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The Living Church

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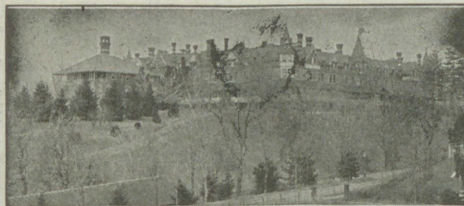
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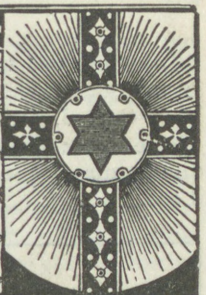
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VOL. XXXIII. MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 9, 1905. No. 19

Editorials and Comments

The Living Church

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

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THE WAY may at times seem dark, but light will arise, if thou trust in the Lord, and wait patiently for Him. That light may sometimes show hard things to be required, but do not be distressed if thy heart should rebel; bring thy unwillingness and disobedience to Him, in the faith that He will give thee power to overcome, for He cannot fail. "Greater is He that is in you, than he that is in the world," so keep close to Him, and the victory will be won. But do not, I beseech thee, neglect anything that is required, for disobedience brings darkness; and do not reason or delay, but simply follow the leadings of the Holy Spirit, and He will guide thee into all peace.—*Elizabeth T. King.*

FOR THE TWELFTH SUNDAY AFTER TRINITY.

WHY did the Son of God sigh, when He gave the command which bestowed hearing and speech upon the deaf-mute of Decapolis?

We can at least conjecture that in this sigh of our Blessed Lord, whatever else there may have been, there was quite certainly the commingling of three emotions: sympathy, sorrow, and apprehensiveness.

Christ had pity upon the deaf-mute and sighed from sympathy. As He looked into that sorrowful face, there came into the heart of the compassionate Master an overwhelming appreciation of the weight of misery which this afflicted man had long borne. Without hearing and without speech, among men but not with them, isolated, alone, separated by his infirmities from all natural contact with his fellows: a terrible affliction; a cross, the weight of which they only can realize who have been called to bear it! We may be sure that it was a sigh of sympathy.

And a sigh of disappointed sorrow also, as Sadler suggests. "Instances like this of relief vouchsafed, so few in comparison with what He could have performed if men generally had received Him, brought before the soul of Christ most feelingly the great mass of misery which they represented, but which owing to men's rejection of Himself He was not able to alleviate."

"The deaf may hear the Saviour's voice;
The fettered tongue its chain may break;
But the deaf heart, the dumb by choice,
The laggard soul that will not wake,
The guilt that scorns to be forgiven;
These baffle e'en the power of heaven."

Once again and especially, it seems to us that this was a sigh of anxious apprehensiveness.

Our Blessed Lord knew the possibilities of misuse which would beset these gifts, into the possession of which the deaf-mute was about to enter. Would he employ these faculties aright? Would he seek the grace which alone could issue in a chastened restraint?

The tongue of this man of Decapolis was to be unloosed. Would it be to him in all respects an instrument of heaven, ministering only to the edification of his soul and the glory of God? After its long silence of innocence, would this loosened tongue catch the infection of bad example, and learn the fatal secret of blasphemy, of lying, of slander, of evil communication?

The unstopped ears—would they also become an instrument of evil?

We who have sinned so much through speech and hearing, wonder not that our Blessed Master sighed as He opened the ear and loosed the tongue of the deaf-mute of Decapolis. He knew—He must have known—that the gracious gifts about to be bestowed might occasion their recipient the sorrow of great spiritual loss. And yet He bestowed these gifts, confident that in His kingdom a sufficient grace could be found to guide this Galilean aright in their use and exercise.

Christ sighed, but He did not withhold the boon. "Freely, ungrudgingly, were His miracles of love performed. To deny powers and their exercise on the ground that they may be abused, is not the divine method. There is a remedy for the evils which accompany this freedom in the conferring of an additional and guiding gift. The tongue is loosed; the ear is unstopped also. While He bestows the faculty of speech, He bestows also the power to hear those glad and soul-elevating principles of righteousness and forgiveness and love, which will

fill the loosened tongue with joy, and put a new song of praise in that long-silent mouth."

"O God, forasmuch as without Thee we are not able to please Thee: Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord." B.

AD CLERUM.

"Coeleste tenet officium sacerdos, Angelus Domini exercituum est, tanquam Angelus aut eligitur aut reprobatur."—*S. Bernard.*

"Deus sua opera in sui similitudinem perducere voluit quantum possibile fuit, ut perfecta essent, et per ea cognosci possent. Et ideo ut in suis operibus repraesentaretur, non solum secundum quod in se est, sed etiam secundum quod aliis influit. Et ideo ut ista pulchritudo Ecclesiae non deesset, profuit Ordinem in ea, ut quidam aliis sacramenta traderent, suo modo Deo in hoc assimilati, quasi Deo cooperantes, sicut in corpore naturali quaedam membra aliis influunt."—*S. Thomas Aq. sup., q. 34.*

"Qui mihi honoris est auctor ipse mihi fiet administrationis adjutor; et ne sub magnitudine gratiae succumbat infirmus, dabit virtutem, qui contulit dignitatem."—*S. Leo Mag., serm. 1 in die Ascen.*

LOYALTY.

WHEN one who has been brought up under Protestant influences comes for the first time into intelligent and sympathetic touch with the Catholic conception of the Church, he may be profoundly impressed with the power and beauty of it. If then he is fortunate enough to have access to some parish church where the Catholic Faith is loyally taught, where the Lord's holy Presence in the Blessed Sacrament is honored with the ancient ceremonial of the Church and reverently adored by the united devotion of an earnest congregation, and if in his parish life he finds others who appreciate his feeling, and share his enthusiasm, then he may be very happy and contented, quite at rest in his heart concerning the Catholic character of the American Church, undisturbed by the pressure of so-called "Anglican difficulties."

Not infrequently the original enthusiasm of conversion to Catholic truth, leads a young man on to the desire to study for holy orders; and eventually, he enters a Seminary where he is taught Catholic theology, and forms high ideals of his priestly vocation. While in the Seminary he lives practically in retreat from the world, with frequent celebrations of the Holy Eucharist, meditations, and offices to help him, and he is supported by the congenial and sympathetic companionship of men like-minded with himself.

As the time of his ordination draws near, his spiritual preparation in retreat intensifies all his devotional idealism, and then, after he is finally priested, he is ready for practical work. Very possibly he is sent to some country parish as his first charge, which as yet has been quite untouched by the great wave of the Catholic Revival that has swept across the Church and has accomplished such wonderful things. It does not take the young priest very long to discover that his enthusiasm and devotion to the Catholic cause are going to be put to a very severe test. He finds himself in a most uncongenial atmosphere, where ignorant and unreasoning prejudice is mistaken for religious principle; stubborn individualism for independence; and where all breadth of spiritual sympathy is smothered by a miserably petty parochialism. The Church, as such, counts for little or nothing; and its progress is hampered by a number of narrow local traditions. His efforts to teach dogma are met with stolid indifference or stupid amazement. Any improvement in the ritual order of the service is viewed with suspicion or alarm, and is met with active hostility. The young priest is plainly told that he is violating the true Protestant spirit of the Church, is alienating devout souls, and that his logical position should lead him to Rome. Naturally he begins to think that he is powerless to make any impression whatever on the spiritual life and faith of his parishioners.

Little by little his power is paralyzed by a spirit of hopelessness; and if he is a man of refinement and delicate sensibilities, his hopelessness is intensified a thousand times by the isolation and the intellectual and spiritual loneliness of his position. There is no one near to whom he can open his grief, or from whom he can get intelligent sympathy or rational advice.

Then comes the great temptation. Is it any wonder that he grows morbid, and begins to feel that, however beautiful the Catholic theory of the Church may be as a theory, the American Church itself is hopelessly Protestant, and the reality is to be found only in the Church of Rome? He recalls the apparent unity of Roman belief and practice. He is impressed by the overpowering magnitude of Rome's splendid organization. The devotional fervor of the Church's worship makes an overwhelming appeal to his imagination. Very possibly he has formed friendships with Romans who are sympathetic and clever in persuading him that his logical position is with them. They at least appreciate him and understand him, while his own people hold aloof in an attitude of undisguised suspicion and dislike. Surely his situation is a critical one.

And yet, after all, his real difficulty is not an intellectual one. Has he discovered that Anglican Orders are invalid? That he is no priest, and his sacraments are empty forms? Most certainly not. The validity of Anglican Orders has been vindicated time and again by a mass of evidence which puts the matter beyond dispute even, we firmly believe, in the minds of a vast number of Roman Catholics themselves. This being true, he is a Catholic priest, and no matter what his congregation may happen to think, the Lord offers Himself to and for him and his people at his little altar; and having the Blessed Presence of his Lord, he has everything.

Has the young priest found that Papal claims are true, and that communion with Rome is the condition of Catholic unity? Most certainly not, if he has studied the history of the growth of Roman Imperialism, and has read the history of the Vatican Council. History stamps the Papal claims as essentially modern, and he knows that not one single article of the Nicene Faith was originally defined by a papal decree.

Well then, has he found that he can subscribe to the doctrine of the Immaculate Conception as a dogma divinely revealed, or adopt the modern cultus of the Blessed Virgin Mary? Not if he is anything more than a tyro in historic scholarship.

Or again, has he found that the Catholic movement in the American Church has proved a failure? Assuredly not, simply because the results of it are too obvious and impressive to be ignored by any intelligent man, and it is based on an open and direct appeal to the plain teaching of the Bible and the Prayer Book.

So it would seem that his difficulty is sentimental, rather than intellectual, after all. He has encountered practical difficulties, grown pessimistic about the Church, idealized the Roman system, and is in danger of losing his head.

Now, however unreasonable his discouragement may seem to those who have never felt the pressure of his situation, surely the man needs the most patient and kindly sympathy, because his suffering is most real, and his position a most difficult one. If he confides in his own Bishop or another priest, the chances are that he will bring himself under suspicion, block all his chances of advancement, and perhaps meet with a cold if not insulting rebuff; and if this occurs, the probability is that he will be hopelessly lost to the Church. There are, indeed, Bishops who would be helpful in this emergency; but—there are also other Bishops. What can be said to help the man?

He ought to be reminded, first of all, that local defects in the working of the Church system which may perhaps be very discouraging, the existence of insular prejudice, and ignorance of Catholic principles, do not in the least touch the vital issues between the American and the Roman Church. Rome is not right because a handful of stupid people in the local parish are wrong. The difficulties of the Anglican system are not avoided or made right by adopting the difficulties of the Roman system; especially when our difficulties are merely functional, and are gradually disappearing, while Roman difficulties are inherent in the system itself, as long as Rome claims to be infallible and changeless.

When a priest is confused and discouraged because the popular comprehension of Catholicity is of such slow growth, his first duty is to revert to first principles, and remind himself of the really great and vital truths which differentiate American from Roman Catholicity, and so restore that sense of proportion which for the moment has been lost. The question is one of truth, pure and simple, and not of sentiment. While perhaps he might find much in the Roman Church that would appeal to his devotional taste and sympathies and would give him sentimental satisfaction and would enable him to escape the stress of controversy, he must remember that he is not commissioned to indulge any sentimental inclinations or fancies of his own, not even to minister chiefly to his own spiritual

comfort; but to teach THE TRUTH whether men will hear it or not; and if to remain a loyal American Churchman under present conditions involves for him a certain amount of sentimental self-sacrifice, we reply, So be it. Self-sacrifice is of the very heart and essence of priesthood; and he who deserts the post where God has placed him, because superficial difficulties involve self-sacrifice, fails to grasp the first elemental principle of his divine vocation.

As Cardinal Newman said, "Ten thousand difficulties do not make one doubt"; and until doubt passes into certainty that the American Church is wrong, and Papal claims are true, no American priest has the slightest right to plead the stress and pain of "Anglican difficulties" as an excuse for shutting his eyes, and submitting his intellect to Roman impossibilities. While the Catholic Faith of the American Church is embodied in the Prayer Book, and remains ever the same, still, in their growing comprehension of that Faith, many of her laymen may be in a transition stage; and no one can hope to see in this day and generation any adequate fulfilment of Catholic ideals. That must be left to the future. We are sowers, not reapers; builders, not tenants; pioneers, not landscape-gardeners.

In view of the wonderful progress of the great Anglo-Catholic Revival since Bishop Hobart's day and the subsequent period of the Tractarian movement, discouragement is but a symptom of mental myopia. The wonderful thing is not that there are still many people in the Church who are ignorant of her Catholic character, but that the Catholic idea should have survived at all through centuries of Puritan supremacy, and eventually have vindicated itself, and transformed the whole life of the Anglican Communion as it certainly has done, and is doing to-day. What we need is not further evidence to reinforce the Catholic credentials of the American Church, but that patient, intelligent type of loyalty to first principles of Churchmanship which helps one to perceive the relative importance of things, to distinguish clearly between matters of sentiment and matters of principle, between self-indulgence and loyalty to the truth; and to bide God's own time for accomplishing His own work in His own way.

Again, we need a large endowment of that practical common sense which ought to prevent a man from blaming the Church for the patent results of his own indiscretions, and want of tact, and faddishness, and impatience with human ignorance and human frailty; personal weaknesses which would impair his usefulness and make him discontented under any system, be it Anglican or Roman.

Hence, when a priest is tempted to disloyalty, let him inquire rigidly whether the real root of the difficulty be not in his own heart, rather than in any radical defect in the Church itself, or in its growth in Catholicity. F.

THE Brooklyn *Eagle* made, on an August Saturday, a canvass of the "Protestant" ministers of the borough in order to discover how many of them were at home and how many absent. The resultant table shows 131 "at home" and 176 "absent." Of the clergy of the Protestant Episcopal Church, 28 were in the former and 12 in the latter class. The *Eagle* says:

"The Episcopalians are usually careful in the way of having their parishes looked out for during the vacations of the rectors. When the rector is away, there is almost invariably an assistant on the field, and due notice is given to the parishioners where he may be found and at what hours the parish office is open."

It also says:

"The Catholic churches were not included in the canvass, for the reason that churches of that denomination are never closed and there is always a priest or an assistant in charge of the parish. Quite a number of Protestant churches were closed and some of them will not again be opened until the second Sunday in September. Extensive repairs are being made to a number of them."

The fact is, the list of clergy at home or absent has nothing to do with the important question which the *Eagle* set out to solve, as to how many churches were open, and how many closed, during August. It is perfectly legitimate for a clergyman to take a vacation, if, and only if, suitable provision has been made for the maintenance of services during his absence. Neither does the incident justify the New York *World* in giving it the caption, "'Absent' Treatment in Brooklyn Churches." The *Eagle* should have inquired as to the maintenance or suspension of services, rather than as to the presence or absence of individual clergymen.

And as August will again recur eleven months from the present time, and the same question will arise again, we suggest these thoughts to the parochial clergy, who are now taking up their work with renewed vigor.

There is no congregation in the land, in which every individual is away during August. There is the same reason for prayer and service during August as during the winter months. There are multitudes of strangers in many places during August. There are parishioners dying and requiring burial during August, parishioners desiring to be married, infants requiring baptism, penitents needing spiritual assistance, the poor, the sick, and the prisoners to be visited and relieved. Every consideration that impels to the opening of churches and to priestly ministrations in February is equally potent in August.

In the South, the problem is more difficult than in the North; but we invariably observe that the Church's round of duties is less frequently interrupted during the summer in the South than in the North. It is right that the Southern clergy should seek rest and refreshment where practicable during some portion of the summer, but lay, if not priestly services may be and are generally provided for.

In the North the services of these Southern clergymen could very frequently be drawn upon for summer supply duty. Very many of them would be glad of an opportunity to earn some part of the cost of the really necessary vacation. Early in the past summer, one or two Northern parishes advertised in our own classified columns for clergymen for such supply duty, and in forwarding the dozens of resultant replies, we were struck with the large proportion of those bearing Southern postmarks. No clergyman in the North deserting his parish may plead an impossibility of securing suitable supply. The best clergymen of the South—the equal of any in the Church—are available in large numbers.

There is no more reason why a clergyman should leave his post for a vacation without making provision for his absence, than why a merchant should lock up his store and leave. Vacations are proper and desirable; but if worse comes to worst, it is no harder for a clergyman to remain at work during the entire summer than it is for a salesman or a factory hand to do so.

God's work is at least as important as man's; and only the merely professional idea of the ministry—so much preaching for so much money—can, ordinarily, justify a parish priest in abandoning his post without making provision for his services and pastoral duty during his absence.

ANSWERS TO CORRESPONDENTS.

Q.—The consecrated Bread and Wine remaining after communion are to be consumed by the priest "immediately after the Blessing," and at no other time. Neither priest nor Bishop may vary from the rubrical requirement by selecting any other interval during the service.

ANGLICAN CATHOLIC.—An altar should not be constructed with drawers, and the linen, etc., should be kept elsewhere. A combination altar and bureau must certainly grate on the sensibilities of Churchmen.

Y. Z.—The Seabury Society was organized in New York for the management of summer conferences that had been initiated by the American Church Missionary Society; the latter having withdrawn from active work. Mr. E. M. Camp, 31 Union Square, New York, is at the head of it.

J. H. S.—The "Ornaments Rubric" was dropped by the American Church in its first revision of the Book of Common Prayer after the Revolution, and as no "essential point of doctrine, discipline, or worship" was involved in that rubric, it can hardly be said to have been restored by the declaration of the Preface; but that latter declaration does undoubtedly imply that every "essential point of . . . worship" as maintained in the Church of England was to be retained in this American Church.

IT IS RIGHT that we should have an aim of our own, determined by our individuality and our surroundings; but this may readily degenerate into exclusive narrowness, unless it has for a background the great thought that there is a Kingdom of God within us, around us, and above us, in which we, with all our powers and aims, are called to be conscious workers. Toward the forwarding of this silent, ever-advancing Kingdom, our little work, whatever it be, if good and true, may contribute something. And this thought lends to any calling, however lowly, a consecration which is wanting even to the loftiest self-chosen ideals. But even if our aim should be frustrated and our work come to naught, yet the failure of our most cherished plans may be more than compensated. In the thought that we are members of this Kingdom, already begun, here and now, yet reaching forward through all time, we shall have a reserve of consolation better than any which success without this could give.—John Campbell Shairp.

COWLEY CHAPEL ENRICHED

Community Church Receives Notable Gifts

FUTURE OF THE CHURCH OF ROME DISCUSSED

English Priest Said to be Guilty of Simony

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, August 22, 1905 }

THE church of the Society of St. John the Evangelist at Cowley St. John, Oxford—which to see *internally* is surely alone worth a visit to England from abroad—has recently been enriched by four stained-glass windows for the new tower, the work of Mr. Kempe; who also designed and executed the singularly beautiful east window of the church, depicting monastically the Tree of the Cross. The two windows of the west wall of the tower, each with two lights, contain (as described in the August number of the Society's *Evangelist*) a series of four great missionary saints, "whose faith and Apostolic ministry in preaching the Gospel is celebrated from age to age by the faithful in the churches of Christ"—SS. Martin, Anskar (or Ansgar), Patrick, and Birinus. In the north and south windows, each consisting of three lights, there is an "Old Testament Saint and Preacher of God," with a "supporter" on either side—in the north window the great Evangelical Prophet Isaiah, and in the south the Royal Prophet David: "The four great saints represented in the western windows of the tower were all of Episcopal rank, and are therefore represented in full Pontifical vestments. Their dates range from the fourth to the ninth centuries, and the missionary fields in which they labored lie to the north, south, east, and west of Oxford, at varying distances." The north and south windows of the tower terminate the series of the clerestory windows on both sides of the church. It is hoped by the Society that all these windows will be filled in due time with memorials forming, in conjunction with the windows of the tower, "a complete scheme, in keeping with the spirit proper to the church of a Religious Society." The new windows of the tower, it is particularly interesting to know, are the gift of one of the Fathers of the Cowley St. John community, in memory of three brothers; and in the lower part of the windows, together with the heraldic arms of the family, and proper inscriptions to each brother, are to be seen two "lovely miniatures" of St. John the Evangelist, and also the Eagle, the symbol of that saint—"a token of the donor's thankfulness to God for membership in the Society."

The Primate has left Lambeth Palace, and expects to be away from England during the next six weeks.

The *Guardian's* Liberal Roman correspondent, "Cisalpine," is contributing a rather striking series of articles to that Church newspaper on the question of whether the official Church of Rome will remain permanently an Italianized institution or eventually become Teutonized, the articles bearing the heading, "Latin or Teuton?" He does not seem to think that any change will come in its *status quo* in this regard. The "present weakness" of the Church of Rome lies, in his opinion, rather in the absence of what he calls "a moral programme responding to our present needs" than in being Italianized in its governmental policy; and it is here, if he mistakes not, that the "strength" of the English Church lies. Here, in part, is what he also says in this connection:

"No Church (save its American sister, which is not paramount in the States) is so untrammelled by mediæval or Latin legacies, and whether we look at Rome or at the Eastern Churches it has, in the matter of a moral programme, a freer hand and a better start than any existing Christian Church. No student of ethics among the Liberal party in my own Church denies that the English Church has over and over again looked problems of ethics and social conduct in the face, and decided them with no reference to mediæval conceptions. The Church of England is aware that such problems exist, and that their solution will place it in line with the most highly civilized sentiment of humanity, or divorce it from partnership with these activities; and it has dared to believe that God has given to this gradual development of the ethical sense an authority not to be browbeaten by that of mere scholasticism."

An appeal has been put forth from the newly formed International Society of the Apocrypha to call attention to its work in making the Deutero-Canonical Scriptures better known and appreciated. The Rev. Herbert Pentin, warden and editor of the Society, asks his readers to consider how much the Prayer Book is influenced by these Scriptures. The Advent and Lent canticle in Matins, the *Benedicite*, is taken from the Song of the

Three Children. Two of the Offertory Sentences in the Service of the Holy Eucharist come from the Book of Tobit. There are quotations or adaptations from the Deutero-Canonical Scriptures in some of the Collects, in the Litany, the Marriage Service, the Visitation of the Sick, the Communion Service, the Prayers to be used at Sea, the Accession Service, and in the old Service of King Charles the Martyr. Forty-four lessons from these Scriptures are still appointed to be read in the daily Choir Offices.

