.

CANADA.

[Continued from Page 595.]

cost of ministering to the Britannia settlement, at Lloydminster.

Diocese of Fredericton.

WHEN BISHOP KINGDON consecrated the new church at Glassville, the deed of the land, presented by the donor, Mr. R. D. Montgomery, was offered on the altar by the Bishop.

Diocese of Nova Scotia.

ST. BEES CHURCH, Westville, has had a donation of a fine altar, re-table, lectern, and hymn board, made of solid Mahogany. They were made from the wood of a pulpit presented long ago to Prince Street Church, Picton. —THE PROPERTY of Christ Church, Windsor, has been much improved this summer by having a fine stone and iron fence placed round it.

THE GRACE OF BAPTISM.

IT IS THE possession of the Son of God, the being made partakers of Christ, the fact of union with Him, which makes the difference between the regenerate and the unregenerate, and there can be little question what is the act by which, according to Scripture, we are brought into union with Christ. "To be baptized into Christ" is a favorite expression of St. Paul. We lose the whole force of the expression if we make it mean no more than that we are baptized into the faith of Christ, into Christianity, into allegiance to Him, or into the number of His followers. If these were but isolated expressions, indeed, we might suppose that they meant no more than when St. Paul in one place speaks of the Passage of the Red Sea as the baptism of Israel into Moses. But where else does he speak of being in Moses, or members of Moses, or of Moses being the head and Israel the body, or of living in Moses, or any of those phrases which are so commonly used of Christ? Evidently that baptismal initiation into Christ was, in St. Paul's eyes, the beginning of a real participation in the living personal Christ Himself. It was much more than a metaphor; it was a literal fact. The bond which unites man and wife in one flesh was feeble and distant in comparison with that which has bound the Christian and his Lord. A real identity of existence has been set up—though without confusion of persons. . . . They cannot henceforth be regarded apart from Him, nor He from them.—A. J. Mason.

OBEDIENCE is our universal duty and destiny, wherein whoso will not bend must break.—Thomas Carlyle.

ARCHBISHOP WHATELEY says, "Cultivate not only the corn-fields of your mind, but the pleasure-grounds also."

WHEN God points out our faults, He does it gently, condemning and comforting us simultaneously.—Fenelon.

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ROCK OF GIBRALTAR ARRIVES AT THE INSURANCE COMPANY'S HOME OFFICE.

The Prudential Insurance Company of America, well known for its world-famed trade-mark, at its Home Office, in Newark, N. J., a great slice of the rock from the famous English fortress on the Mediterranean.

By arrangement with the American consul at Gibraltar, R. L. Sprague, this rock was quarried from the parent rock and forwarded to America on the North German Lloyd steamer *Koenig Albert*, with certificate from the Admiralty Contractor at Gibraltar to prove its authenticity. Photographs showing the place from which the rock was cut out from Gibraltar have also been received by The Prudential.

The employees of The Prudential have a feeling of sentiment for the Rock of Gibraltar, the use of which as a trade-mark they feel has been largely instrumental in bringing about, through good advertising, increased popularity for The Prudential, and a public appreciation of the Scope and Strength of the Company, resulting from its Progressive and, at the same time, Conservative administration.

The Prudential selected Gibraltar as its trade-mark because of the great and renowned strength of that famous fortress. The rock which came to America is of grayish-white limestone of such an unusually dense and compact mass, and offering such difficulties to the stone-cutter, that the judgment of the Prudential officials in selecting Gibraltar as a trade-mark is well verified.

The English authorities at Gibraltar readily gave their consent to sending the Rock to The Prudential, and the only cost involved was that covering the shipment. Small portions of the Rock will be sent out as souvenirs to certain of the Company's employees.

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