"By Simony," says Blackstone, "the right of presentation to a living is forfeited and vested *pro hac vice* in the Crown." That serves to show what a grave offence in the eye of the law here in England is the corrupt presentation of any person to an ecclesiastical benefice, for money, gift, or reward. I regret to record that a clerk in Holy Orders in the English Church has been shown by the facts which came to light in a recent case in a court of law to have committed simony. The Rev. W. H. Holland Healey, who is a Trinity College, Dublin, M.A., and ordained priest in 1897, was last year presented by a Mr. W. T. Brown, since deceased, to the rectory of Brent Eleigh in Suffolk; but it has now been declared by the Court of King's Bench, in a case which came before the court on behalf of the Incorporated Law Society in reference to the professional conduct of the solicitor of the late patron of the living, that the transaction which occurred in connection with Mr. Healey's appointment to the cure of souls at Brent Eleigh was of a simoniacal character. It appeared that Mr. Healey signed a lease of a certain property, and subsequently made the solemn declaration required by law that he had not "received the presentation in consideration of any sum of money, reward, gift, profit, or benefit directly or indirectly promised by him, or by any person to his knowledge, or with his consent, to any person whatsoever."

The Archbishop of Canterbury, as acting Bishop of Ely during the vacancy in the See, has since written a most scathing letter to Rev. Mr. Healey, in the milder portion of which he says that it is open to him under the Benefices Act of 1898 to take penal proceedings against that clergyman. Considering, however, the strong testimony which had been borne in his favor from many different quarters, and the appeal which Mr. Healey himself had made to the Archbishop that he should regard him "as incompetent to judge of such matters rather than as making a false or criminal declaration," the Archbishop had decided that he may regard as sufficient to meet the justice of the case "the fact that you have forfeited the benefice to which you were appointed, and are for ever disabled from being reappointed thereto." The Archbishop concludes by saying that so strongly does he reprobate Mr. Healey's conduct in this respect that he thought it necessary, "in view of the publicity which has rightly been given to the proceedings in court upon the matter," to make this letter public.

The *Church Times* states that the following prayer for use during the present attack on the Athanasian Creed has been written by the Rev. Father Benson, S.S.J.E.:

"O Almighty God, who has charged us earnestly to contend for the Faith once committed to the Saints, grant us grace amidst all the assaults of the enemy, that we may uphold the form of sound words with wisdom, steadfastness, and piety, and may experience in our hearts and show forth in our lives the power of that truth which our lips profess; through Jesus Christ our Lord. Amen."

Following upon the Bishop of London's notable mission at the West End last Lent, there has just been held perhaps a still more remarkable one in the provinces conducted by another member of the English Episcopal Bench. What became known as the Bishop of Manchester's Open-Air Mission at Blackpool was more publicly inaugurated at that Lancashire seaside resort—probably the most frequented of any in the North of England—on the 7th inst. (August "Bank Holiday"), and came to a close last Thursday. Doubtless it was the most remarkable mission ever held at a watering place at this season of the year. The mission appears to have been splendidly organized, and among the many devoted members of the clergy and laity whom the Bishop of Manchester (Dr. Knox) selected to cooperate with him in his highly important undertaking were the two Assistant Bishops of the Diocese (the Bishop of Burnley and Bishop Thornton of Blackburn); the Rev. Professor Masterman, Warden of Queen's College, Birmingham, and also many undergraduates of Oxford and Cambridge. A special correspondent of the *Church Times*, in giving his impressions of the Blackpool mission, writes:

"It is a great testimony to Dr. Knox's capacity for organization and strength of will to say that he has made a definite and palpable impression upon Blackpool and its people. There were two dangers

that threatened the Mission at the start. First, that it would fail altogether to make any impression. Second, that it would make only just enough of an impression to excite the mild amusement of the people. Both these dangers have been overcome. The Bishop's mission is now regarded as one of the institutions of the place. People treat it seriously and respect it. The services on the sands are attended by great crowds; those in the churches are well supported. The external success of the Mission—in the sense that it has caught the ear of the public and produced a broad, popular effect—is beyond doubt; the measure of its success as a means of quickening the spiritual life of the Church, and of bringing souls to Christ, it is not for us to judge."

I also quote the following from the *Birmingham Daily Post* of August 8th:

"At the conclusion of his address at the second of the enormous gatherings of trippers on the sands yesterday the Bishop of Manchester was the object of a remarkable demonstration. Scores of excursionists, some in tears, pressed round him, and grasping his hand, expressed their deep gratitude. To a miner who apologized for offering his rough hand, hoping it wouldn't hurt, the Bishop smilingly replied, 'A good Lancashire grip never hurt any one.'"

The "hatless brigade" amongst the female sex seems to be notoriously *en evidence* at the fashionable sea-side resort of Newquay in Cornwall. The vicar of St. Crantock, near Newquay (the Rev. G. M. Parsons), has issued a notice—which I am glad to add has received wide publicity in the newspaper press—stating that Crantock church (which has recently been remarkably restored and enriched with a very beautiful rood screen) is closed until further notice, except at hours of Divine worship. The church has hitherto been freely open. The reason why it cannot so remain as it ought to is wholly due (the vicar says) to the irreverence of numbers of women (presumably from Newquay), "who, walking uncovered, presume to enter God's House with no sign of reverence or modesty upon their heads." A small veil or kerchief would "betoken this and be sufficient," but remonstrance during several seasons has proved in vain. It is hoped, however, that the solemn protest thus made in God's Name "will bring thoughtless persons to a better sense of what is due to His presence and glory," so that His House may speedily be set open as freely as before.

J. G. HALL.

LIGHTNING CHANGES IN MATRIMONY.

Occasionally the courts of one of the states that respect the marriage sacrament get a chance for a resounding slap at one of the adultery shops and bastard factories in South Dakota or Rhode Island. Every state must respect the laws and courts of every state, but this does not prevent branding legalized vice and vindicating oppressed decency in the communities where they are.

A court in Long Island, a place where rich stock brokers disport themselves, had to deal with a curious double divorce and re-marriage. A woman of 48, married eighteen years, left her husband on the plea of religious differences and placed her considerable property in charge of a man of 45. In a short time he went to Sioux Falls, leaving a curt farewell to his wife. His paramour was there and they were what is called married as soon as his divorce decree was given.

The deserted husband apparently thanked heaven he was rid of a harlot, but the deserted wife went into court for decent separation and reparation. She got an absolute divorce, disregarding and annulling the Dakota decree, with prohibition of re-marriage for her husband. This made the Dakota marriage illegal, of course, though the New York courts must respect property rights under it. That makes the remedy, severe as it would seem to decent people, of little force in the estimation of the kind of cattle that make these arrangements.

The only effective remedy is to deny women and their children the right to inherit as wives and lawful heirs. This can be done only by laws identical in all the states. The only way to get these is to amend the federal constitution for a national marriage law, or to prevail upon all states to make the same law. This will be difficult as long as public sentiment upholds the practice of state legislatures that authorize the sale of civil indulgences to commit adultery.

After all, the laws and institutions of a people cannot well be higher and cleaner than their individual minds and ideals. States whose majority is corrupt will, always, under the present system, make a legal refuge for the corrupt minority of other states.—*Minneapolis Tribune.*

IT EXCEPTS nothing, "do all"; it instances only the very least things, what our Lord includes under "daily bread," that so we may stop at nothing short of all, but our whole being, doing, thinking, willing, longing, having, loving, may be wrapt up, gathered, concentrated in the One Will and Good Pleasure of our God. Does any again ask, How can such little things be done to the glory of God? Do them as thou wouldst do them if thou sawest Christ by thee.—*E. B. Pusey.*

THEODORE ROOSEVELT—PEACEMAKER, 1905.

Strong-limbed and wholesome through a cleanly life;
 In sport and war approved of courage high,
 Which fears no foe and trembles not to die;
 Nor weaker in the field of civic strife;
 Unstained amid corruption rank and rife;
 Clear-sighted, just, with tongue which will not lie;
 Unswayed by selfish greed or party cry
 To use or to withhold the pruning-knife;
 In the high place to which a nation's voice
 Called thee, well hast thou borne thee; we rejoice
 In all thy manhood, virtuous and strong;
 In thy own land thy name shall flourish long;
 But, past our bounds and times, shall live thy claim
 To the Peacemaker's ever-during fame.
 Brownwood, Texas. (The Rev.) JNO. POWER.

NATIVITY OF THE BLESSED VIRGIN MARY.

O joyous day when she was born
 Whose beauty doth the world adorn,
 The future Mother of our King,
 Whose praises men and angels sing!

How holy must have been that child,
 How sweet, how gentle, pure, and mild,
 Becoming fitted as a shrine
 To hold the Precious Stone Divine!

O that the veil would upward rise
 That hides her childhood from our eyes,
 That we its loveliness might see
 In all its sweet humility!

Dear Saviour, who didst find Thy rest
 On Blessed Mary's spotless breast,
 O cleanse our heart that it may be
 A sacred shrine prepared for Thee.

WILLIAM EDGAR ENMAN.

THE TENDERNESS OF CHRIST.

He has qualified the blinding light, He has shadowed it down to the dark in which men abide; He has divided his teaching into stages, so as to protect these obstinate hearts against their own prejudices; He has fallen back on these parables. The parable is just the teaching that is convenient for those who hear and yet hear not, who see and yet see not. Something they hear—a picturesque tale, a lively image; this is attractive, there is no one who will not give it some entry. Even those who most vehemently repudiate the more emphatic message; even those who might in indignation take up stones to kill Him if they heard the full claim, will stand and listen to these parables, and if they listen, and are pleased to walk away without further question, no irremediable harm will be done, only they will be much as they were before, only they will postpone the day of possibility, they will not have been brought up near enough to the fire to be scorched by it, they will have been saved the uttermost disaster. But on the other hand, if there are any there who have ears to hear and eyes to see, then the parable will work its perfect work upon them; they will never be satisfied with its mere beauty, they will feel the prickings of a diviner secret, the parables will quicken and animate them into more eager expectation; something in them will provoke them; they will be restless until they have gone farther; they will press in with the other disciples into the house with the Master—they will insist on being told what it all means: "Declare unto us the parable."—*H. Scott Holland.*

CHRIST A CHALLENGE TO THE WORLD.

His religious character has the remarkable distinction that it proceeds from a point exactly opposite to that which is the root or radical element in the religious character of men. Human piety begins with repentance. It is the effort of a being, implicated in wrong and writhing under the stings of guilt to come unto God. The most righteous or even self-righteous men blend expressions of sorrow and vows of new obedience with their exercises. But Christ, in the character given Him, never acknowledges sin. It is the grand peculiarity of His piety, that He never regrets anything that He has done or been; expresses nowhere a single feeling of compunction, or the least sense of unworthiness. On the contrary, He boldly challenges His accusers in the question—which of you convinceth Me of sin? and even declares, at the close of His life, in a solemn appeal to God, that He has given to men unsullied the glory divine that was deposited in Him. . . . Piety without one dash of repentance, one ingenuous confession of wrong, one tear, one look of contrition, one request to Heaven for pardon—let any one of mankind try this kind of piety, and see how long it will be ere his righteousness will prove itself to be the most impudent conceit! . . . No sooner does any of us begin to be self-righteous, than he begins to fall into outward sins that shame his conceit. But in the case of Jesus no such disaster follows. Beginning with an impenitent or unrepentant piety, He holds it to the end, and brings no visible stain upon it—*Horace Bushnell.*

THE ABYSSINIAN CHURCH IN JERUSALEM.

FROM OUR JERUSALEM CORRESPONDENT.

AUGUST 14th, 1905.

THE following description of the sad condition of the Abyssinian Church in Jerusalem about A. D. 1850 is not picked up, casually, from bazaar gossip. The main facts are traceable to a *Blue Book* of 1851, kindly lent me by Mr. Dickson, H. B. M. Consul at Jerusalem. It is a distressing story, and an extreme example of the result of "our unhappy divisions" in a section of the Eastern Church.

During the early part of the last century the Abyssinians were a flourishing community in the Holy City. They were (and are still nominally) in intercommunion with the Armenians and Copts. In their convent, situated over the chapel of St. Helena, in the Church of the Holy Sepulchre, they had a large library, and valuable documents. But during the last

cease of a former, and the arrival of a late, Armenian Patriarch (c. 1850) the Armenian Patriarchal vicar used these poor Abyssinians with great severity, beating them, chaining them, and refusing them access to their chapel, except at rare intervals.*

To understand this case it is necessary to state that the Coptic and Abyssinian convents here adjoin each other, and the Copts have no access to the Church of the Holy Sepulchre, but through the Abyssinian convent and chapels. At the time of the calamitous pestilence just mentioned, the Copts obtained possession of the key of the Chapel of the Forty Martyrs at the Convent of Deir el-Sultan, as well as that of the Chapel of St. Michael of the Angels.

Time, however, effects changes, and this persecuted Church in the Jerusalem of 1850 is now bravely asserting before the local Pasha, and the Sultan of Turkey, its ancient privileges, under the auspices of Menelik II., and the Empress Taitou. No pains are being spared to reclaim, if possible, some of the



CHURCH OF THE HOLY SEPULCHRE, JERUSALEM. ABYSSINIAN QUARTERS, OUTSIDE THE CHURCH, IN THE FOREGROUND.

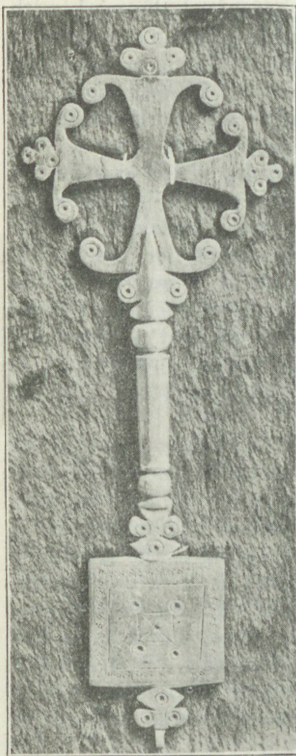
plague in Jerusalem (A. D. 1838), every one of the community died. The Turkish authorities, at the instigation of the Armenians, burnt up all their books and papers, under the pretext of danger of infection. When another set of about 100 Abyssinian pilgrims arrived here in 1849 and 1850, they subsisted mainly as paupers upon miserable food doled out to them from the wealthy Armenian convent. Many of them were both intelligent and respectable. Yet they were treated like slaves, or rather like beasts, by both Armenians and Copts. They could never enter their Chapel of the Forty Martyrs, but when it pleased the Armenians to open it. On one occasion they were unable to open their chapel to perform the burial office for one of their number. The key of their convent having remained, since the aforementioned plague, in the hands of their oppressors, they were locked up in their convent in the evening, until it pleased their Coptic jailor to open it in the morning. In cases of any severe attack of sickness, they had no means of calling in a physician. But this was not all. During the interval between the de-

Abyssinian rights within the Church of the Holy Sepulchre. At present this nationality is disallowed from taking any part in the joint Armenian, Coptic, and Syrian procession around the Holy Sepulchre on Easter Even.

To remedy their many grievances, the Emperor sent General Mechecha Warkie, of the Second Division of Menelik's Army, to the Holy City in April, 1904, and he is here again on a similar mission. The special object of this second visit is to procure documentary evidence from Orthodox Greeks, Syrian Jacobites, Latins, and the British Consulate that the chapels of the Forty Martyrs and St. Michael of the Angels, situated between the Abyssinian convent and the courtyard of the Church of the Holy Sepulchre, formerly belonged to them, and that the Coptic claim to their use is unwarranted.

The aged Empress Taitou has lately built two new palaces

* See *Turkey: Diplomatic and Consular Report*, H. B. M. Foreign Office, by Consul Finn to Viscount Palmerston, November 30th, 1850, and December 9th, 1850.



ABYSSINIAN CROSS.

in Jerusalem, which she has never occupied. Her present intention is not to visit the Holy City until the privileges of her National Church in Jerusalem are restored by the Turkish Government.

There is no Abyssinian Bishop in Jerusalem. In fact there are now only two working Dioceses (both Copts) in Abyssinia—Matthew, the Metropolitan of Shoa, and Petros, Bishop of Tigre. The Abbot Fakada is responsible to Menelik for the spiritual affairs of his fellow-countrymen in Palestine. He has 22 clergy associated with him, and although deprived of the use of their ancient chapels within the city walls, the Emperor has caused to be erected a handsome circular "Church of Paradise" outside the Damascus Gate.

The Orthodox Greek Patriarch of Jerusalem must have been surprised last month with the strange present of two zebras, which Menelik II. sent to his Beatitude by his General. One of these animals died on the journey, the other is being petted at the Patriarchate.

SUBWAY TAVERN IS NO MORE

A Tainted Rainbow Sinks into the Night

OUTDOOR MISSIONS IN NEW YORK

Success Achieved by Rev. William Wilkinson on Wall Street

DR. RAINSFORD MAY RETURN IN OCTOBER

The Living Church News Bureau
New York, September 4, 1905

THE Subway Tavern is no more. The experiment, out of which Bishop Potter of New York got a good deal of notoriety not unaccompanied by criticism, cost its promoters \$17,000. It is stated that the Bishop was not an investor, and therefore not a loser. It was in August 1904 that the Tavern was opened, Bishop Potter taking part in the ceremonies, and saying that a new way to manage an old question had been discovered. The way was English, and was sure to succeed. The Doxology was sung and for a time the Tavern did a rushing business. Its failure is due, it is said, to several causes. One of these was publicity. Strangers visited it, not to drink its liquids, but to say they had seen the Tavern. Drinkers do not like to have crowds stare at them. The excise laws of New York were obeyed. Other drinking places in New York do not obey these laws, and competition hurt. Pure liquors were insisted upon, as they are not in other places, and again competition hurt. Bar tenders are not reformers. Those who were sober stole from the till. Those who were honest accepted treats, and not infrequently the spectacle was presented of a reform saloon with an intoxicated reformer behind the bar. These are some reasons given by the manager why money was sunk and the Bishop's theories came to naught. The promoters are bolstering up their course by claiming some measure of moral success. Bishop Potter says nothing. The Tavern came to an end last week. The decorations have been removed, the pretense at reform has been abolished, and the Subway Tavern, under a new name, dispenses hard drinks as do thousands of other places in the city.

The outdoor work in New York this summer has been better prosecuted than in any previous year. It has not been without its discouragements, but it has reached a large number of people who never enter places of regular public worship. Churchmen to the number of nine are on various committees in charge of this work, and one tent has been almost wholly supported by Churchmen. One of the missionaries brought here to take services in this tent was the Rev. William Wilkinson, city missionary in Minneapolis under Bishop Whipple, and still working under Bishop Edsall. After a successful week in the tent he

went into Wall Street, and for some days has caught and held the fancy of that difficult crowd. There are many excellent men in Wall Street. While there, however, they have always held that they were so engrossed in business that they had no time for anything else. So, many is the preacher who has gone into that quarter, and brought away with him the chief part of the wisdom to be gained by experience.

Mr. Wilkinson succeeded in part by his strong common sense, in part by the simplicity and directness of what he said, and in part by his unconventionality. Usually preachers entering Wall Street have taken cornetists with them to draw a crowd. Mr. Wilkinson went quite alone, and the very first day he drew six hundred people. What is more, at the busy noon hour, he held them. Still more remarkable, it was raining hard at the time, yet the people stayed, while the preacher outlined a series of addresses which he purposed to give. Asked what part of the noon hour was most convenient, the audience respectfully voted, and added a tiger of invitation for that hour. Dressed in a black cassock, with a stool for a pulpit, Mr. Wilkinson talked on personal religion, and appealed for right living. Wisely, he did not mention the alleged sins of Wall Street. He did tell stories, though, and all of the stories had point. Moreover, they were proper in character, and contained appeals to better living. One day, to show that things do not come about by chance but rather by Providence, he instanced the fact that lions do not multiply as rapidly as rabbits, and he suggested what might be the consequences if they did. The illustration caught the crowd and it remained to hear more. In it were men of affairs as well as clerks on meagre salaries. Mr. Wilkinson has won the hearty approval of Wall Street and also that of the managers of the summer outdoor campaign. He has done what has rarely been done, and has announced that he will visit Wall Street daily until the end of the season on September 18th. On some forenoons he has spoken in Union Square, but here success is far more easily achieved.

Mrs. Rainsford, wife of the rector of St. George's, has returned from England and reports her husband improved in health. She has conferred with some members of the vestry, and has reported to her husband the wish of these gentlemen that the latter stay abroad until fully recovered. The outcome of the conferences is that Dr. Rainsford will spend September in Scotland, and then if he feels himself able to do so, will cross the ocean and enter again upon East Side labors. He was threatened with a nervous breakdown, and went abroad last spring in a hasty attempt to avoid complete disaster. It is said he has had offers to remain in England, but has no thought of accepting them.

CHRIST THE LORD OF NATURE.

Caesar's confidence that the bark which contained him and his fortunes could not sink, forms the earthly counterpart to the heavenly calmness and confidence of the Lord. We must not miss the force of that word "rebuked," preserved by the three Evangelists; and as little the direct address to the furious elements, "Peace be still," which St. Mark only records. To regard this as a mere oratorical personification would be absurd; rather is there here, as Maldonatus truly remarks, a distinct tracing up of all the discords and disharmonies in the outward world to their source in a person, a referring them back to him, as to their ultimate ground; even as this person can be no other than Satan, the author of all disorders alike in the natural and spiritual world. The Lord elsewhere "rebukes" a fever (St. Luke iv. 39) where the same remarks will hold good. Nor is this rebuke unheard or unheeded. For not willingly was the creature thus made "subject to vanity." Constituted to be man's handmaid at the first, it is only reluctantly, and submitting to an alien force, that nature rises up against him, and becomes the instrument of his hurt and harm. In the hours of her wildest uproar, she knew the voice of Him who was her rightful Lord, gladly returned to her allegiance to Him, and in this to her place of proper service to that race of which He had become the Head, and whose lost prerogatives He was reclaiming and reasserting once more.—Archbishop Trench.

WE MAY hate ourselves when we come to realize failings we have not recognized before, and feel that there are probably others which we do not yet see as clearly as other people see them, but this kind of impatience for our perfection is not felt by those who love us, I am sure. It is one's greatest comfort to believe that it is not even felt by God. Just as a mother would not love her child the better for its being turned into a model of perfection at once, but does love it the more dearly every time it tries to be good, so I do hope and believe our Great Father does not wait for us to be good and wise to love us, but loves us, and loves to help us in the very thick of our struggles with folly and sin.—Juliana H. Ewing.

WOMAN'S WORK FOR MISSIONS.

PAPER READ BY MISS SALLIE STUART, VIRGINIA, AT THE VACATION CONFERENCE AT RICHFIELD SPRINGS.

NOTHING can more impress the careful student of progressive religious movements than the evolution of woman's missionary organizations, with their inspiring and practical results as they stand potential factors in the Church of to-day, in its forward movement to evangelize the world. The modes of administration of these multiform societies differ according to their Church affiliations, but in each there is found the same dominating principle, binding each to the other, and all to the Christ. Indeed, woman's part of the Church's missionary work is a seamless garment of beauty, woven from the top throughout in the loom of auxiliary service. The array of facts by no means tells all that women have done. Much cannot be told. And if the record seems in places to have a boastful spirit, remember, please, that it is a topic assigned, not chosen.

We live in an age of progress, which demands modern methods in the Church as in business, and the organization of women's societies is the development of missionary progress. It has been shown that the roots of Auxiliary societies stretch far back into the past, but from want of organized effort, much power in the Church was overlooked or wasted. The denominational organizations of women have come into existence in the last thirty-seven years, and have grown with marvellous rapidity in all churches, both in members and gifts, till schools, colleges, chapels, hospitals, and orphanages in every part of the world stand forth as examples of their loyalty. Added to these are missionaries themselves, both men and women, who, as teachers, nurses, physicians, Bible women, and ordained ministers, are trained, sent, and supported by these splendid organizations. There are a great many of these organizations. Almost all congregations of all names have one or more of them. The Congregational Woman's Board, organized in 1868, was the first attempt to secure system in woman's work for missions. Its work has been well ordered, and last year it contributed to missions the splendid sum of \$441,000. The Methodist Woman's Board was organized in 1869, and it has reached high-water mark of gifts to home and foreign causes of \$675,000 a year. The next in order, I am proud to state, was the Woman's Auxiliary to the Board of Missions of our Church, organized in 1871. Then came the Baptist Union's Board, also organized in 1871, and now giving \$317,000 a year. Northern Presbyterian women give \$811,000. The Reformed Church organized its women in 1875 and the Lutheran Woman's Board came into existence in 1879.

So much for work by women of the North. I turn now with a glad heart to the South, and there find a creditable showing, when one considers conditions. Methodist women South organized in 1878, and last year contributed \$132,000 to foreign work and \$81,500 to home, besides gifts to Negro, Indian, and Mountain white work. The Presbyterian Church South has no separate woman's board, but it is estimated that women contributed last year, one-third at least of the missionary gifts to home and foreign causes. The woman's auxiliary to the Southern Baptist Convention, organized in 1888, has mounted up to a total of \$230,000, including boxes as well as money contributions.

We regret the failure to secure reports from the societies of the S. P. G. and C. M. S., and while they have no corresponding woman's society to our own, yet marvellous is the work done by the women of the English Church as they unite with their parent Boards. But even had we the figures, they could not estimate the value of their best gifts—"women by scores"—to the work. Our sisters in Canada are a faithful band, who caught the inspiration of organization from our own Woman's Auxiliary. Since organization, sixteen years ago, they have formed sixteen diocesan boards, in 675 branches, with a large membership and Juniors in many branches. Offerings for the fiscal year are reported as \$49,584. They support seven foreign and fourteen home missionaries, in addition to aiding all the work of their Board.

We must now hasten on to tell what our own Churchwomen are doing in their organizations for missions. Not comparison, but justice compels us to say that this "Woman's Auxiliary" is the best and most wisely ordered in all its branches, has the best machinery to carry it on, and able counsellors to guide and administer its affairs. In a word, it is as an Auxiliary to the Board of Missions that its best work is accomplished, and we owe very much to the far-seeing wisdom of its first

General Secretary, Mrs. Twing, who organized the work with such simple yet elastic rules, that it suits alike the strong, rich, city parish, or the poor, weak, rural parish. This organization was created by the Board, "to help forward its own work, not as an independent, self-constituted body," but, deriving its existence from the Board, cheerfully to supplement its work. Its aims are lofty; its ideals, world-wide; its vision sweeps the horizon and sees all Woman's work in the future supported by its gifts, under the leadership of our present efficient General Secretary, Miss Emery, our sympathetic counsellor and friend.

As a natural sequence of a permanent organization, the Junior branch was created by the Board in 1889; then the Babies' branch was established, thus forming a triple cord of important factors in work and gifts, training the younger generation, to have thus ready a faithful, well-equipped band better to carry on the work.

Faith in the power of "littles," systematically given, is the secret of financial success in women's associations. She casts in her gift, little or much, saturated with prayer, and He, who still sits over against the Treasury, blesses and multiplies it tenfold. Not alone through the joy of giving is the Auxiliary developed, but united study of missions is a strong power. Study classes are formed for both the W. A. and the Juniors, with Lenten courses, half-hour reading clubs, Quiet days, and special services to emphasize the spiritual side. The summer schools at New Milford, and the Missionary Conference here at Richfield Springs, are wise steps in advance towards still greater development.

The first thirty years of the Woman's Auxiliary have passed into a written history, with the reported annual gifts to missions of over \$350,000 in money and the value of boxes. It claims a share in increasing the funds of the Board, in its effort to pay the salaries of all women, serving under appointment; by scholarships; by specials; and by undesignated gifts for general work.

The number of women in the foreign field, including wives of missionaries, is 85. Twenty-seven of these workers are supported by the United Offerings—the others, in part or in whole by women's gifts. On the Domestic field of the Church, which extends half round the earth, 55 women represent the United Offering, out of the 120 laboring among the whites and the Indians. As the "gift without the giver is poor," the best gifts of the Woman's Auxiliary have been the women who have gone forth from the ranks of the societies—a band almost impossible to number. Yet the work seems only initial to what it may be. The women of the Church have seen a vision, the clear vision of the Christ-image, concealed in the crude mass of humanity everywhere in this sin-laden world, to be brought out—His full likeness—in every redeemed soul. With ears attuned to divine harmony, they seem to hear the praises of the Christian's God in one long refrain of worship and service, echo around the world. No wonder women believe in Missions!

THE MYSTERY OF THE VISIBLE UNIVERSE.

One of the characteristic features of this world in which we live is the mystery which pervades it all. There is mystery everywhere—above, below, around in sky, on land and sea—something that in the last analysis eludes the utmost skill of human science. Examples show the path of the inquirer. On the threshold he meets the mystery of the origin of life. Spontaneous generation is a discredited doctrine among the leading teachers of physical science. Whence, then, came the first germ of life? It is a mystery which science has not been able to solve. Man can make, unmake, and remake a crystal; he can never rekindle the vital spark that has been quenched in any of the myriad forms of organic life. But in addition to those innumerable mysteries which baffle human reason, there is another class of mysteries which reveal themselves, some to trained, and others to special, faculties. In the forms of mountains and the formation of rocks the uneducated mind sees nothing more than meets the eye; on the same rocks and hills the geologist reads the complex history of extinct worlds. But Nature has secrets which scientific knowledge alone can never unlock. Special faculties are needed. The artist sees visions which the merely scientific man cannot behold, and he gives them enduring form in marble or on canvas. The poet sees other visions still, and clothes them in immortal language. . . . We have thus in this world which we inhabit a series of mysteries unfolded one within the other, which require partly trained and partly special faculties to apprehend them.—*Malcolm Maccoll.*

THE LORD preserve us near unto Himself, out of that which separates from Him and weakens; and nothing shall be able to interrupt our joy in the Lord, nor our delight and pleasure in His will.—*Isaac Penington.*

RANDOM REVERIES.

THE CATHEDRAL AND THE BOY.

FIRST impressions, we are constantly informed, are the strongest. Experience shows us how hard it often is to overcome erroneous ideas which first impressions have produced. I wonder how long it took for the man to rid himself of his first impression on the restoration of his sight, when he saw "men as trees, walking." Even after he could see clearly without any blur, men and trees would be associated together. Especially is it true that the impressions which the child receives exercise a most lasting effect. Very often they will lie dormant for years, but all the time unconsciously affecting him. I know a man whose mind was profoundly influenced for good, by living as a boy under the shadow of an ancient Cathedral.

For miles around, the Cathedral dominated the landscape, as it crowned the summit of a steep hill which rose abruptly from the surrounding level of the lowland. The boy being of an imaginative and meditative temperament, used to gaze in admiration oftentimes mingled with awe, at the venerable and majestic fane. Many an hour would he pass, admiring the wonderful tracery of its pinnacles, arches, windows, and towers. One evening on returning home for the holidays, as the train circled around the base of the hill, he chanced to look up and saw the great Cathedral towering above, keeping watch and ward over the city beneath. The picture has not faded during the ensuing years and it recalls the words of the psalmist: "I will lift up my eyes unto the hills, from whence cometh my help." "Behold he that keepeth Israel shall neither slumber nor sleep."

The Cathedral became the boy's familiar friend whom he grew to love. He grieved over the mutilation and desecration it had received during the time of the commonwealth, for Cromwell's soldiers had used it for a stable and a barrack. They had knocked off the heads of its statues, and shivered to atoms much of its beautiful stained glass. But, phoenix-like, it had risen from its degradation. Pious hands had replaced what they could, and gathering up the fragments of glass, made with them a beautiful mosaic for one of the windows.

The interior was as impressive and imposing as the exterior. The boy would wander amidst the aisles of the spacious nave whose "darkened roof rose high aloof on pillars lofty," which "with clustered shafts so trim—seemed bundles of lances." A massive stone screen which supported the great organ, separated the nave from the choir. Many a time did the boy worship there at evensong, being drawn by an almost irresistible impulse. He can yet hear the stately chant of the psalms and feel reverberation caused by the organ at the words, "Let the sea make a noise and all that therein is." Many a solemn function was it his privilege also to witness there. One time it was the attendance of her Majesty's judges in their scarlet robes and flowing wigs. They were attended by the High Sheriff and a numerous retinue of court officials in full state. This was the service which was always held prior to the opening of the term of court. It afforded an impressive and instructive object lesson of the sanctity of justice, and that those who were called upon to mete out justice, must not do so unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God.

On another occasion, the installation of a new Dean, he learned how the beauty of holiness will transfigure a man's countenance. For on returning to the choir from the chapter house, where certain legal formalities had been gone through, he beheld the venerable Bishop standing in prayer at the north end of the altar, with clasped hands and uplifted face; and his face appeared to the boy as if it were that of an angel.

And again it was there that he saw with his own eyes a living proof of the regenerating power of the Gospel. It happened one Sunday morning when he listened to a negro Bishop who had been born to savagery and slavery, but who through the Gospel had become one of God's saints. Thus the faith of the boy was confirmed and strengthened against sneers and superficial criticisms of missions and missionaries.

But it will be asked, In what especial respects did such an environment influence his life? Why does he now feel deeply grateful for those early associations and prize them above gold and silver?

First, because it furnished his plastic mind with a great ideal which elevated and refined the aesthetic side of his nature. The nobility of the Cathedral architecture, its grandeur as a whole as it rose up majestically on top of the hill; the wealth of its detail, the symmetry of its proportions, the beauty of its

carvings and sculptures, and the lavishness of its ornamentation, trained the boy to a true conception of the beautiful, and fostered in him a healthy disgust for the tawdry, the cheap, and the sham.

But above all, the most profound and enduring effect was on his spiritual nature, because the Cathedral afforded a great religious ideal. It represented the service of God. It taught that true religion drew to itself all that was highest and best in man, and formed the crown of his life. The Cathedral exhibited the choicest labor and skill, having called into requisition the noblest talents with which men are endowed. Those who designed, who had executed, who had wrought, were master artists whose work was perfect and entire. The boy did not realize this all at once, but it gradually dawned on him. Again oftentimes he would stand on the top of the hill and look down on the city where men were sweating and toiling in multifarious occupations. So he gathered that in the service of the world there is labor, noise, and confusion, while in the service of God there is quiet, peace, and rest. And as the Cathedral was one with the city, so honest work is one with religion and receives a benediction from the association.

But the most important lesson which it taught the boy was the stability and security of that which stands on a religious foundation. He was familiar with much of its history and the vicissitudes through which it had passed. It had suffered much but had not been destroyed. It had been cast down but not forsaken. It had seen centuries of changes and chances of this mortal life. Men had perished and things had crumbled into dust, but it had remained *semper eadem*.

Thus it gave the boy a message which reads as follows:

O ye who are absorbed in and perplexed with the cares and uncertainties of life, who are fearful of what a day may bring forth, listen to me! Learn how it is I have continued to this day and shall continue as long as the morning and evening sacrifices of prayer and praise ascend from within my walls. You who are prosperous, you who are harried by misfortune, look up and learn where and how your peace is to be found. My foundations were laid in the Name of the Father, and of the Son, and of the Holy Ghost. I represent the offerings of faithful hearts and the work of faithful hands. I was built by prayer, with prayer, and for prayer. I exist for God's worship and renown. I am bound up in Him. For without Him I would not have been built; without Him I have no meaning; but with Him I am the chief building in this city. Eight centuries have passed since work first began on me. My walls have fallen only to be rebuilt. Remembering my stormy past, when war desolated the land and the iconoclast thought he was doing God service by marring my beauty, and seeing I have been kept safe through all, I point with my spires to Him and say to all who will hear my voice: "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

OLD MORTALITY.

THE GREATNESS OF MAN.

Man is constituted of real greatness; so that he is great even in knowing himself to be miserable. A tree is no more sensible of misery than felicity. It is true, the knowing himself to be miserable increases man's misery; but then it is no less a demonstration of his greatness. Thus his greatness is shown by his miseries, as by its ruins. They are the miseries of a mighty statesman in disgrace, of a prince dispossessed and dethroned.

Man is a reed, and the weakest reed in nature; but then he is a thinking reed. There is no occasion that the whole universe should arm itself for his defeat; a vapor, a drop of water, is sufficient to despatch him. And yet should the world oppress and crush him with ruin, he would still be more noble than that by which he fell, because he would be sensible of his fate, while the universe would be insensible of its victory. Thus our whole worth and perfection consists in thought: it is hence we are to raise ourselves, and not from the empty ideas of space and duration. Let us study the art of thinking well: this is the rule of life and the fountain of morals. It is dangerous to inform man how near he stands to the beasts, without showing him at the same time how infinitely he stands above them. Again, it is dangerous to let him see his excellence, without making him acquainted with his vileness. And the greatest danger of all is to leave him in utter ignorance of one, and of the other. But to have a just conception of both is his greatest interest and happiness.—*Blaise Pascal*.

YOUR GOD IS LOVE; love Him and in Him all men, as His children in Christ. Your Lord is a fire; do not let your heart be cold, but burn with faith and love. Your Lord is light; do not walk in darkness. Your Lord is a God of mercy and bountifulness; be also a source of mercy and bountifulness to your neighbors.—*Father John*.

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'S CLOSING YEARS.

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

Catechism: Seventh Commandment. Text: St. Mark ix. 4.

Scripture: I. Kings xix. 9-21; II. Kings ii. 9-12.

STRICTLY speaking, only the latter part of this lesson comes under the title of the lesson. The first incident recorded follows immediately upon the decision on Mt. Carmel.

After the people had decided for the Lord, Elijah caused the prophets of Baal to be slain. He then began his prayer for rain which was answered by a heavy rain, in the midst of which he gathered up his cloak and ran before the chariot of King Ahab, the fifteen miles to Jezreel. There, in the queen's palace, was the wicked Jezebel. She had not been present at the great contest on the mount. She was told what Elijah had dared to do to her favorite heathen priests. By the force of her strong and wicked personality, she turned the tables on the prophet. When he had heard the people cry out, "The Lord He is the God!" and when he had seen the 450 priests of Baal put to death, he had fondly hoped that the apostasy of the people and nation was at an end. This wicked queen somehow managed to put a different face upon the situation. She seems to have convinced the people that it was Baal after all who had sent the rain. She sent a message to Elijah that she would certainly do to him as he had done to the priests of Baal. The poor, tired and discouraged prophet was forced to flee for his life. Instead of the people who had seen the fire come down from heaven throwing the mantle of their protection about him, messengers were not wanting to undertake the queen's mission and to seek his life.

The prophet was utterly discouraged. He wished to die. He even prayed for death. The day on Mt. Carmel had been a hard one, with no food or rest. The fifteen mile run to Jezreel, the flight of a day's journey into the wilderness, left the man utterly weary. With this exhaustion, there was the harder thought to bear that the supposed victory on the Mount with its three years of preparation seemed all to have come to nothing. The prophet felt that after all, he was the only faithful man in the world. The display of power on Mount Carmel had failed to win the victory he had expected.

It was then that he was sent to Mount Sinai for this experience. The Lord had pity upon His faithful servant, and gave him this exhibition of His own power. Elijah was in great need of help. We here see how it was vouchsafed to him. First there is something of reproach and calling to self-examination in the question of the Lord which came to him, "What doest thou here, Elijah?" Elijah had an answer, but the fact that it was an excuse shows that it was meant to make him think seriously over the fact that he was here nearly 300 miles away from the capital of the kingdom doing nothing. What if the great effort had come to nothing? What if he was the only faithful man left? If so, he was still doing nothing when all the world was wrong and needed that work be done.

But the experience through which he passed taught him the lesson he needed to learn. God so condescended to the weakness of His servant as to give him this revelation of Himself and of His methods. It was, as it were, as though the Lord had taken His prophet into His confidence, to show him something of His way of working. As the prophet came to "the cave" on Mount Sinai, he may have thought of the strange thing that happened to Moses as he stood there in the cleft of the rock (Ex. xxxiii. 18-23). And then a similar experience came to him. As he stood there in the hollow of the rock and saw the wind, and the earthquake, and the fire, what were his thoughts? And what did he learn when after all these terrible manifestations of power the Lord came to him in a "still, small voice," speaking to him the same old question, "What doest thou here, Elijah?" Elijah must have learned by the first display, that it was from no lack of power that the Lord had not compelled His wayward people to return to Him. The drought and the rain had been mild exhibitions of His power. They ought to have won the people. But if they had failed, that did not argue

that the Lord had no more power. But, instead, he learned that these great exhibitions of power do not bring the voice of the Lord to His people. He had been discouraged by the apparent failure of the dramatic contest on Mount Carmel. Now the Lord told him that His quieter ways were really His best ways. That the "still, small voice" speaking to men's hearts had kept at least 7,000 people faithful to Him in spite of all the prevalent apostasy.

The voice also helped Elijah in another way. The Lord gave him more work to do. He pointed out to His prophet that there was still work which was his to do, both in the kingdom, and as a prophet. The kings of Syria and Israel might seem now to have successfully withstood the Lord. Their days were numbered. God's work was to go on. His prophet was to have a part. Hazeel and Jehu were the men chosen to succeed to the thrones. Elisha was to be the one to take up the work of Elijah. The very fact that the prophet was commanded to anoint a successor showed him two things. It showed him that God's failure was not bound up with the failure of His prophet. It showed him that God would still carry on the work to a successful conclusion. It also made him realize something of the eternity of the work and the passing part of the workers.

A practical lesson which may be made plain to children from the experience of Elijah is that which comes from understanding how God works among men. It is by the "still, small voice" that we are led, not by the awe of His great works. We must, then, listen to the leadings of conscience and the voice of the Holy Spirit in our hearts. We must obey the voice or we shall soon lose the power of hearing it.

Taking up the second part of the lesson, there is first to be noted, the fact that Elijah so well learned the lesson which God impressed upon him at Mount Sinai, that he made provision for the future of the work. He had been commanded to prepare Elisha to be his successor. He also revived the prophetic schools and there now begin to appear the "sons of the prophets." These trained students of prophecy are significant at this time as they are an evidence of the fact that Elijah learned his lesson so well that he took this means of providing workers for the future.

Of the final scene in the life of the prophet, the account itself furnishes the best recital. It was a strange and wonderful thing which Elisha saw. His request that a double portion of the spirit of his master might be granted to him means that he asked for the right and blessing of the "first born" (Deut. xxi. 17). He asked, in other words, that if he was to take up the work of Elijah he might inherit the blessing and "spirit" of his master. The request was made in response to an offer from Elijah. That he asked for a spiritual blessing instead of some other kind of preferment is in itself an indication that he was not unworthy to be the successor of the older prophet.

That Elijah was commanded of God to anoint his successor, and that Elisha received the mantle at the moment of departure, and saw the elder prophet in his ascension, all bear witness to the fact that a God of order is likely to use regular channels for the working out of His purposes. From this time on, prophets anointed their successors and so the work of the Lord was perpetuated. So, in the newer dispensation, the Lord organized His Kingdom and "appointed" it unto His chosen disciples, and it was part of their duty to see that men were not wanting to succeed to their office and ministry. God who works everywhere else by order does not let chance rule in His spiritual Kingdom.

The glorious ending which came to the prophet Elijah was witnessed by the sons of the prophets on the other side of the river. That it was so publicly testified would indicate that it was meant to have some effect other than its reward to the man thus translated. It doubtless did bear witness to the true reward which comes from faithfulness in spiritual matters. It had been a time of unfaith. It had been a time when success had been largely measured by worldly success. The reward of Elijah was a witness in that dark age that God will in His own glorious way reward His faithful servants.

GOD CALLS US to duty, and the only right answer is obedience. If it can be glad and willing and loving obedience, happy are we; but, in any case, whether we ourselves get enjoyment and blessing from the task or not, the call must be obeyed. The will of God must be done for the sake of God, not for the sake of ourselves. Undertake the duty, and step by step God will provide the disposition. We can at least obey. Ideal obedience includes the whole will and the whole heart. We cannot begin with that. But we can begin with what we have. God calls. It is better to obey blunderingly than not to obey at all.—*George Hodges.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PEOPLE'S POSTURE AT THE "GLORIA IN EXCELSIS."

To the Editor of *The Living Church*:

YOUR Answers to Correspondents always contain more information in its contracted inch of space than do columns of "safe" topics in other publications. In your answer to a query by "F. M. S.," on page 568, I would humbly suggest that your liturgical advice deflected somewhat from Catholic instinct. Just as a Catholic Churchman instinctively remains kneeling during the Epistle at an early celebration, and sits at the Epistle at a late celebration, more or less "choral"; so the Churchman (as contradistinguished from a stout Episcopal) instinctively remains kneeling during the *Gloria in Excelsis* at early celebrations, and stands at the aforesaid *Gloria* at late celebrations, more or less choral. Yet to sit at the Epistle is just as apparent a violation of the governing rubric, as is kneeling at the *Gloria*. If you are going to uphold an anti-traditional interpretation of the *Gloria* rubric, you are bound in all fairness to insist that the congregation *always* kneel at the Epistle, and *stand* at the Peace and Blessing—which would be a *reductio ad absurdum*.

Now, where there are two interpretations of a rubric, that one is valid which is in harmony with ecumenical practice and follows its own devout Use in the matter.

Just as the choral Eucharist is the norm of "praise and thanksgiving," and an early celebration is, so far forth, an *incomplete* norm, so the rubrics of all Liturgies are primarily based on the higher rather than the lower celebration, and a rubric at the *Gloria* (or for a Sermon or Anthem), is put there, according to liturgies, for a High Celebration, and whether it also applies to a Low Celebration can only be ascertained by ecumenical practice and ecclesiastical tradition.

In recapitulation, let me say: To sit during the Epistle at a Choral Eucharist is thoroughly Catholic, but logically indefensible by an "Episcopal" rubricist. To kneel during the *Gloria* at an early celebration is thoroughly Catholic, and is lawful on exactly the same Episcopal reasoning as sitting at the Epistle, viz.: "We're used to it under our old rector," otherwise, Church Tradition.

Devout instinct is absolutely on the side of quiet kneeling at early Communion, wheresoever there is not Catholic reason to the contrary. It is surprising here and there to find Catholic Churchmen doing what they feel is liturgically wrong, simply because they fail to grasp that Liturgies are apt to give rubrics for High functions, letting "what we're used to" direct the lower details and cases of necessity. The craze for invariably *saying* the *Gloria*, instead of "some Proper Hymn from the Selection" is distinctly vicious, and makes void the Church's rubrical provision, page 238.

In farewell, like the patriarchal chief of the Sandwich Islands who said to his confessor, "I have no enemies. I have eaten them," so I can see no sectarian Protestantism in the rubrics, nor any good reason why we should adopt provincial, anti-traditional interpretations of the rubrics rather than living Catholic Use, of our mother, "the whole state of Christ's Church."
(Rev.) JOHN M. RICH.

PROTECTION AGAINST CLERICAL IMPOSTORS.

To the Editor of *The Living Church*:

IN connection with the recent Etheridge case you ask how it is possible to guard against similar imposition.

Would it not be well for every clergyman to be required to show his letters of orders, as in England? It is difficult to see how these could be forged, bearing, as they would, the seal of the Diocese in which the clergyman was ordained. It might still be necessary to make further investigation before assigning to work, but Letters of Orders would settle the question as to whether a man were indeed in Holy Orders or not. I am

Yours sincerely,
Seattle, Wash., Aug. 28, 1905. HERBERT H. GOWEN.

CORRECTION.

To the Editor of *The Living Church*:

IN the issue of August 26th, 1905, page 580, column 2, verse 3, of poem, "Up is Down and Down is Up," the printer has changed the word *Hollow* to *Hallow*, and I perhaps perpetrated an Irish Bull by writing, "A hollow sphere of solid rock."

The lines should be—

The centre-earth, a hollow sphere
In solid rock I see,

etc., etc.

(Rev.) H. M. JARVIS.

Guyton, Ga., August, 1905.

BAPTISM AMONG SECTARIANS.

To the Editor of *The Living Church*:

ARE we really in need of special legislation in this matter? If a sectarian comes to us for instruction and brings a certificate of Baptism, and is quite sure of having been baptized in due form, reverently and in the fear of God, ought we to "insist" or "compel" or do anything else to make entrance hard? All sectarians are not slipshod and careless, and all our priests are not the reverse. Do not let us commit ourselves to a practice which is invariably used by our Roman friends who think our method in Baptism just as objectionable as Mr. Scupholm thinks that of the sectarians. No cast-iron rule is possible in dealing with those who come from the sects. If we take pains to find out in each case whether the person has been baptized with pure water and the unfailing words of our Lord, and if there is any real doubt, baptize hypothetically; while if there seems no reason for doubt we use the parts of the office which follow the administration, will not that meet every legitimate requirement? Admitting that many sectarians are careless and irreverent in this matter, is it not true that many more are careful, reverent, and desirous of doing everything which the circumstances require?

Does anybody believe that Rome, with all her high and mighty pretensions, is very scrupulously particular about the manual acts of Holy Baptism, Confirmation, etc.? I trow not. Then let us receive assurances from sectarians with as much confidence at least.

The careful, sensible, loyal, and Catholic attitude of one parish priest in this matter will do more for the Kingdom of God than reams of mandatory rubrics: such, at any rate, I humbly think, and I am not altogether without experience.

FRANCIS R. BATEMAN.

Seranton, Pa., September 2nd, 1905.

To the Editor of *The Living Church*:

IHAVE been much interested in the letters published in your paper under the above heading, and send the following case as bearing upon the subject:

A young man came to see me about being confirmed, and, according to my custom, I inquired about his baptism. He startled me by telling me that he had been baptized twice. He told me that he came of a Methodist family, and that when he was an infant, being ill with scarlet fever, his mother sent for a Methodist minister to baptize him. The minister said: "As the child has a fever, I will use no water," and then offered prayer, and repeated the baptismal formula.

When the boy was twelve years old a revival was in progress in the church to which his family belonged, and he, with other members of the Sunday School, was "converted." The children were taken into the church to be baptized, and were placed in a row before the pulpit. The minister, dipping his fingers in a bowl of water, touched the child at one end of the row, and said: "I baptize you in the Name of the Father, and of the Son, and of the Holy Ghost." Then touching each of the children with the same finger, without even moistening it, said to each: "And you," "and you," and so on. The boy was near the opposite end of the row, and the finger was quite dry when it touched him, and all that was said to him was, "and you"!

It is needless to say that I baptized him—and not with the hypnotical form.

H. H. OBERLY.

Elizabeth, N. J., September 1, 1905.

To the Editor of *The Living Church*:

DURING a friendly chat between a priest of the Church and a Methodist minister, the conversation drifted to the sacramental system of the M. E. Church. The minister said, in substance, that while their Church administered the ordinances

of Baptism and the Lord's Supper, yet she did not consider them in any sense as channels of grace; and as their ministerial office was "prophetic" and not "priestly," the laying on of hands in ordination conveyed no ministerial authority.

The "Inward Call" and the "fruits of the Spirit" were sufficient to make a man a minister.

In answer to the question: "Who gave you authority to execute the functions of a minister in the M. E. Church?" he replied: "That is derived from the congregation."

The priest here replied:

"You cannot go behind Wesley for your ministerial authority. Now it is an historical fact that when Wesley laid hands on Coke and set him apart as a 'superintendent' for the work in America, it was done privately in Wesley's bed-chamber, without a congregation being present. Consequently, one cannot convey that which he does not possess."

As a sequel to this friendly chat, the minister was loaned a copy of Westcott's *Catholic Principles*.

These things all tend to point out to parish priests how careful they need to be in receiving converts from the denominations, especially regarding the Sacrament of Baptism.

St. Paul, Minn., September 2. W. L. CULLEN.

"THE CEREMONIES OF THE MASS."

To the Editor of *The Living Church*:

IN your concluding notice of *The Ceremonies of the Mass*, by Dr. McGarvey and Fr. Burnett, two or three of your criticisms seem rather unfair and even misleading. You say:

"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).

But in the very next line, Dr. McGarvey continues (p. 79):

"The priest standing erect, and raising and extending his hands, says (if it is to be said), 'I believe,' etc.

Again, in the chapter "Of Low Mass for the Dead," he says (p. 149, 3d line): "The creed is omitted." There is no disagreement between Dr. McGarvey and Fr. Burnett on that point.

"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."

This direction is for the *celebrant* at a Mass with deacon and sub-deacon, and is to insure the reading of the Epistle by the celebrant himself, not permitting him simply to listen to the sub-deacon. It is a private reading, "in a low voice," meaning not heard by the people. The public reading of the Epistle by the sub-deacon is "in a clear, sonorous voice"; "he sings the Epistle" (ii. 31).

The third criticism to which exception is taken, is the least creditable to its writer.

"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."

Our American missals are *not* so printed as to avoid turning the leaf during the Canon—at least not all of them. My experience is not large, but I have a number of times had to use

books so printed that the leaf did have to be turned during the Canon. If my memory serves me, one of the latest and finest altar books, that edited by the Rev. Percy Dearmer and others (the American edition), requires the turning of the leaf before the end of the Canon. And if a complete Prayer Book is used, the uniform paging insures the necessity of turning the leaf.

If the publishers of altar books would put tabs (of cloth, or, better, of leather) on the pages from the Creed to the end of the Canon, inclusive, it would not only be a convenience to the celebrant but would perhaps take away part of the reason for this particular direction to the deacon.

WM. A. GRIER.

Grace Church Rectory,
Sheboygan, Wis., September 1, 1905.

[As to these three criticisms:

I. Dr. McGarvey's direction quoted—"The Priest . . . says (if it is to be said), 'I believe'" is certainly in direct antagonism to Fr. Burnett's "The creed is omitted." The one allows that it may be said, and the other declares that it is not said. Consequently there is the "disagreement" between them which we mentioned. Dr. McGarvey's proviso, "if it is to be said," is entirely warranted, since omission is permitted by the rubric if the creed "hath been said immediately before in Morning Prayer."

II. Our correspondent is right in his answer to our question concerning the Epistle. We misunderstood the passage which, therefore, seemed to us obscure.

III. Every edition of the *Altar Service* published since the revision of 1892, has been so arranged that the canon, with the entire Oblation and Invocation, up to the communion of priest and people, is read without turning the leaf, except one edition, first published in 1904, of which probably not a dozen copies are in circulation, and which the publishers have promised to recall and correct the plates of in such wise as to prevent this inconvenience. The former edition is used in probably 95 per cent. of the churches that might conceivably be affected by the McGarvey use. Dearmer's *Liturgy* and Prayer Books paged according to the standard do not require turning of the leaf until the midst of the Invocation, far beyond where Fr. Burnett's note appears. If our correspondent will cite any edition published since the revision of the Prayer Book (except that of 1904 mentioned) in which turning of the leaf at the point mentioned is required, we shall be glad to make correction of our statement.—EDITOR L. C.]

NOTICE TO COLLEGE CHURCHMEN.

To the Editor of *The Living Church*:

IN connection with the conference of College Churchmen to be held at the buildings of the University of Chicago, Wednesday, September 20th, on the day preceding the National Convention of the Brotherhood of St. Andrew, we would like to make it generally known throughout the Church that all College Churchmen, graduates and under-graduates, whether members of the Brotherhood or not, are invited to attend and will be warmly welcomed. Fraternity men who desire to have rooms reserved for them at their Fraternity Houses will kindly notify the Secretary, John H. Smale, 510 Masonic Temple, and he will see that arrangements are made with their Fraternity Houses. The Fraternity Houses open to us are: Phi Kappa Psi, Psi Upsilon, Delta Tau Delta, Phi Gamma Delta, Sigma Alpha Epsilon, Kappa Sigma, Sigma Nu, Alpha Tau Omega, and Alpha Delta Phi. A synopsis of the subjects to be discussed, as well as the names of some of the speakers, will be found in connection with the published programme of the National Convention of the Brotherhood, copies of which will be mailed on application to our National Office.

ROBERT H. GARDINER, *Chairman*,

PERCY G. WHITE, *Secretary*,

College Committee,
Brotherhood of St. Andrew.

CHURCHES IN SMALL PLACES.

To the Editor of *The Living Church*:

RETURNING from a few weeks' vacation, the letter of the Rev. Hugh L. Burlison is before me.

I am most happy to find that, notwithstanding the apparent meaning of the "Pastoral" in question, the Rt. Rev. the Bishop of North Dakota is in substantial accord with me. But he made the mistake, to which I myself plead guilty quite frequently, of taking too much for granted. The address in question may have been very clear and definite in its meaning to persons who had discussed local conditions and were familiar with them, but correspondence lately received by me with regard to the article in question leads me to believe that the impression produced upon me was shared by other clergy of the American Church. Apply-

ing the principles of that address broadly, it was calculated to prejudice the minds of men whose hearts and purses are usually open to this appeal. The high regard in which the Rt. Rev. author thereof is held made it peculiarly important that he should not be misunderstood in this matter.

W. M. WALTON,
Archdeacon of Indianapolis.

Literary

Pro Fide: A Defence of Natural and Revealed Religion. By Charles Harris, B.D., Lecturer in Theology and Parochialia, St. David's College, Lampeter. New York: E. P. Dutton & Co. Price, \$3.00 net.

We have here a notable and exceedingly valuable manual of apologetics, an unusually rich thesaurus of argument both *pro* and *contra*. The book is intended to meet the needs of students, clergy, and the reading public. Technical terms are avoided as far as possible, and explained when they are used. The results of modern science and historical criticism are assumed "to their full extent," the writer avows. He says in a footnote that "At present no Anglican text book, and, with the exception of Dr. Fisher's *Grounds of Theistic and Christian Belief*, no English text book of any kind covers the whole apologetical field." A great wealth of scientific, critical, and apologetical literature is made use of. We congratulate the writer on his success and his readers upon their good fortune.

It is impossible to summarize the argument of so rich a treatise. We can only indicate briefly its general direction and the method employed. The opening chapters deal *seriatim* with the chief arguments for the being, power, wisdom, and moral perfection of God. Next the utility of Religion is discussed as affording evidence of its truth. Agnosticism is then refuted, and the logical validity and practical necessity of faith are vindicated.

Particular topics are taken up after this; Creation, the human soul, free will, evil, immortality, miracles, and Christian revelation. The Christian documents are next defended for their evidential value without reference to their claim to be supernaturally inspired. The teaching and person of our Lord are discussed, His miracles, and the Resurrection. The concluding chapter treats of the Influence of Jesus upon the world. Numerous appendices deal with incidental questions, and an index enables one to find any particular discussion to which reference is desired.

We do not wish to be understood as taking back our commendation of the book when we point out a few blemishes. While most of the discussions are both patient and appreciative of modern difficulties, now and then the writer seems either too much in a hurry or unable to do justice to the objections and difficulties which he considers. The result is that his replies are sometimes cut and dried rather than adequate or abreast of current thought. Scholastic solutions are retailed without sufficient amplification to make their value apparent to contemporary thinkers.

Again, while he rightly rejects a recent method of apology which concedes many things to modern objectors without realizing the significance of the concessions, he falls into the modern theory of degrees in inspiration. Inspiration means, for historical Christianity, Divine authority. There can be no degrees in this. There may indeed be different Divine purposes in the several Scriptures, and this makes the Scriptures unequal in their spiritual content and value for personal and devotional use. But the book of Judges, for instance, has the same Divine authority for the use to which it ought to be put by believers as has any other book. This means that they have equal inspiration, although the degree with which they are charged with spiritual lessons is different. In this connection, although the point is immaterial to the evidences of Christianity, we cannot accept the conclusions of Old Testament critics as established so generally as our author thinks.

The discussion of miracles is good, but we wish that false notions as to the relation of miracles to natural law and the history of the universe had been more adequately considered.

FRANCIS J. HALL.

The Ethics of Force. By H. E. Warner. Published for the International Union by Ginn & Co., Boston.

This little book had its origin in a series of papers read to the Ethical Club of Washington, D.C., at the time of the Spanish War. Its scope is sufficiently indicated by the titles of the chapters: The Ethics of Heroism; The Ethics of Patriotism; Can War be Defended on the Authority of Christ? Can War be Defended on Grounds of Reason? Some Objections.

It is a sane and wholesome plea for a more rational conception of patriotism and an appeal for arbitration as a means of settling international disputes. There are few thoughtful people who will dissent either from the arguments or the conclusions of the author, and we wish his book a wide circulation and a careful reading.

Schubert. By Edmondstone Duncan, with Illustrations and Portraits. New York: E. P. Dutton & Co. Price, \$1.25 net.

This latest volume of the Master Musicians series tells in an interesting manner the story of the life of Schubert, the man and the musician. The narrative is illustrated with portraits and views and with *fac similes* of Schubert's musical MSS.

The text is followed by appendices, the first of which deals with the Schubert bibliography, the second gives a list of his published works, the third sets forth in tabulated form the principal incidents of his life, while the fourth is devoted to Schubert personalia and memoranda. The work throughout is well done and the book deserves a place on the shelves of every lover of music.

An Elizabethan Virginal Book. Being a Critical Essay on the contents of a manuscript in the Fitzwilliam Museum at Cambridge, by E. W. Naylor, Mus.D., with Illustrations. New York: E. P. Dutton & Co. Price, \$2.00 net.

In a prefatory note it is stated that this book is intended to be of use both to students of the history of music and to students of the Elizabethan drama who seek musical illustrations for the representation of these works. The book contains a complete set of instrumental pieces contemporary with Shakesporean times and a description of the dancing steps appropriate to them. Some three hundred musical pieces of the Tudor period are presented by the author, and are made the subject of careful study and analysis. The volume is beautifully printed and invaluable to the musical antiquary.

Chronicles of the City of Perugia. 1492-1503. Written by Francesco Matarazzo. Translated by Edward Strachan Morgan. New York: E. P. Dutton & Co. Price, \$1.25.

In these gossipy chronicles, Matarazzo, a famous doctor and statesman of his day, gives a vivid picture of life in mediæval Italy. The record chiefly concerns the wars and intrigues of the Bagliani, great nobles and lords of Perugia, and Matarazzo's patrons. The battle scenes, the defeat of the Oddi in the market-place, the story of the "great betrayal" and the subsequent capture of the city by the Bagliani, are of almost breathless interest and rare literary quality, and they preserve for us graphic pictures of the lawless and turbulent times in which the chronicler lived.

Not the least interesting part of the book is that in which the author discusses with great frankness and scathing irony the exploits and misdeeds of Pope Alexander VI. and his son, Cesare Borgia, and all their infamous crew of courtiers and soldiers who are here depicted to the life in all their shameless infamy, and exposed to the scorn and wonder of posterity.

WHAT IS READ AT THE BRITISH MUSEUM.

In the reading room of the British Museum the desks are crowded with students all day long, and in addition to the books of reference, some 20,000 in number, which fill the open shelves of the room, from 3,000 to 4,000 volumes are given out every day. Theology in a wide sense, including the Bible, biblical literature, Church history, and works on the religious rites and ceremonies of all races and creeds, is easily at the head of the list, with about 300 volumes. Topography comes next, with about twenty fewer, and of these books on London amount to a quarter, books on English topography to another quarter, the other half being for the rest of the world. History and biography come next, English history being mostly in demand, and books on France and the French provinces second. Essays, criticisms, and miscellaneous literature take the fourth place, and are followed by fiction—not less than five years old—moral philosophy, poetry, and the fine arts, the drama, law, and philology, political economy, and so on down to politics, mathematics and chemistry, which have about forty volumes apiece, and lastly works on naval and military subjects, which seldom have more than three or four volumes each. It is a curious list, and throws a useful light on the sort of studies taken up by the readers in the Museum.—*London Globe*.

WORDS OF A GERMAN PHILOSOPHER.

Jesus, the purest among the mighty, the mightiest among the pure, with His pierced hand raised empires off their hinges, turned the stream of centuries out of its channel and still commands the ages. . . . Only one spirit of surpassing power of heart stands alone, like the universe, by the side of God. For there stepped once upon the earth a unique Being, who merely by the omnipotence of holiness subdued strange ages, and founded an eternity peculiarly His own. Blooming softly, obedient as the sunflower, yet burning and all-attracting as the sun, with His own gentle might He moved and directed Himself and peoples and centuries at the same time towards Him who is the original and universal Sun. That is the gentle spirit whom we call Jesus Christ. If He really existed, then there is a Providence, or He Himself were Providence. Tranquil teaching and tranquil dying was the only music by which this highest Orpheus tamed wild men and charmed rocks harmoniously into cities.—*Jean Paul Richter*.

The Family Fireside

OUTSIDE IS INSIDE, AND INSIDE IS OUTSIDE.

Saying this is sure to win:
 Inside's out, and out is in.
 Behold a swain admiring stand,
 To gaze upon a well-formed hand;
 The fair-outside is inside glove,
 And cooing swain like mourning dove
 Makes inside breath an outside sigh,
 Which, circling upwards, floats on high.

And now my saying's proven true,
 Though smitten swain, still seeks to woo,
 By gently squeezing outside glove,
 And finding no responsive love,
 He rushes through all inside doors,
 And outside soon a mile he scores;
 Then boarding ship with sail spread wide,
 He disappears on ebbing tide.

Guyton, Ga., July 1905.

(Rev.) H. M. JARVIS.

THE EXPERIENCE OF THE CONSUMER.

By CHARLOTTE CHITTENDEN.

WOMAN has long been made the object of well-known and threadbare jokes, as a "fiend for bargains"; as racing madly after the alluring 99-cent bait and other traps for the bargain hunter. But the fact must be and long has been virtually conceded, that it is possible for a woman to make a small amount of money cover a far larger area than the average man can do. It is probably the consciousness of this fact that enables her to take with philosophic calm, these masculine gibes, and even to smile feebly when they are broached.

She has learned her lesson in the school of experience, for many women are obliged to count the pennies with the care and thought that men grudge to put on far vaster sums.

The matter of food supplies and clothing, household purchases of all sorts, all the details, in fact, that go toward home-making, are often carried on with a perfection of accomplishment, that is, or would be, astonishing, were the details and sums expended made public.

There is probably no greater test of the well-bred woman than this very matter of shopping.

The woman "who hath well considered her needs," and has clear and well defined plans for shopping, will never meet with rudeness; on the other hand, she is a delight to the harassed clerk who waits upon her.

Underbred women push, jostle, finger goods, patronize the sales-people, with supercilious airs, until it is small wonder that these occasionally retort in kind, and are themselves rude and disagreeable. But I think a consensus of well-bred women—not necessarily women possessed of much money—would reveal the fact that rudeness in a clerk or employe, is practically unknown to them. Gentle, perfect dignity, and consideration will always meet with a like response.

As an illustration of this, a perfectly bred woman, with a very limited pocketbook, went one day to the custom department of a large city store. She was treated with fine courtesy by the saleswoman, to whom she at once quietly stated her needs, and the amount of money she could spend. The saleswoman was at once much interested, but they were neither of them quite satisfied when, at the end of an hour or two, the purchaser found something that would possibly do. "It isn't just what I would like you to have, but it's the very best thing I have in stock to-day," said the saleswoman. "But should you find, or think of anything else later on, come back, and I will arrange it with you."

The purchaser departed, and later did find something more satisfactory, and the saleswoman went to no end of trouble about it, and effected an exchange. She was warmly thanked, and, having looked longingly and lovingly at a bit of goldenrod in the customer's belt, she was given it, and the next day received a great box of the same beautiful flowers; and everyone on that floor wore goldenrod that day.

The wise shopper avoids buying anything but the best, preferring a smaller supply of the best of food-stuffs, knowing it is infinitely better than great quantities of shop-stale or unknown things.

Said a merchant to a customer, once:

"No, we don't keep that brand; you have to pay too much for the name."

"Oh!" said the customer, "but those people have earned the right to charge for their name, by giving only the best to the purchaser."

Most reputable merchants prefer to keep standard goods for their customers, if they can be protected in it.

It is worth while paying a little more for goods from clean, well-kept shops; dust-free, and therefore germ-free goods are far more desirable than those from shops that are ill kept and badly ventilated.

There are pros and cons about the matter of package and bulk goods. One has a certain sense of enjoyment in an attractive, well put up package. It is protected from dust and from too much handling; but, on the other hand, it is certain that the box or wrapper, so well and expensively put up, has to be paid for, in diminished weight or a higher price.

Of course there are certain things, like olive oil, green coffee, soap, and sugar, that it pays to buy in large quantities, if there are storerooms in the house that will accommodate these things. You get a far better grade of olive oil in buying it by the gallon can than by the bottle; the bottom is so far up in the bottle, that it really holds a trifle over a pint instead of a quart. Oil will keep perfectly in a cool, dry place. It has a faucet dropper and is altogether far more satisfactory.

It is also true that wide awake merchants like to know what their customers like and the result of their experience with certain products.

From merchants of well-known veracity, it is likewise pleasant to receive advice about certain things. "My wife has used this, and considers it as good as other higher priced like products," goes a long way, from a tidy shopkeeper, who has a home-keeper for a wife, whom he can confidently quote.

If, on the other hand, he declares against a cheaper product, as inferior to that of a higher priced one, one at once feels reliance in his experience and advice, that is very helpful.

The running of bills is to be deplored. Where the telephone is a necessity for marketing, it is almost impossible to avoid the running of weekly or monthly accounts, but there should be much care taken not to exceed a given amount. Accounts should be accurately kept, and never allowed to continue longer than the thirty-day limit.

A grocerman in a small city, who apparently did a most flourishing business, retired with \$7,000 due him on his books. "I shall not collect half of it," he said, gloomily, "and that collected half will not be from my rich customers," he continued.

It is a well-known fact that credit is urged upon reputable customers, from the large stores, and there are husbands who wish their wives to establish a credit system with the stores she patronizes, claiming that it helps him in his own business and standing. Then, too, women say that the exchange of articles merely charged is more easily managed; but there is a bondage about debt, and a constant temptation to overstep the limits of one's income, that cannot fail to end disastrously.

There is no doubt but people who live far from the metropolis, are vastly helped by the advertisements that fill so large a space in the more reputable periodicals and magazines. The matter of confidence in the journal that will not exploit frauds is also helpful; and that these well illustrated, and attractive advertisements are educative, there is no manner of doubt; for each day the horizon of the purchaser is broadened with the light of intelligence and skill.

YOU KNOW a doctor of medicine is full of theories; and it is good it should be so, because hypothetical explanations of things, and suggestions for treatment of diseases, stir us up, keep us alive, and cause us to maintain inquiries and experiments. I hear a man talking about Bright's Disease, "I should adopt such and such a method." I say, "Very well, let us try it." In that sense, in that sense only, apply this argument to Christianity—*Try it*. Though any man who is arguing with me should show me that the grounds I have taken are unreal or false or anything else, still—*Try it*. I believe I am justified in saying that if tried in the right way, *it never fails*. So that when all arguments are at an end, if the man is earnestly seeking, striving for the truth; and if he can humble himself like a little child and say there is *something* in this Christianity, *let it be tried*; and if he approaches Christ, he will discover the most wonderful revelation that can be made to man; he will discover the way in which to live, to die; and how self-abasement is self-finding. He will discover, too, that the life-sacrifice which Christ asks, the life service, the life of love, is cheap at the cost which it demands, and is found to be the only life which can be called life indeed.—*Sir Andrew Clark*.

UNCLE SAM'S EARLIEST SETTLERS.

THE old Greeks used to say that there were fair women before Helen, and brave men before Agamemnon, the special hero of the great siege of Troy. These, though distinguished in their way, were not the only ones of their kind by any means; as we would say nowadays, they were not "the only pebbles on the beach." So, too, although we like to date the history of America from the voyage of Columbus, it is nevertheless true that there were settlers here before ourselves—settlers who were a great deal more than mere savage Indians. We are not "the only pebbles" in America by any means.

Down in the southwest corner of our great country there are still ruins of buildings, irrigation canals, fortifications, and so on, which antiquarians tell us betoken a population of some thirty million people, nearly all of whom must have lived within the limits of what is now Arizona and New Mexico. The soil down there is as fertile as any in the world, and only needs water to make it produce abundantly, and these ancient settlers in what is now Uncle Sam's domain, understood how to save and distribute the water so as to maintain an enormous population.

As these people left no printed books, and as their written

circular, are accurate. Chisel marks, which still show plainly on the stones, prove that they had tools for working their building materials, although none have so far been found. They were also skilled potters, many broken specimens of the work remaining to show how well and accurately their work in this line was.

But all this budding civilization was destroyed by the savages from the north. These last were comparatively few in number, but they were bold and daring and they utterly defeated ten times their number by the simple device of raiding them year after year and destroying their irrigating ditches and reservoirs. If these reservoirs were broken at the critical time of the year, it meant an utter failure of crops for that year, for it was only irrigation that made life in that country possible. A hundred men could do damage in a single night that ten thousand could never repair. The only way to stop the raid was to hunt down the raiders instead of waiting to repel them when they made another raid. But Uncle Sam's earliest settlers either could not or would not do this; the result was their destruction.

They made some gallant stands during the years and years



EARLIEST HOMES OF CLIFF DWELLERS. PREHISTORIC RUINS, CANYON, COL.

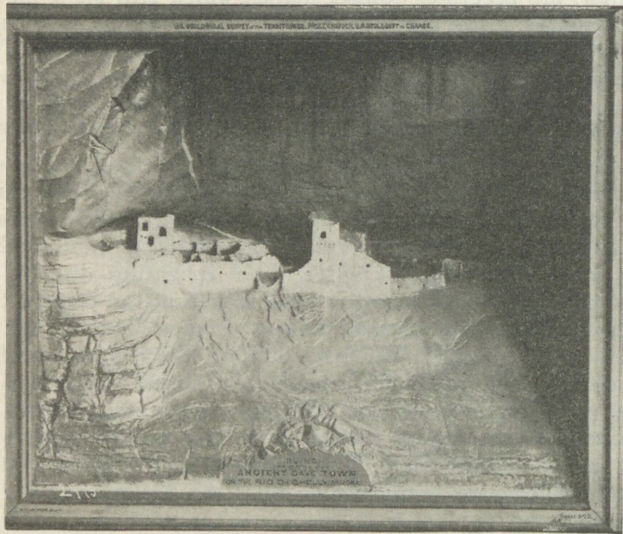
records were probably very few, and even as those few have mostly been lost or destroyed, we know very little about them except what we can gather from the ruins they have left. These ruins are so scattered and have been so badly injured both by years and by careless cowboys that the record they present is very fragmentary. Little by little, however, scientists have been collecting information about them from many different sources, until to-day we have a pretty fair idea of the sort of people they were, how they lived, and how their kingdom finally fell. The three pictures herewith show the various stages of their national life. First, there are isolated houses built out in the open, on the ground, where the people lived in times of security and peace. Second are the cliff dwellings, whither they retreated, perhaps centuries later, after they had been harried by the Chichimeos—the ancestors of the Apache Indians—who had come down from the north, and were gradually ruining them. Third are the mesa dwellings, where the weakened descendants of the once mighty nation dwell to-day, having been saved from extermination by the coming of the Spaniards to the Gulf of Mexico in the year fifteen hundred and something.

The people who built the earlier dwellings were really highly civilized. They lived by agriculture and not by the chase or war; they kept domestic animals, turkeys, etc.; and they knew how to build homes and fortresses of considerable strength. They evidently understood the use of the right angle, the plumb-line, and the square, for the walls of their buildings were true, their corners correct, and their ground plans, both square and

of their slow retreat, and the dwellings they built in the sides of the almost inaccessible cliffs are wonderful to see, but it was all a defensive fight—never an offensive one—and the end was inevitable. Its last stage saw the decimated people, no longer a great nation, living in clans on tops of "mesas," like that shown in the picture, and descending to the plains below to raise their crops. Even here the Apaches pursued them and would probably have ended by exterminating them, had not the Spaniards come and changed the balance of power in that part of the world. Against all the crimes of the Spaniards in the three Americas, this fact may be set, they checked the Apaches and saved the Pueblos—as the Cliff Dwellers were now called—from certain destruction.

After years of delay, Uncle Sam has now set to work to preserve the homes of his first settlers from destruction. He is proposing to form a national park out of the lands where the most perfectly preserved ruins are yet to be found. The land around them is not useful for present or future settlement. The ruins are situated among rocky cliffs, and may be easily preserved and protected. The region is extremely arid, and is used only in spots for ranging sheep, goats, cattle, and ponies. The reclamation service has made some estimates regarding storage reservoirs in the region, and it may be that at some future time a part of the land will be irrigable and greatly increased in value; until then it is useless.

All valuable relics have already been carried away, nothing being left except a few stone arrowheads or broken axes. The



RUINS OF PORTION OF AN ANCIENT CAVE TOWN ON
THE RIO DE CHELLY, ARIZONA.

buildings remain, however, and are of great local and national interest, and many tourists who now never hear of them would visit them if the area was under government control, thus insuring that visitors would be taken care of and the ruins protected from any further vandalism by an official corps of efficient guides.

MY GARDEN.

When ice and snow have melted,
And homesick robins wing
Their flight from the land of summer
To the pleasanter land of spring;

When the lilac rustles in purple,
And the apple in pink and white;
When the air is sweet with perfumes,
And the sky is blue and bright;

Then the blood in my finger-tips tingles
As into my garden I go,
Bearing on eager shoulders
Spade, and rake, and hoe.

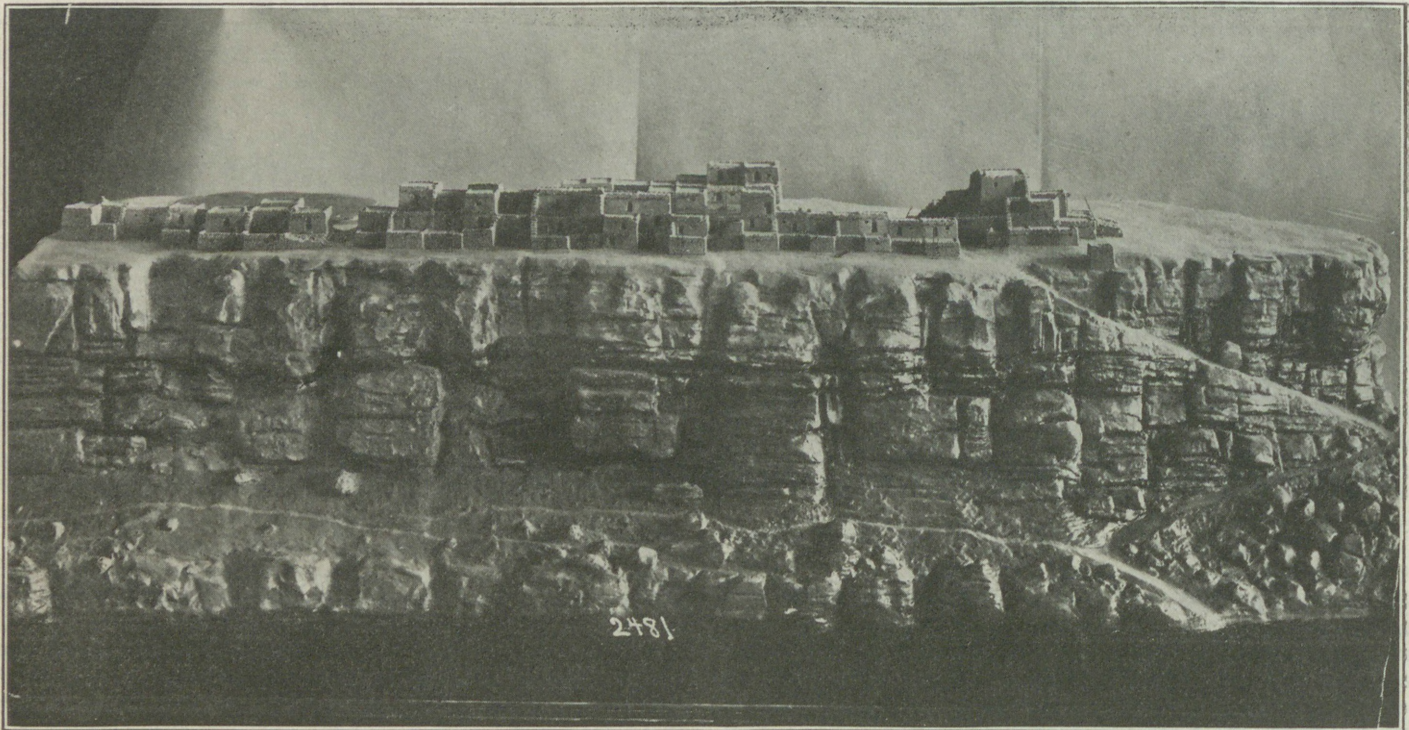
Digging, digging, digging,
Warring with weeds and their roots,
Crying: "My beautiful garden
Shall yield only beautiful fruits."

I drop into fertile furrows
Good seed, the best I can find,
Sweet herbs and useful food-plants,
And flowers of many a kind.

Digging, digging, digging,
And singing with every blow:
"The last of the weeds is vanquished;
Grow, beautiful flowers, grow!"

But, coming again on the morrow,
Among my cherished seeds
I find new hosts of strangers,
New hosts of hostile weeds.

Thus, morning after morning,
I find new weeds to kill;



PRESENT HOMES OF CLIFF DWELLERS. MESA DWELLINGS OF PUEBLOS IN NEW MEXICO.

THE BIRDS ARE SINGING.

The birds are singing everywhere,
In tree and bush and summer air.
Men heed them not, for all their thought
Is on the work their hands have wrought;
They scan the soil whose furrow deep,
On either side their plowshares heap.
For them the songsters have no strains,
Intent their minds on sordid gains;
In vain God spreads before their eye
The beautiful in earth and sky;
Trained are their faculties to heed
Chiefly the things on which they feed;
He casts His pearls and gifts divine,
And they His pearls and gifts decline,
Or use them but for sensual charm,
Where they but work the spirit harm;
The Spirit that He gave to be
Reflector of His purity.

F. WASHBURN.

And, whenever I think them conquered,
There are weeds in my garden still.

But 'tis healthy work, this fighting,
This struggling with obstinate weeds;
And there is a joy in watching
Green leaves creeping out of our seeds.

And there is a joy in knowing
That each weed torn up with its roots
Is leaving more room for the sunshine
To sweeten our flowers and fruits.

GEORGE H. MURPHY.

IN THE NIGHT of distress, feel after somewhat which may quiet and stay thy heart till the next springing of the day. The sun will arise, which will scatter the clouds. And in the day of His power thou wilt find strength to walk with Him, yea, in the day of thy weakness His grace will be sufficient for thee.—Isaac Penington.

A HERITAGE AND GIFT.

By G. E. BURROWS.

ONE summer day I had been going over an English Cathedral, studying its architecture, working out its history, and revelling in its beauty. The day was hot, and towards evening I strolled down to the banks of the river, running swiftly and smoothly through green meadows. As stood the hills about Jerusalem, so stood the hills round the city, overshadowed by the blue sky flushed and tinted for sunset. A thorn, still partially dotted with snowflakes of blossom, made an inviting shade, and there I rested. The soft rush of the river, the rustling of grass and rushes, and a sweet-voiced thrush all combined to sing their evensong together. A strange languor held me immovable, till I heard a voice say roughly:

"Thou sleepest whilst we work. Rise and do thy share."

Before me stood a man in a short blue tunic, bare legs, and leather shoes. He was covered with white dust. I rose obediently, and found I had lain not on the grass, but in a building yard, at least one in which piles of oak timber, stone, and brick were congregated. A subdued hum of voices, and the sound of tools came from the rising walls of a church close by. I seemed to know my place, which was to shape the ends of some heavy beams of wood, and I was assisted by a merry-looking lad, who sang as he worked.

"What singest thou to-day, Cedric?" I asked him, for I knew his name.

"Surely the hymn taught us by the good Bishop. Thou knowest it well," he answered with surprise. I stooped to pick up a tool, and before I could answer, before us stood a tall, beautiful-faced man, clad in the dress of a monk. Cedric bowed, and so did I.

"Ha! Egbert, and Cedric, you make progress. I heard thou wast idling, Egbert. Remember thou workest not for thyself, but for the Church of God."

"Father, the day was hot, and—" I began, thinking to tell him of the holiday I was to take, but he interrupted.

"Make not excuses, my son. Do not so again."

He moved on, leaving me abashed, for the good Bishop was loved by us all. As I thought on this, Cedric began to sing again, and this was what he sang:

"Lord, Thou hast been our refuge from one generation to another."

His voice seemed to increase in depth, and then was blended with others, and before me opened a lofty Norman choir, rich in stone work and carving, but round-arched, with thick pillars. Lights burned in great sconces and candlesticks, and round an erection in the centre, knelt many figures. At the head was a young man, careless in demeanor, with something of the scholar in his face, yet with a warrior's dress, over which he wore the convention black cloak. The monks who chanted were but decorously grave, and on all around indifference, curiosity, or carelessness prevailed. No grief, although it was obviously the funeral of one in authority.

"For whom is this mourning?" I asked of a soldier standing by.

"Dost thou not know it is for the Red King?" he answered.

"Nay, I am a stranger," I murmured.

"Well then, thou knowest now. He is well gone, for our new king is like to be more of a king. Perchance he had more to do with his brother's death than the world wots of. But hush! they proclaim him."

And in the silence that followed, the titles of the new king were proclaimed, and the voices broke out into "*Te Deum Laudamus*" echoing through that grand building, and I saw the new king for the first time bow his head in reverence, if not in sorrow. I turned to leave, but as I did so, I saw in the nave, workmen. This struck me as peculiar under the circumstances, but all was changed. Looking to the choir, it was empty; a long grey stone slab, marked with a floriated cross, lay over a tomb where I had seen the burial. The workmen were, some of them in monastic dress, others alike in a dark dress, with a badge on their breasts. One, a monk, seemed to be superintending, and as I watched, I saw each man who began, finished his own work. They were casing the Norman pillars with slender shafts of stone; and adding carven capitals. One man was chipping away. He had carved a weird figure of a man, and as I paused, he looked up saying, "Ha! dost see the likeness?" Then, as I shook my head, he said again:

"Why, 'tis Master Edington, Master of our Guild—a worthy man, who deserves his likeness should be in God's House."

"And what is that in his hand?" I asked.

"Man! By our Lady, dost thou not know how he will play chess whenever Mistress Maude will let him? His board is himself, so sure, I give him it here, for without it he is not himself."

I smiled, and was passing on when a loud voice struck on my ear.

"Break down all the carved work thereof with axes and hammers," it cried in raucous tones.

A crowd filled the Cathedral, pushing, struggling, laughing, yelling. Up to the great High Altar they surged, I borne along by them. To my horror one leapt on the altar, and wrenched the pyx from its chains, tossing it into the crowd.

"Ropes," he cried. "Bring down the blasphemous Image!"

They were forthcoming, and flinging it round the head of the silver Crucifix, the ends were taken by many stalwart men. Tugging, straining, pulling, at last the huge rivets gave, and with a crash the Figure fell, on the desecrated altar. My face burnt, my eyes smarted; I looked for help, but all round, niches were being emptied, glass broken, and tombs opened. I could bear it no longer, and at last, seeing a low, villainous fellow kick the head of the prostrate Figure, I drew my sword, and rushed forward. A blow levelled me to the ground, and I knew no more, till I found myself a prisoner. A prisoner! but to whom? An orderly band of men, clad in steel caps, corslets, and long boots, filled the Cathedral; at least some were orderly, though some were rifling the stalls, smashing glass, and breaking the heads of the figures on the tombs. Others were feeding and grooming horses, in the nave! What had happened! I was shaken to my feet, and asked who I was. I answered, I was a stranger.

"Art thou of the malignants, then?" growled one.

"Nay, I know not what thou meanest?" I said.

"The man is mad; loose him."

So I was let to go, and I escaped. Everywhere the soldiers were breaking and ruining everything. The chantry doors were wrenched off, all but one. Before that stood a man with drawn sword. He was not young, and he wore a dress I knew was that of an officer. I went, and asked what he was doing.

"I am an old scholar of the School founded by this good man. I love his memory too well, to allow his burial place to be injured," was the answer as he turned to parley with a soldier, whose whole aspect was that of a fanatic. Dissatisfied, the man departed grumbling out such words as "prelatical parties" and "high places cast down."

"Ah! my friend," said the officer, "I like not this violence. Peace!"

The man turned round with the beginning of a long argument, and I left them at it. What did it all mean? Who was I, and where? I sighed. Advancing to me was a little dignified man, clad in square cap, and dark flowing robes. Instinctively I doffed my cap.

"Good even, my friend. Who art thou? I know not thy face," he said.

"I do not know, good sir," I cried, "I am lost, and know not where I am."

"This is the Cathedral, happily restored to us again, after the terrible times, and my name is Ken."

"Ken! Oh, sir, then you can counsel me. I have seen a church rise, I have seen the burial of a king, I have seen these pillars beautified. I have seen two ungodly hordes here. I saw the great Christ above the altar laid low. It is not there now. Is it the same House of God now? Is there worship again here?"

A sweet smile radiated, as he answered me:

"It is the same House of God, the same worship goes on now, freed from some things we wished to lose, losing others we ought to have kept. But whatever we lose or keep, the worship goes on, and will go on, for it is the heritage and gift that cometh of the Lord. In centuries to come, it will be heard as now"; and as he spoke I heard a long, sweet organ note, and then some chords and a full choir burst into the *Nunc Dimittis*. I knew not the music, for it was not the old simple Plainsong, but it was beautiful.

"Ah! I was right, they still worship. Hark! the *Credo*, the same as ever. My son, listen, I heard it first three centuries ago, and I am here to draw you to listen now. It was said here at least eight centuries ago, and is said still, and will be till time ends in Eternity; for the Church cannot end, cannot change, for she is of God."

The voice died away, and I awoke to thank God that we had not only the inward and spiritual grace, but the outward and visible sign of the Church Catholic, in the Cathedrals and churches of our land.

Church Calendar.



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. 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 BISHOP OF ALBANY is to be present as the head of the deputation from our General Convention to the General Synod of Canada, which meets in Quebec on the 6th of September, and expects to be in Albany again about the middle of the month.

THE Rev. EDWARD BENEDICT of Swansea, Mass., has declined his call to Somerset parish, Princess Anne, Md.

THE address of the Rev. CYRUS TOWNSEND BRADY, LL.D., who has entered upon the rectorship of Trinity Church, Toledo, Ohio, is 2129 Jefferson Street, in that city.

THE Rev. JOHN BRANN has been forced by ill health to resign the rectorship of Trinity Church, Everett, Wash.

THE Rev. W. F. FABER has entered upon the rectorship of St. John's Church, Detroit. Address, 344 Woodward Avenue.

THE Rev. WM. A. GRIER has entered upon the rectorship of Grace Church, Sheboygan, Wis.

THE address of the Rev. CHARLES M. KIMBALL is changed from Buffalo to Oriskany Falls, N. Y.

THE address of the Rev. ROBERT G. OSBORN is changed to 717 Catharine St., Philadelphia.

THE address of the Rev. J. OTIS WARD will, after September 15th, be changed to Pulaski, N. Y.

ORDINATIONS.

PRIESTS.

OKLAHOMA AND INDIAN TERRITORY.—On St. Bartholomew's Day, in Trinity Church, Guthrie, Okla., the Rev. JAMES WILLIAM SMITH, minister of St. Matthew's Church, Emid, Okla., was advanced to the Priesthood by the Bishop of the District. The Rev. C. W. Cook of South McAlester, I. T., preached and presented the candidate. The assisting presbyters were the Rev. Messrs. D. A. Sanford, A. B. Nicholas, H. J. Llwyd, and H. T. Adams.

DEACONS.

NORTH DAKOTA.—On St. Bartholomew's day, Bishop Mann ordered deacon in Trinity Church, Lisbon, N. D., Mr. EDGAR JONES, who had been serving his canonical term (coming to the Church from the Methodist ministry) as lay reader of the mission. Mr. Jones is a man of excellent common sense, fine personality, and unusual ability as a speaker, and has been doing sterling service as a missionary in his present field—where he will be continued. Several other clergy of the same body have applied to the Bishop for Holy Orders in the last eighteen months, of whom one other has been accepted and admitted as a candidate.

DIED.

SYNNOTT.—At Cooperstown, N. Y., on September 3d, the Rev. S. H. SYNNOTT, D.D., LL.D., in the 71st year of his age.

MEMORIAL.

MARY L. CLEMENTS.

On the Lord's Day, August 20th, the Ninth Sunday after Trinity, at her home in East Orange, N. J., MARY L. CLEMENTS, widow of Abner Lee Clements, entered into the rest of Paradise, in the eighty-ninth year of her age.

With the decease of Mrs. Clements a beautiful personality passed from this earthly scene. To know her was to love her. In good old age her sterling character, her charming nature, her sweet and happy disposition, all seemed to shine out with ever-increasing splendor. Truly, the sunset of her long and useful life cast forth a golden glow.

Mrs. Clements was a life-long Churchwoman, ever loyal and devoted. To the interests of the Church her heart and purse were ever open; and during the closing years of her life, when it was impossible for her to go to church, her greatest joy and most appreciated blessing was to have the Church, through her official ministry, come to her.

It was perhaps within her family circle where the splendid personal qualities of Mrs. Clements were most strikingly exhibited, and where her inspiring and helpful influences were most strongly felt; bright and happy herself, she always made others feel so. Even-tempered and contented, she was always a benediction amid the disquieting and distracting affairs consequent to human life. To the members of the afflicted family it must seem indeed as if a bright and shining light had gone out; but such a light, illuminated as it was by God the Holy Spirit, can never go out, ever shining more and more unto the Perfect Day. May she rest in peace!

A FRIEND.

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.

WANTED.—A Priest for Mission near New York. \$600 and House. Good Churchmanship. Also Assistant for large Southern church. \$600 and Furnished Rooms. Unmarried man. SEVERAL OTHER VACANCIES. Apply CLERICAL REGISTRY, 136 Fifth Avenue, New York.

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.

POSITIONS WANTED.

PRIEST, magazine writer, college lecturer, extempore preacher of 15 to 25 minutes, desires change of parish. Address B., care LIVING CHURCH, Milwaukee.

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

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.

100 QUESTIONS AND ANSWERS on Church Organization and Government, particularly of the American Church, primarily for Senior Sunday School scholars; by Rev. HENRY MARTYN SAVILLE, A.B. (Harv.). 33 pp., \$1.00 per dozen. Address 31 GLENARM STREET, DORCHESTER, MASS.

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.

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.

APPEALS.

EPHAPHATHA 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.

BUSINESS NOTES.

THE YOUNG CHURCHMAN begins a new career by changing its form to the usual magazine size. It makes a handsome weekly

paper of 16 pages and a cover. A serial story of fourteen chapters, by Miss Caroline Frances Little, is commenced in the first issue (September 3rd). Young people not receiving the paper in Sunday School, will be welcomed as subscribers. Terms: 80 cents per year.

BOOKS RECEIVED.

A. R. MOWBRAY & CO., LTD. Oxford.

The Use of Penitence. By Edward T. Churton, D.D., formerly Bishop of Nassau. Price, \$2.50 net.

L. C. PAGE & CO. Boston.

Mrs. Jim and Mrs. Jimmie. Certain Town Experiences of the Second Mrs. Jim as Related to Jimmie's Wife. By Stephen Conrad, author of *The Second Mrs. Jim*. With a frontispiece in colors from a drawing by Arthur W. Brown. Price, \$1.50.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

The Making of a Teacher. A Contribution to some phases of The Problem of Religious Education. By Martin G. Brumbaugh, Ph.D., LL.D., Professor of Pedagogy in the University of Pennsylvania.

THOMAS NELSON & SONS. New York.

Complete Works of *William Shakespeare* with Glossary in six volumes. Vol. II.

FROM THE AUTHOR.

A Complete Handbook of Religious Pictures. A Practical Manual for Pastors, Sunday School Teachers, and Bible Students. A listed Catalogue of all Important Religious Pictures, Places and Scenery in Bible Lands (from one-half cent to twenty dollars in price), together with helpful chapters on the Best Illustrations for Use in the Various Grades in the Sunday School and the Best Methods for Illuminating and Illustrating the Bible in Graded Sequence. Five thousand individual pictures carefully indexed, with fourteen thousand separate listings. Compiled for the New York Sunday School Commission by the Rev. Wm. Walter Smith, M.A., M.D., Secretary of the Commission; Graduate Student Teachers' College, Columbia University. Price, 5 cts.; postage, 3 cts. For sale by The New York Sunday School Commission, 29 Lafayette Place, New York.

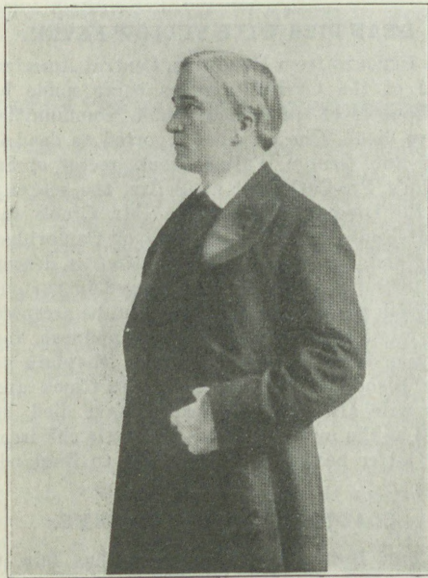
PAMPHLETS.

The Church Club of the Diocese of Connecticut. With the Constitution and list of Officers and Members.

The Church at Work

NEW OREGON CHURCH.

AS NOTED last week, the new edifice of Trinity Church, Portland (Rev. A. A. Morrison, Ph.D., rector), was first used for the services of Sunday, August 20th. The picture of Trinity Church which appears in this



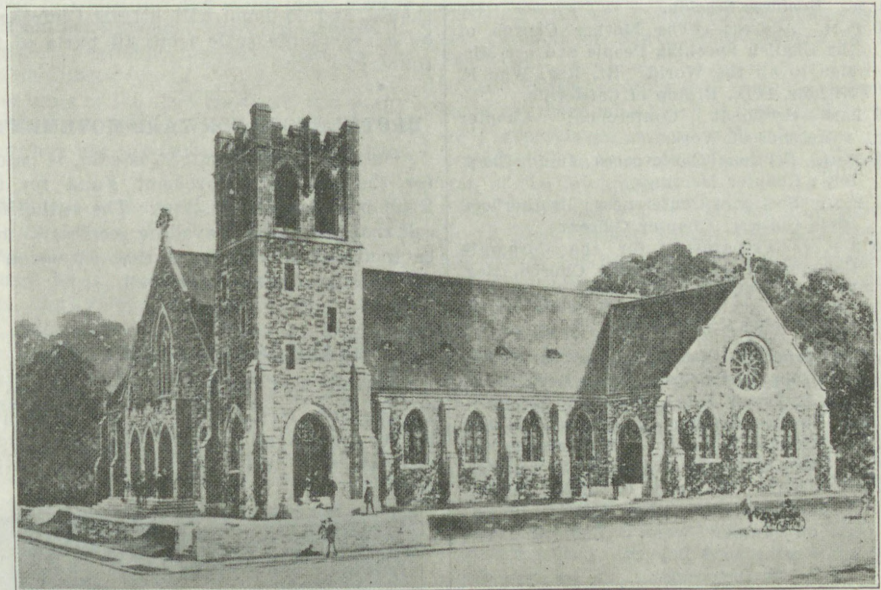
REV. A. A. MORRISON, PH.D.

issue is a true representation of this beautiful stone building. It is raised above the street and stands out prominently on the corner of Nineteenth and Everett streets, in the fine residence section of the city. Trinity owns property here 200 x 260 feet, leaving room enough for a parish house and rectory.

There is a chapel in the north transept which will seat 100, and a spacious vestry and choir room in the south transept. There are six doors of entrance for the congregation, and two for the clergy and choir. The beautiful altar of white Vermont marble, stands at the west end of the spacious chancel. The \$10,000 organ is in the choir. In the tower is the \$6,000 chime of nine bells. The value of this property is \$140,000, and the total indebtedness will not exceed \$10,000.

The Rev. A. A. Morrison, Ph.D., the rector, who has been here six years, deserves all the credit for this handsome church building. Dr. Morrison was formerly rector of St. Matthew's, Brooklyn, for ten years, and prior to that spent three years in Nebraska.

The Church Society in College—What it can do, and how to do it.
The College Chapter of the Brotherhood—What it can do and how to do it.
Mission Study Classes.
Relation with the College Y. M. C. A.
Bible Study Classes.



TRINITY CHURCH, PORTLAND, ORE.

BROTHERHOOD CONVENTION.

THE PROGRAMME for the 20th annual convention of the Brotherhood of St. Andrew, to be held at Chicago, is now ready, subject to possible changes, and is as follows:

COLLEGE CONFERENCE.

WEDNESDAY, SEPTEMBER 20.

Presiding Officer, James L. Houghteling, Jr., Yale '05.

Opening address on the Purposes of the Conference, by Robert H. Gardiner, Harvard '76, Chairman of the College Committee of the Brotherhood of St. Andrew.

The following topics with others will be discussed by the Conference, opening addresses on each day being made by speakers to be announced later:

The Call to the Ministry, and how to Present It, Publicly and Privately, in College.
Settlement Work in Cities.
Mission Work in the Country.

As the discussion of these and kindred topics will undoubtedly require more than one day, further meetings will be arranged for during the intervals of the Brotherhood Convention.

THE CONVENTION PROPER.

WEDNESDAY, SEPTEMBER 20.

- 11 A. M. All-day meeting of National Council at the rooms of the Reynolds Club at the University.
- 3 P. M. Meetings of the Standing Committees.
- 8 to 9 P. M. Quiet Hour—Church of the Redeemer. Rev. John H. Houghton, Rector of St. Mark's Church, Denver.

THURSDAY, SEPTEMBER 21.

- 11 A. M. Opening Service at Mandel Hall. Address—By Rt. Rev. Robert Codman, D.D., Bishop of Maine.
- 12 M. Preliminary meeting of Junior Delegates in small hall. Address on "The Junior and the Convention"—By Hubert Carleton, General Secretary of the Brotherhood.
- 2.30 P. M. Meeting in Mandel Hall. Permanent Organization. Rules of Order. Appointment of Committees. Addresses of Welcome. Council Report. Committee Reports.
- 4 P. M. General Conference—
A Good Chapter—
(a) Its Rector.
(b) Its Members, G. H. Randall, Travelling Secretary for Ohio, Michigan, and Indiana.
(c) Its Officers. E. H. Bonsall, President Philadelphia Local Assembly.
(d) Its Business Methods. W. A. Cornelius, President Pittsburgh Local Assembly.
(e) Its Devotions. G. Frank Shelby, Western Travelling Secretary.
(f) Its Meetings. James L. Houghteling, President Chicago Local Assembly.
(g) Its Work. Bert T. Amos, Member National Council, President Tri-Diocesan Local Assembly, Washington, D. C.
(h) Its Junior Chapter. Courtenay Barber, Member National Council, Vice-President Chicago Local Assembly.
(i) Its Bible Class. Dr. W. C. Sturgis, Member National Council.
- 8 P. M. Public Meeting in Mandel Hall—
Our Aim—"The spread of Christ's Kingdom Among Men."
(a) Nearer to Christ, John R. Mott, Secretary, International Y.M.C.A.
(b) Through His Church, Dr. W. C. Sturgis, Colorado Springs.

FRIDAY, SEPTEMBER 22.

- 7 A. M. Holy Communion at neighboring churches.
- 9 A. M. Sectional Conferences.
- 10 A. M. Business Session.
- 12.15 P. M. Address—"The Mother Church of the English Speaking People and her Mission to all the World," Rt. Rev. Wm. F. Nichols, D.D., Bishop of California.
- 2.30 P. M. Sectional Conference; Chapter Methods of Work.
- 3.30 P. M. Sectional Conferences; Junior Chapters; Chapter Meetings.
- 4.30 P. M. Sectional Conferences; Brotherhood Bible Classes; Chapter Officers.
- 8 to 9 P. M. Preparation for the Corporate Communion—at St. Paul's Church, Rev. F. H. Sill, O.H.C.

SATURDAY, SEPTEMBER 23.

- 7 A. M. Corporate Communion at St. Paul's Church—Celebrant, Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
- 10 A. M. Business Session—Unfinished Business.
- 11 A. M. Forward Movement. Addresses by the Brotherhood's Travelling Secretaries.
- 2 P. M. General Conference of Junior Department in Convention Hall by Juniors on Junior work. Subject, "The Brotherhood Boy":
(a) His Devotions.
(b) His Routine Work.
(c) His Special Opportunities.
(d) His Chapter. Ernest W. Little, Ascension Junior Chapter, Buffalo.
- 4 P. M. Pilgrimage to the Birthplace of the Brotherhood, St. James' Church, Chicago.
- 5 P. M. Meeting in the church.
Address of Welcome, Rev. J. S. Stone, D.D., Rector St. James' Church.
Historical Address. J. L. Houghteling, Founder of the Brotherhood.
- 6.30 P. M. Supper in the parish house of the church with inspection of original Brotherhood rooms.
- 8 P. M. Meeting in the church.
Shortened Evening Prayer with two addresses—
"The Past Behind," Rt. Rev. Samuel C. Edsall, D.D., Bishop of Minnesota.
"The Work Ahead," President R. H. Gardiner, Boston.

SUNDAY, SEPTEMBER 24.

- 7 A. M. Holy Communion in neighboring churches.
- 9.30 A. M. Anniversary Service and Sermon, St. Paul's Church, Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky.
- 3 P. M. Boys' meeting for Juniors and Church boys at Christ Church. Hubert Carleton. Boston.
- 4 P. M. Men's Meeting in Mandel Hall.
The Factors of Efficient Manhood.
(a) Education—President Harper or Representative of the University appointed by him.
(b) Public Spirit—Hon. Gifford Pinchot, Head of Division of Forestry, Washington, D. C.
(c) The Christian Ideal—Rev. J. O. S. Huntington, Superior O.H.C.
- 8 P. M. Public Meeting—Mandel Hall.
The Christian Man.
His Strength—John R. Mott, Secretary International Y. M. C. A.
His Opportunity. Franklin S. Edmonds, Philadelphia.
Farewell Meeting—H. D. W. English, Ex-President of the Brotherhood, Calvary, Pittsburgh.

Mandel Hall, in which most of the sessions are to be held, is one of the group of buildings of the University of Chicago, which have been placed at the disposal of the Brotherhood by the University authorities. Members will be quartered in other buildings of the group at the rate of \$1.00 per day, including meals. Reservations should be made by addressing the Secretary, Mr. John H. Smale, 510 Masonic Temple, Chicago. Baggage should be checked to Cobb Hall, University of Chicago. Mail should be addressed, care of Brotherhood of St. Andrew Convention, University of Chicago. Passengers entering the city from the east, west, or south, should leave trains at the Sixty-third street stations of the several railroads, reaching the University buildings by electric cars on Sixty-third street.

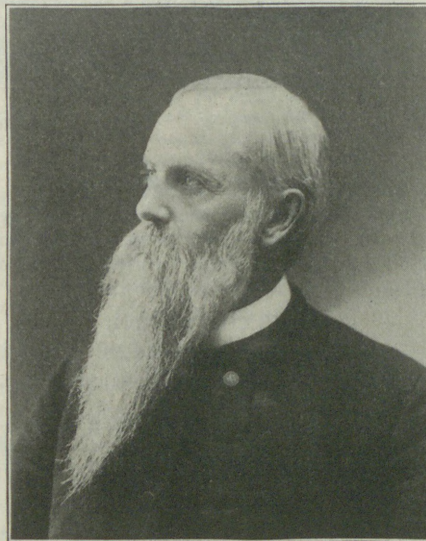
Commemorating, as it does, the coming of age of the Brotherhood, this convention should, and no doubt will, attract Churchmen on a very large scale from all parts of the country.

BROTHERHOOD FORWARD MOVEMENT.

GREATER ASSISTANCE, it is said, is needed for the Forward Movement Fund for the Brotherhood of St. Andrew. The authorities ask that their four travelling secretaries may be increased to eight and that extension in other forms be made as well.

DEATH OF REV. E. S. PEAKE.

ON THE 28th of August, at the home of his daughter, Mrs. E. A. Pray, at Valley City, N. D., after a ministry of fifty-one years—forty-seven of which were in active service



THE LATE REV. E. S. PEAKE.

—the Rev. Ebenezer Steele Peake passed to the rest of Paradise. Being ordered deacon by Bishop Kemper in 1852, he became tutor at Nashotah, where he was advanced to the priesthood two years later. During this time he was in charge of Zion Church, Oconomowoc. From '55 until the war, he served as missionary in Minnesota. Until the Indian massacre of '63 his work was among the Chippewas. He was a member of the primary Convention of Minnesota, and one of the electors of Bishop Whipple. During the war he served as chaplain of the 20th Wisconsin Volunteer Infantry. From 1866 he served ten years in San Jose and St. Luke's, San Francisco. In '76 he returned to Minnesota and took charge of the work along the lines of the Northern Pacific and Great Northern Railroads, with headquarters at Moorhead. From 1880 until 1901 he held the chaplaincy of St. Mary's School, Faribault, when he became chaplain of the Church Home in St. Paul.

He had come to Valley City for a vacation with his daughter and his son, Col. A. P. Peake, warden of All Saints' Church, apparently not impaired in health, and expecting recuperation after years of active service. But it was soon evident that his earthly ministry was ended, and he drifted gently into the Harbor of the Saints. The rector being absent, he received his viaticum at the hands of the Rev. E. W. Burseson of Jamestown on the afternoon of Sunday, the 27th, and passed away the following afternoon. The burial was on the 30th.

In the death of Mr. Peake the last living link with the priests of the early days of Minnesota is removed. He was a true missionary and soldier of the Cross. He knew what it was to bear the burden and heat of the day. His two chief characteristics were gentleness and perseverance. He is survived by his widow and the two children already named. Mr. Peake is their third son and brother to die within the last ten months.

DEAN DIES WITH YELLOW FEVER.

REPORTS from Honduras, Central America, tell of the terrible ravages being made by yellow fever in which whole communities have died. One of those reported as dead is the Rev. George Walter Crook, rector of St. John's Pro-Cathedral at Belize, the see city of the Diocese of Honduras. Mr. Crook was a graduate of the University of Cambridge, England, and after his ordination as deacon in 1892 and priest in 1893, served in various English parishes until 1903, when he accepted his missionary appointment in Honduras, and a year later became examining chaplain to the Bishop of the Diocese. Mr. Crook and his wife are both reported to have died, as well as the nurse for their two little children, the latter having been sent back to England.

COADJUTOR FOR MILWAUKEE.

THE BISHOP OF MILWAUKEE has felt it necessary to issue an official request for the election of a Bishop Coadjutor on the ground of his infirmity resulting from ill health. He assigns to the Coadjutor to be chosen, the episcopal administration of the Madison and La Crosse convocations, retaining for himself the Milwaukee convocation. The notification sent by the Standing Committee to the parishes within the Diocese is as follows:

"MILWAUKEE, Wis. Aug. 29, 1905.

"To the Clergy and Wardens of the Parishes and Missions of the Diocese of Milwaukee:

"The following is a correct copy of a letter recently received by the Standing Committee from the Bishop of the Diocese:

"MILWAUKEE, WIS., August 24th, 1905.

"To the Standing Committee, Diocese of Milwaukee:

"GENTLEMEN:—I regret the grave neces-

sity which compels me to ask for the election of a Bishop Coadjutor for this Diocese, at the coming Annual Council, and request your official co-operation in the matter, under the Constitution of this Diocese. The reasons which compel this action are those of a continued, and apparently permanent physical disability. I enclose the certificates of my two physicians which endorse this action and strongly urge it from a professional standpoint. Kindly make this letter of mine, and these certificates, part of your official record.

"Very sincerely, your friend,
"ISAAC LEA NICHOLSON,
"Bishop of Milwaukee."

"Notice is hereby given that, pursuant to the foregoing request and in accordance with the Constitution of the Diocese, the election of a Bishop Coadjutor will be held at the coming annual Council of the Diocese, September 19th, 1905.

"Attest: GEO. E. COPELAND,
"Secretary Standing Committee, Diocese of Milwaukee."

SEWANEE SUMMER SCHOOL.

THE SESSIONS of the Summer School of Theology at Sewanee, Tenn., were found very helpful. There were twenty-seven clergymen, representing fifteen states, in attendance.

The lectures of Rev. Dr. R. A. Holland of St. Louis, on the Relations of Ultimate Truth to Physical Science, were characterized by the gifted lecturer's usual vigor of thought and brilliancy of expression, and won and held the absorbed attention of large audiences from the beginning to the end of the course. Dr. Holland also delivered a lecture on "The Philosophy of Dante's *Paradiso*," and addressed conferences on the relation of philosophy to science and to religion. Among the other specially notable features of the session were the lectures of Bishop Beckwith on "The Trinity System of Sunday School Instruction," and of the Rev. Edward McCrady of Canton, Miss., on "Scientific Evidences of the Divinity of Christ." All the members of the theological faculty delivered courses of lectures in their several departments.

CLOSE OF THE VACATION CONFERENCES.

MORE ENTHUSIASM marked the closing day of the Richfield Conferences than had been shown at any time. On Sunday afternoon, August 27th, there was a spirited meeting in the public park, the hymns accompanied by the Berkeley Hotel orchestra, and the addresses made by the Rev. John R. Harding of Utica and the Rev. D. Webster Coxe, Archdeacon of Scranton. Both were on the meaning of the meetings then terminating. Mr. Camp presided, and read resolutions adopted by the Sunday School Conference and by the Woman's Conference, praising the Seabury Society for its leadership and pointing out the value of summer conferences. He also read four other resolutions, as follows:

An expression of thanks to all who had helped to make the meetings of 1905 successful, beginning with the local parish and ending with those who had taken their vacations at Richfield.

A statement that finances of the Conferences had been examined in detail; that economy and good judgment had been exercised in expenditures; and expressing the hope that a small adverse balance might be met.

An appeal for an Advisory committee, to be composed of Bishops, clergy, and laity, to the end that the Church might come to a more hearty support of summer meetings, wherever held, and advising that such Advisory body meet in New York this fall to perfect plans for 1906.

These resolutions were signed by the Conference 1905 Committee, consisting of the Bishop of Georgia, the Rev. D. Webster Coxe, the Rev. M. M. Benton, the Rev. Wm.

A. R. Goodwin, the Rev. John R. Harding, and the Rev. C. S. Abbott.

The fourth resolution was drafted by representatives of Richfield, and contained an invitation to return in 1906. Regret was expressed that locally not as much has been done for the Conference as warm hearts wished they might have done, and there was hearty appreciation of the fact that the meetings had been of great moral and spiritual benefit to thousands who would not have been able to attend such a conference if held elsewhere.

The final meeting of 1905 was held on Sunday evening, in Seabury tent. The resolutions were again read, and the President of the Seabury Society, upon being given a rising vote of thanks, expressed his appreciation for the many kind words that had been said and spoken. The addresses were made by the Rev. C. S. Abbott of New Jersey and the Rev. Wm. A. R. Goodwin of Virginia, both of them giving voice to the great good the meetings had done, and hoping they will be continued and enlarged in future years.

The record of the Conferences of 1905 were, in figures, a registration of 408, and a total attendance at meetings, not counting early celebrations, Bible classes, or sunset services, of about 14,000. The largest single audience was 1,100, and the next largest, 1,000. There were several audiences of 700, and always when St. John's Church had to be used because of rain, it was filled. It seats 275. There were five Bishops, about 50 priests, fully one-half of them from the younger clergy, and the whole number of speakers was 72. Almost every mission field of the Church was covered, some of them several times over. The Bible studies were sound, informing, and spiritual. Over those of Mr. Colladay there was as much enthusiasm as over popular addresses by such speakers as Father Huntington, Booker Washington, and Congressman Sherman. Financially, there is a small deficit, but it is temporarily provided for, and is not large enough to discourage anyone. There is, against it, equipment available for next year to the value of \$1,000.

Speaking of the 1905 meetings, one clergyman who was present through most of the season, but did not serve on any committee, said:

"Summer conferences have come into the Church to stay. They are of immense advantage to those who attend them. Clergy get new ideas, and come into touch with others. Laity get inspiration, and carry back home new ideas. Meetings help the community and the local parish because attendance at them is in large measure local, and supporters are brought face to face with leaders in great world movements. The Church and secular press report these meetings, and thus the Church and the world know we are awake to our responsibilities, in some measure at least.

"The thing that is now needed is that the Church should give summer conferences larger support. This should be done, in my judgment, by the formation of a general advisory committee; by the multiplication of the number of conferences, say one East, another West, and perhaps a third South; and the provision of funds to meet modest but necessary expenses. Clergy and laity ought to realize that these conferences are above almost all other forms of summer rest. To prove this assertion it is only needful to try one meeting. Other Christian bodies long ago discovered these facts. We were slow in grasping them; we ought now to make large use of them.

"I might add, not in a spirit of criticism, but rather of kindly counsel, that the 1905 dates were too long by ten days. The interest was maintained, it is true, but the expense was increased. Time was afforded for careful study of mission fields, however, such

as is not afforded by a short season, so I shall leave the decision as to length next year to those in charge. Two drawbacks were felt this year, both serious. One was a cold and rainy August, that often rendered meetings impossible, and the other, sickness which kept speakers absent. However, the programme was a remarkably good one. I have only praise for it all, and especially high praise for the Society that bore the burden and did the work."

DEATH OF REV. DR. SYNNOTT.

THE DEATH of the Rev. Stephen H. Synnott, D.D., an aged and retired priest canonically connected with the Diocese of Central New York, occurred at his home in Coopers-town, N. Y., on the 3d inst. in the seventy-first year of his life. Dr. Synnott was ordained by the late Bishop Horatio Potter as deacon in 1857 and priest in 1858, and for the first nine years of his priesthood was rector of Christ Church, Cooperstown. He was then from 1867 to 1885 rector of St. Paul's, Poughkeepsie, and after that rector of St. John's, Ithaca, until a few years ago, when he was obliged by increasing age and infirmity to retire from active work. He received the degree of D.D. from Hobart College.

A UNIQUE CELEBRATION.

ON THE AFTERNOON of September 2nd there was celebrated at North East Harbor; Maine, the close of Bishop Doane's twenty-fifth summer as a resident there. The afternoon was a beautiful one and a summer resident had given the use of his beautiful place for the exercises. The whole village and the summer folk turned out in force upon the lawn. At 5 o'clock Dr. Huntington opened the meeting with an exceedingly happy speech. He was followed by President Eliot of Harvard, Hon. Seth Low, and President Daniel C. Gilman. At the conclusion of the addresses, Dr. Huntington, in an address bristling with wit, presented the Bishop with the freedom of North East Harbor in an ivory box.

The Bishop's reply will long be remembered by those who heard it. He told of his early experiences at North East Harbor and expressed in a most happy way his appreciation of the celebration.

As every one knows who has ever visited North East, Bishop Doane was its founder, and during the past quarter of a century has been its leading summer resident. To use a common expression, "What the Bishop says at North East, goes!" The church is crowded every Sunday. The Bishop sets aside one day each summer as missionary Sunday and about \$1,500 always finds its way into the missionary treasury after that Sunday.

It falls to the lot of few men after twenty-five years of residence to have the respect and love of a whole community, to know and to be known by every man, woman, and child in that community. Such a man must stand for righteousness; and he does. F. A. L.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Episcopal Residence—The Seminar—Mare Island.

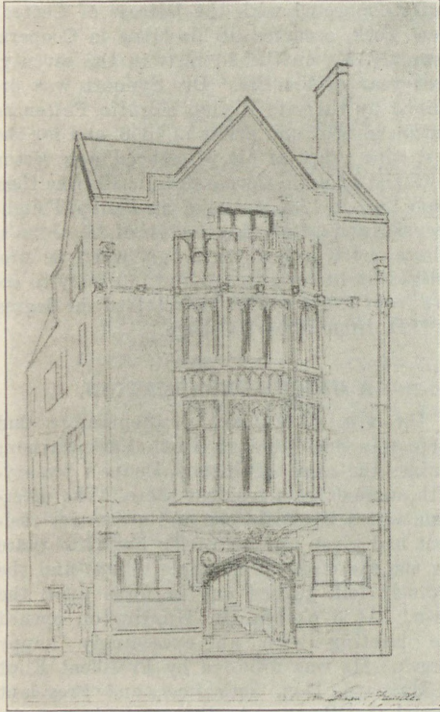
THE CLERICAL SEMINAR held its monthly meeting on the evening of August 21st. The Rev. Franklin U. Bugbee, curate of Christ Church, Alameda, read a very interesting paper on The Education and Conversion of St. Paul. The subject was divided into four parts: (1) St. Paul's Education in Tarsus; (2) His Training in Jerusalem; (3) Theories concerning his Conversion; (4) The Preparation for the Conversion. A goodly number of clergy were present, and an animated discussion followed the reading of the paper.

WHEN the Bishop of California returned from his vacation on August 25th, he was

agreeably surprised by finding that during his absence his offices in the diocesan house had been completely renovated. The fresh paper and paint, the new curtains and upholstery, so transformed the appearance of the rooms that the Bishop besought an introduction to his old quarters.

The Bishop and his family have spent the past two months enjoying the beauties of the Yellowstone Park.

THE NEW episcopal residence for the Diocese of California is being pushed forward as rapidly as possible. The house is on Webster street near Pacific avenue, San Francisco,



EPISCOPAL RESIDENCE FOR THE DIOCESE OF CALIFORNIA.

and is to be a three-story house with an English basement, making practically four floors. The chapel is to be arranged at the right of the entrance, with the altar to the east.

A SPECIAL SERVICE was held on August 24th in St. Peter's chapel, Mare Island, at which time a beautiful memorial window was unveiled. The window is a gift from Mrs. Mason, wife of Commodore Mason, U. S. N., in memory of her father, Rear Admiral Thomas Stowell Phelps. At this service addresses were made by Admiral McCalla, Major E. A. Sherman, and Captain T. S. Phelps, son of the deceased. Chaplain McAlister, assisted by the Rev. R. L. Macfarlane of Vallejo and the Rev. Mr. Miller, conducted the service. During his forty-four years of service, Admiral Phelps' duty kept him, through the greater part of the time, on the Pacific coast.

CHICAGO.

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

Improvements in Churches—W. T. S.—Notes.

WORK on the completion of Grace Church, Oak Park, is progressing favorably and it is hoped the congregation may worship in the new structure by Christmas. When finished this church will be one of the largest and most beautiful in the Diocese.

Another church fast nearing completion is the attractive and picturesque memorial Christ Church at Winnetka, which will be ready for consecration about October 1st. The location of the new church is particularly favorable, being on the side of a hill on the Sheridan Road, which, taken together with the excellent architecture, makes this one of the most effective of the numerous attractive churches on the North Shore.

THE CHURCH OF OUR SAVIOUR, Chicago, will soon be beautified by two memorials; one, a rood screen in memory of the late H. V. Seymour, who was the senior warden, Sunday School superintendent, and a lay reader of the parish at the time of his death; and the other a pulpit, presented by a parishioner in memory of friends. The rector, the Rev. J. H. Edwards, spent his vacation at Geneva, N. Y. He is to lose his curate, the Rev. Arnold Lutton, who is to become rector of St. James', Dundee, and St. John's, Algonquin.

THE WESTERN THEOLOGICAL SEMINARY will resume its sessions September 29th, by which time it is expected the reorganization will be completed and a Dean elected. Dr. Hall, who has been spending the summer as usual at Onkama, Mich., will return in time to assume his duties. The Rev. O. A. Toffteen, priest in charge of Immanuel Church, Englewood, has been nominated professor of Hebrew.

THE REV. HARRY T. MOORE, formerly of Fremont, Neb., and later assistant at St. Mark's Church, San Antonio, Tex., will join the staff at Grace Church, Chicago, early this month. The Rev. W. O. Waters, rector of Grace Church, has been in Wisconsin for his vacation.

THE NEW RECTORY of St. Paul's, Kankakee, will soon be ready for occupancy. It is not being built on the land in rear of church as originally planned, but on a lot purchased on the north. The cost, including land, will be about \$6,300.

A NEW parish house is contemplated for Trinity Church, Aurora; and St. Simon's, Sheridan Park, Chicago, has purchased a 50 foot lot adjoining its present property, for future needs.

BISHOP ANDERSON and family expect to return to the episcopal residence about September 20th.

THE MISSION HOUSE of the Sisters of St. Mary has been reopened and work resumed by the Sisters on Washington boulevard. The Sisters have appealed for financial assistance and for such goods as can be used in their work, and have already received several gifts which are gratefully acknowledged. The work certainly deserves generous remembrance.

THE REV. RUSSELL J. WILBUR of the Cathedral is spending September at Martha's Vineyard, Mass.

GRACE CHURCH, Oak Park (Rev. E. V. Shaylor, rector), has under consideration a proposition to give up the free pew and envelope system now in vogue, and to substitute the plan of pew rentals upon the completion of the new church. It is felt that the present system will not adequately meet the necessary general expenses, although in every way the parish is thoroughly organized and in excellent condition.

CALVARY CHURCH, Batavia, has been presented with a copy of the Liturgy, handsomely bound and inscribed, as a memorial to the late Louise Van Nortwick Goff.

CONNECTICUT.

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

Burial of Mrs. Colt—Her Will.

THE FUNERAL of Mrs. Elizabeth Hart Colt was attended from the Church of the Good Shepherd, Hartford, on Friday, August 25th. The church was filled to overflowing. The Rev. Storrs O. Seymour, D.D., of Litchfield, representing the Bishop, who is out of the country, read the opening sentences. The lesson was read by the Rev. Dr. Francis Goodwin. The Rev. Dr. Samuel Hart of Middletown read the creed and prayers, and the closing prayer and benediction were by

the rector, the Rev. George T. Linsley. Other clergymen present were the Rev. Henry Ferguson, Rev. Cranston Brenton, Rev. Dr. F. W. Harriman, Rev. J. P. Faucon, Rev. F. C. Todd. Among the honorary pall-bearers were many prominent citizens, including the Rev. Dr. Luther, President of Trinity College.

The interment was at Cedar Hill Cemetery, where the committal service was conducted by Mr. Linsley, assisted by the Rev. J. H. Watson of New York, a former rector of the Church of the Good Shepherd.

Mrs. Colt had for years been president of the Woman's Auxiliary of Connecticut, and the following members of the Board of Managers were present: Miss Sara B. Huntington, Mrs. F. W. Harriman of Windsor, Miss Elizabeth Ferguson of Stamford, Mrs. Howard S. Clapp and Miss Barnum of Lime Rock, Mrs. S. Wolcott Linsley of Winsted, Miss Lucy C. Jarvis of Brooklyn.

Mrs. Colt's will, which has just been admitted to probate in Hartford, gives to the parish of the Good Shepherd in that city for use as a rectory, the premises on Wethersfield avenue which have been occupied by successive rectors of the church as a home. She creates a trust fund of \$800,000, which is to provide an annual revenue of \$4,000 for the maintenance of public worship in the Church of the Good Shepherd, and also a revenue for the care of the rectory, for the further equipment and management of the Caldwell H. Colt Memorial House, in the parish of the Good Shepherd, and for the maintenance of a home for widows of Episcopal clergymen and other "impoverished, but refined and educated gentlewomen." To the latter purpose she also dedicates the house on Wethersfield avenue which she occupied as her home. This large bequest, or group of bequests, is the most important public feature of Mrs. Colt's will. It represents about a third of her estate and it probably involved matters nearest her heart.

EASTON.

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

Northern Convocation.

THE NORTHERN CONVOCATION of the Diocese met in North Elk parish on the 22nd of August, and continued its session until the evening of the 24th. Services were held in St. Mary's Church, North East; St. John's chapel, Elk Neck; St. Mark's chapel, and in the parish house at Perryville. The subjects presented were: The Church's Work among Children; Duty to God, and to our Neighbor; Church Work, Parochial, Diocesan, and General; Faith, Prayer, and Obedience; The Teaching of the First Psalm; and Conversion. The clergy taking part were, besides the Rev. J. Gibson Gantt, Dean and rector of the parish, the Rev. Messrs. Edson, Denroche, Ware, and Schouler. A specially interesting feature was the reading of a paper on "Conversion," by the Rev. Mr. Denroche, followed by a discussion, very free and informal, on the part of the clergy and laity.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Work at Eaglesmere.

THE CHURCH of St. John's in the Wilderness, Eaglesmere, attains to large importance during the summer months by reason of the large flock of pleasure seekers who visit the place each year. The Bishop of Delaware officiated on Sunday, August 20th, and the offering at the morning service was \$100. On the previous evening, through the invitation of the minister in temporary charge, the Rev. F. Ward Denys, the public were given an opportunity to meet the Bishop, which was largely embraced. Mr. and Mrs. Herbert Brime of Baltimore have presented a handsome solid silver flagon and cruet to the church, as a thank offering for the recovery of their child while here last summer.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Improvements at Holy Trinity—Notes.

A MEMBER of the vestry of Holy Trinity Church, Brooklyn Heights, is authority for the statement that the work of restoring that historic edifice is to be rushed to completion. The \$100,000 needed for the purpose is said to be in hand, a number of liberal gifts from members of the congregation and from other friends of the parish having made the work possible. It is believed, however, that at least two years will be needed for the completion of the task. Much decayed stone must be replaced and there is no little effort necessary to put the tower in a perfectly safe condition. A curious "crated" effect is given the building by the scaffoldings which entirely surround it.

THE SUM of \$1,500 has been subscribed to build a chapel at Belle Harbor, and a lot well located has been given. Encouraged by Archdeacon Bryan of Queens and Nassau, services have been held at this resort for some months. Further sums will be secured, and it is expected a chapel will be provided for use another season.

A GREAT New York merchant, Mr. John Gibb, is dead. Services were said at St. Mark's Church, Islip, by the rector, the Rev. Ralph L. Brydges, and at Holy Trinity Church, Brooklyn, by the Rev. J. Howard Melish. Both rectors made brief remarks, saying that the life of such a man—extremely busy with vast business interests, and yet always ready to help others, clean in all relations—is the best possible witness of the love of Christ which makes men whole.

MASSACHUSETTS.

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

Rector and Assistant for St. Paul's—Diocesan Notes.

IT IS UNDERSTOOD that a call has been extended to the Rev. Sherrard Billings, assistant to the Rev. Endicott Peabody at Groton, to become assistant to Bishop Jaggar at St. Paul's Church, Boston, the latter himself having definitely decided to accept the rectorship of the parish. Mr. Billings will make known his decision later. Meantime St. Paul's Church is getting a thorough overhauling within, and painters and decorators are in complete possession of the edifice. New cathedral glass is being placed in the windows so that the interior will be better diffused with light than heretofore.

MRS. HARRIET APPLETON SMITH, widow of the Rev. Dr. John Cotton Smith of New York and mother of the Rev. Roland Cotton Smith of St. John's Church, Washington, died Aug. 26th at Ipswich, where the family have spent their summers for a number of seasons. Mrs. Smith was born at Marblehead and since her widowhood, some twenty-three years ago, has made her home among her children in New York. At the funeral, which took place on August 28th, in the little Ascension Memorial Church in Ipswich, six clergymen took part—Rev. Messrs. Percy S. Grant of New York, Reuben Kidner of Boston, William G. Thayer of Southboro, Robert B. Parker of Providence, James H. Woods, and Reginald Pearce, rector of the church. The burial was in the little cemetery of the town.

THE REV. WILLIS BRECKENRIDGE HOLCOMBE, rector of Christ Church, Plymouth, was married recently to Miss Alice Elizabeth Perry of New Bedford. The ceremony was performed in the Plymouth church by the Rev. Francis L. Whittemore of Providence, R. I., a classmate of Mr. Holcombe.

THE REV. CHARLES N. FIELD, S.S.J.E., arrived home from Europe on September 2nd, after a visit of several weeks at the mother house of the Society at Cowley, England.

AFTER having been without a regular rector for fully a year, the Church of the Ascension, Waltham, entered upon a new era of spiritual and temporal prosperity on Sunday, September 3d, when the Rev. Frederick Arthur Reeve, lately curate of the Church of the Advent, Boston, began his ministrations there. As Mr. Reeve is a good preacher, and possesses a strong personality, the parish should grow rapidly under his guidance.

THE REV. PROFESSOR MAXIMILIAN L. KELLNER of the Episcopal Theological School, Cambridge, and Mrs. Kellner, have been having a very enjoyable and profitable time at Cambridge, England, whither Professor Kellner went early in the summer to deliver a course of lectures at the summer school of Biblical study. Recently Dr. and Mrs. Kellner spent a delightful few hours with Mrs. Lewis and Mrs. Gibson, the discoverers of the Syriac palimpsest at the monastery on Mount Sinai.

MILWAUKEE.

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

Diocesan Notes.

WE ARE GRATEFUL, says the Bishop in the *Church Times*, for the unusual gift to our diocesan Mission Fund, during the month of August, of \$150 from the rector of St. Paul's, Milwaukee. While off on his vacation he did not forget our mission fund, or our needs. This generous donation quite clears off our indebtedness for the past quarter, and gives us a balance in hand to meet the needs of the incoming and final quarter of the canonical year, September 1st.

EXTENSIVE repairs have been made on the rectory at Chippewa Falls, and a fine gymnasium has been built in the church cellar for the use of the people of the parish, with cement floors and other proper furnishings. Christ Church, writes the Bishop, is doing admirably under its zealous rector, the Rev. Philip H. Linley.

ST. STEPHEN'S congregation occupied their new church on 27th Street between Grand Ave. and Wells St., last Sunday for the regular chain of services. At the high celebration, the rector, the Rev. A. A. Ewing, briefly expressed the gratification of the congregation at this new step and their welcome to the many friends who were with them on that occasion. The newly organized vested choir also sang its first service at that time. The formal dedication is deferred until the Bishop may be so far improved in health as to have the opportunity of being present. A letter of congratulation from him was read at this service.

St. Stephen's is the fruit of services commenced by Dean Williams, now Bishop of Marquette, then Dean of All Saints' Cathedral, in 1890 in a portion of the west side remote from Church services. A parish was afterward organized, which has passed through several periods of depression and emerged from them stronger to-day than it has been at any time in its past.

MINNESOTA.

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

Diocesan Notes.

ST. ANDREW'S CHURCH, Mazeppa, was recently the recipient of a set of six stained-glass windows of beautiful varied colors. The donor was Mrs. J. Wells, of Minneapolis, who has done so much for this little church in the past. The ladies' guild also put in a fine large chancel window, with an artistic design of I.H.S. in the center. Lately the church has been completely renovated in the inside; a light oak color put on the woodwork to harmonize with seats and other church furniture; and an ingrain paper of subdued color was put on the walls. A stu-

dent of Seabury Divinity School has been in charge during the summer.

THE BISHOP has returned from a delightful vacation on the Pacific coast and has already commenced on his round of fall visitations.

THE VESTRY of Christ Church, St. Paul, have tendered the use of the rectory for the fall and winter months to the nieces of the late Dr. Andrews. It is not likely that a rector will be chosen for some time. The parish is fortunate in being in the efficient hands of the Rev. E. E. Madeira, who had been assisting Dr. Andrews for some time.

THE REV. CARROLL L. BATES, rector of Christ Church, Benson, Minn., went East by the Great Lakes with his family the last week in July. He spent the latter portion of August in the Adirondacks, at the summer home of his father-in-law, Mr. F. B. Beers, editor of the *Rome Daily Sentinel*. He will return to Benson for the services on Sunday, September 10th.

NEW JERSEY.

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

Summer Services and Improvements.

ST. BERNARD'S CHURCH, Bernardsville, has been enlarged during the summer to meet the growing needs of the parish. The church, designed by N. Le Brun & Sons of New York, is an exquisite piece of English Gothic. It has been enlarged by the extension of the nave, and the erection of an organ chamber. At the west end a new porch and entrance have been built, all in stone. The seating capacity has been increased 50 per cent. Through the generosity of a parishioner the old porch and entrance are to be altered and made a baptistry. The new rectory, adjoining the church, is now nearly completed, and will be ready for occupancy by the Rev. Mr. Conover in October. St. Bernard's is the centre of an extensive missionary work, with a number of outlying chapels and mission stations, where services are held by the rector and three curates, with occasional lay assistance. At Gladstone a farm school is maintained. Encouraging reports of this work were received at the annual meeting in August, and personal gifts of \$250 from the trustees, with generous additional offerings from others have made these much needed improvements possible.

During the summer, services have been held, with remarkable success, at the Somerset Inn, near Bernardsville, by Mr. R. W. Trenbath of the senior class of the General Theological Seminary. The services, which will close with the third Sunday in September, have been largely attended and much interest has been aroused in the neighborhood work of the Church. Like services have been held in rooms provided by some of the summer residents at various central points in the mountain district.

DURING the summer, St. John's Church, Somerville, has been thoroughly renovated. The interior of the beautiful stone edifice has been much improved, the church and rector's study have been re-carpeted, and the parish house has been re-painted. During the absence of the rector, the Rev. Charles Fiske, the Rev. H. C. Pastorius of Lansford, Pa., has been in charge of the services.

AT WESTFIELD, the Rev. W. O. Jarvis, rector of St. Paul's, has returned from a two months' vacation, granted him because of the sudden illness of his wife. During his absence, Sunday services have been in charge of the Rev. Charles Fiske, a former rector.

THE CHURCH of the Holy Cross, North Plainfield, has extended an invitation to become its rector to the Rev. A. L. Longley of Asbury Park, in succession to the Rev. W. Montgomery Downey, who resigned last May. Mr. Longley has just finished a suc-

cessful year's work at his present parish, which is one of the most popular and populous of the summer resorts on the New Jersey coast. He has gathered a fund of \$17,000 towards the erection of a new church building; but it is believed nevertheless that he will accept the proffered work at Plainfield, where there is a large and growing parish work.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Return of the Bishop.

BISHOP MANN, who has been serving at the Cathedral in the absence of the Dean during August, left on the 30th for his old home, Watkins, N. Y., where he married his eldest daughter, Justine, to Mr. Wm. Edgar Fisher of Wellsville, N. Y.

PENNSYLVANIA.

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

New Property for Calvary—News.

THE CORPORATION of Calvary Church, West Philadelphia (the Rev. Warren K. Damuth, rector), has purchased the property adjoining the church on the south for the sum of \$6,000 to be used as a clergy house. This was made possible because of a fund which is being raised as a memorial to the late Rev. Alden Welling, sometime rector of this parish and one of the most self-sacrificing of priests.

THE GREAT ORGAN in St. Clement's Church (the Rev. C. H. Hutchinson, rector) has been completely overhauled during August. This organ was placed in the church during the years when priests of the Order of St. John the Evangelist were in charge.

FOUR PARISHES have maintained, during the summer, ice-water fountains for the use of the people. These are the Church of the Ascension, L'Emmanuel (Italian Mission), St. Luke and the Epiphany, and old St. Paul's. It is noted that the sentence over the fountain at the Church of the Ascension has this quotation: "Praise God from whom all blessings flow," in bronze, and by constant turning of the faucet the word "Whom" is kept continually bright, whilst the rest is dull.

QUINCY.

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

Anniversary at Peoria.

A NOVEL FORM of celebration of a priest's anniversary was that of the afternoon and evening of September 2nd, when the Rev. Sydney G. Jeffords, rector of St. Stephen's Church, Peoria, kept his sixteenth anniversary with his parishioners and people in a steamboat excursion on the Mississippi river. Complimentary remarks were made by a number of speakers.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Clergyman Married.

THE REV. DR. A. CRAWFORD, rector of St. Barnabas' Church, Tullahoma, and Miss Charlotte V. McIlvain of Little Rock, Ark., were quietly married at the home of the bride's mother, in Little Rock, on Wednesday, August 23d, by the Rev. Chas. H. Kues of Hot Springs, Ark.

WASHINGTON.

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

The Bishop's Health—Notes.

A PRIVATE LETTER from the Bishop, received by one of his clergy, on August 31st, confirms the good accounts of his health already made known. He writes of feeling really much stronger, and says his physician assures him that after the completion of the

treatment he has been taking, he will be in still better health. He was at the Hotel Brunnen near Lake Lucerne, and was enjoying the exquisite scenery. He wrote also of his pleasant visit to England, where he and his family were guests of the Archbishop of Canterbury, at Lambeth Palace, and where he had seen several of his clergy who have been abroad this summer. The Rev. Dr. Devries of St. Mark's Church had been with the Bishop in Switzerland just before he wrote, and had then gone on to Paris. The Rev. Mr. Bratenahl will sail from London for home on September 5th. He and Mrs. Bratenahl have had a most delightful tour of the English Cathedrals, spending several days in each Cathedral town, and sending from each books and pamphlets for the Washington Cathedral library. They were a week at Truro, where the Bishop wished them to look into the history and methods of the building of that Cathedral in modern days; and will doubtless have gathered much information that will be useful and encouraging in the work in which the rector of St. Alban's has so large a part.

THE REV. JAMES KIRKPATRICK, lately of the Diocese of Kentucky, has recently taken charge of Trinity parish, Prince George's County, Maryland, thus filling the rectorship of the last of the vacant parishes which, a year ago, were such a cause of anxiety to the Bishop. On his first Sunday, the new rector preached in the morning at Holy Trinity Church, Collington, in the afternoon at St. George's Chapel, Glendale, and in the evening at a chapel at Bowie, a station on the Pennsylvania railroad, all three points being embraced in his field of work.

CANADA.

Rupert's Land Synod—News of the Dioceses.

Diocese of Rupert's Land.

ARCHBISHOP MATHESON left Winnipeg for Quebec, August 28th, to attend the General Synod there. The representatives from Rupert's Land for the General Synod number six clergymen and six laymen.—IN HIS ADDRESS to the Provincial Synod of Rupert's Land, which met at Calgary, August 9th, Archbishop Matheson spoke of the enormous changes which have taken place since the first meeting in 1875, in Winnipeg, to organize the Synod. There were then but four Dioceses represented, Rupert's Land, Moosonee, Saskatchewan, and Athabasca. Now there are nine. The Archbishop quoted some forceful and prophetic words from the opening sermon at the first Provincial Synod, preached by Bishop Whipple, who said: "There is everything to excite in you a holy enthusiasm in Christian work. In Manitoba and in Saskatchewan you are feeling the first wave of that incoming population which will make your country swarm with millions of souls. To you, as to us in the United States, God is sending the people of every tongue and clime and kin, to be fused into a new race." The next meeting of the Provincial Synod will be in two years hence, to avoid meeting the same year as the General Synod, as it has done this year. After 1907 it will meet triennially as heretofore. The next place of meeting will probably be Regina, Saskatchewan.

Diocese of Ottawa.

THERE WAS an interesting service in Christ Church Cathedral, Ottawa, August 25th, when a detachment of sailors from Prince Louis of Battenberg's squadron, who were visiting the city, paraded to morning service.

Diocese of Ontario.

IN THE COURSE of his sermon in St. George's Cathedral, Kingston, August 20th, Canon Starr referred to the organ now completed, which he said was a memorial to the

faithful labors of the devoted women of the congregation.—THE TOWER of the Church of St. Mary Magdalene, Napanee, is being raised thirty feet.

Diocese of Toronto.

ST. JOHN'S PARISH, Toronto Junction, were delighted to welcome back their former rector, the second week in August, in the person of the Rt. Rev. F. H. Duvernet, D.D., now Bishop of Caledonia. The Bishop confirmed a large class of candidates in St. John's Church, August 20th.—AN INTERESTING address was given at the meeting of the chapter of St. Andrew's Brotherhood of St. Matthew's Church, Toronto, August 15th, by the Rev. C. H. Coles, General Secretary of the Brotherhood in the West Indies, who said the work there showed steady growth.

Diocese of Nova Scotia.

A UNIQUE and touching service, sometimes held in parishes on the seacoast, a harvest festival of the sea, took place in the little church at Queensport, recently. The decorations in the church were nets and sails, oars, anchors, etc. The effect was one of great simplicity and beauty, and the appropriate thanksgiving services were heartily entered into by large congregations of the fishermen and their families as well as others.

A REBELLION AGAINST GOD.

THIS FACT—that a sin is against God—is that in which consists the greatness of its guilt; for, even among men, we measure the guilt of crimes, not by the actual injury resulting from them, but by their injurious tendencies. The traitor who has attempted the life of his sovereign; the rebel who has tried to overthrow his authority, are rightly held as guilty when they fail as if they had succeeded. They are punished, not for the harm that their rebellion or their treason has done, but for the harm which rebellion and treason must do if not repressed. Now, what is a sinner but a rebel? He who sins has defied the sovereign authority of his God; he has set the will of the creature against the Creator. It is true that such rebellion can harm only the rebel himself—the wickedness of man no more extendeth to God than his goodness does. The potsherd of the earth seeks in vain to strive with his Maker; nevertheless, his sin has in it all the malignity of treason. The revolt of his will, if it were only successful, would end in the dethronement of God. . . . Is it not plain, then, that disobedient opposition to God is the very deadliest crime possible in a system, the well-being of which depends upon the perfect submission of all things to His will, and that a sinner is a miserable anomaly in the midst of an obedient universe—a wretched rebel against almighty power and eternal law, who for the sake of the peace and safety of creation, must be subdued, or destroyed utterly and for ever?—*Archbishop Magee.*

MODESTY is to merit what shadows are to the figures in a picture; it imparts to it force and relief.—*La Bruyère.*

TRUE MODESTY avoids everything that is criminal, false modesty everything that is unfashionable.—*Addison.*

THE MAN who has anything in him, creates opportunities for himself.—*F. Marion Crawford.*

THE Christian is like the ripening corn: the riper he grows, the more lowly he bends his head.

THE ETERNAL STARS shine out as soon as it is dark enough.—*Thomas Carlyle.*

Music

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

ACCORDING to Sir Edward Elgar, a living art of music consists not only of composers, but also of executants and critics. These three factors are necessary to form a complete musical art. Composers are in a different position from painters and from literary authors. The painter finishes his picture, and his labor is then over. To fulfil its mission the picture must be hung and exhibited. It then meets its public, and there is nothing to stand between the public which the artist addresses and himself.

With a literary author the case is rather different. His personal work ends when his manuscript is finished, but he has to call in the help of the publisher to present his work in such a form that it may reach the public.

With the composer of music a different state of things exists. His own personal work, as with the author, ends when he finishes his manuscript, and the publisher has to be called in to print and present the work in tangible form. But the great gulf which separates musical from literary authorship is the fact that music remains practically unheard without the help of executants. By executants are meant singers, players, and (above all) conductors. Elgar insists that the art of music embraces three factors—composers, executants, and critics. The composer provides the material upon which the two other classes subsist; the executants rise to the level of the composer in doing their best to give a worthy performance of such things as are provided for them, and the critics (with not necessarily always friendly opinion, but with large-minded and bright advice) help to a better understanding of the composer. These three factors should have a definite "action" one upon the other, for the advance of music. On the whole art is well served by critics, and their advice is welcome when it is based upon experience. But when they follow the example of the first critic the world ever knew (Lucifer) and speak boldly without experience, they fail.

Sir Edward maintains that in smaller music England has always held her own. In such things as comic opera, the ballad, and so forth, she is still preëminent. Her orchestral players are still the best in the world, and her choral singers have within the last few years justified the increase of musical education by adding to the robust energy, which is their chief characteristic, a greater range of expression, giving tenderness and romance with no less of that virile force which has been their pride.

When the professorship of music at the University of Birmingham was accepted by Elgar, he received a great many letters from all parts of the world, urging him to make certain departures from the ordinary routine of instruction in musical institutions.

What general course he will follow remains to be seen. His method of teaching harmony differs from the commonplace way. He claims that harmony in almost the earliest stages should be taught horizontally, and not perpendicularly. Students should learn the value of one chord in relation to what follows it, or what precedes it, instead of learning simply from a catalogue, and knowing its constituent notes.

American musicians who have been trained in Germany, and who have imbibed many of the continental ideas relative to the dryness of English music, are more or less dumb-founded at the amazing virility of Elgar's

compositions, and are compelled to admit that at last England has a composer who has "broken the spell," and made for himself a lasting place in the niche of fame.

A writer in a prominent musical journal says that he is pleased at the protests of a leading American organist against the over-use of Batiste, and other florid composers of the modern French school.

Comparatively few composers of organ music have become so universally popular as Edouard Batiste. This popularity, which is hardly enviable, is due to the ear-tickling tunefulness of his melodies, rather than to the presence of any musicianly quality in his compositions. The organ at St. Eustache, Paris (where Batiste played), was a noisy instrument, containing many solo stops, but deficient in pleasing combinations—notwithstanding its four manuals and sixty-eight speaking stops. Nothing so influences the style of the playing or composing of an organist as the particular organ which is his constant companion. Batiste's celebrated Andante in G is the *chef d'oeuvre* of many an organist of the "right-foot-always-on-the-swell" variety. So long as audiences continue to encore the piece, so long will organists continue to play it. One reflects on the culture of the people when such a composition receives storms of applause from an audience which is only indifferently enthusiastic over a Bach toccata, a Merkel pastorate, or a Guilmant sonata.

It has been said that without Batiste, organ music would be less popular than it is, and that many people are attracted to the organ by the tunefulness of this composer. The latter statement is undoubtedly true, but it is questionable if the ranks of musicians would be noticeably depleted if such music were entirely banished.

We have a great many requests from clergymen, organists, and choirmasters, for lists of easy and singable Communion Services. The best way to get such information is to send direct to a prominent publishing house, like that of Novello, Ewer & Co., asking for samples of what is needed. We have mentioned before the series of services for Holy Communion edited by Sir George Martin, and published by the Novello firm. It is the best we know of. For small choirs we can recommend "The Choral Communion Book," edited by Walter G. Harris. (Novello.) This contains a large and varied collection of Eucharistic music. It begins with a well selected number of settings of the *Kyrie Eleison*, about a dozen in all. There are four settings of the Nicene Creed, one of them by Agutter, which is particularly useful. Then there are various settings of the *Sursum Corda*, *Sanctus*, *Benedictus*, *Agnus Dei*, *Paternoster*, and *Gloria in Excelsis*.

A feature of the book is a new edition of Merbecke's Mass (1550), harmonized by Sir C. Villiers Stanford.

Such a collection is not only useful, but it is very economical as well. The same amount of music published separately would far exceed the price of the book, which is small.

Sometimes we are disturbed because we have no devout feelings; but what we want is a devout will. We cannot always control the imagination, but we can always do that which is our duty carefully and patiently, with a view of pleasing God, and proving our love to Him. We may feel cold and mechanical, but we cannot fulfil our appointed duty without an exercise of the will, and therefore all duties diligently performed testify a desire to love, and prove our love.—*H. L. Sidney Lear.*

The Magazines

THE PROBLEM of domestic service is attacked in earnest by the *Good Housekeeping* magazine, which announces in the September issue its joining of forces with the Woman's National Household Alliance, a new organization headed by Mrs. Louise Healy of New York. Three new and highly useful departments open in this issue of *Good Housekeeping*—Little Gardens Indoors, by Clarence Moores Weed, author of *The Flower Beautiful*; Handicraft, with new ideas and designs for home decoration, by Berthe Mirabeau, and The Piano, containing an illustrated interview with Harold Bauer. The magazine opens with a spirited story with a very decided point, by Alice Ward Bailey, and dealing with the servant problem. Swami Abhedananda of India, president of the Vedanta society of New York, writes inspiringly of Ideals of the Hindu Household. Other notable features are Heraldry for Women, by Mabel Ward Cameron, A School Girl's Life in France, by Jeanne Constantin, Looking Pretty in the Morning, by Augusta Kortrecht, Denver's Sleeping Porches, by Edwin L. Sabin, Who Is My Neighbor? by Ella Morris Kretschmar, and an exceedingly valuable symposium on The New Home, devoted mainly to furnishing.

THE BEGINNING of the hunting season is marked in the September *Scribner's* by the frontispiece in color by Oliver Kemp, which depicts a surprised moose hunter; and a very entertaining article, "Heads and Horns," by William T. Hornaday, the great authority on Natural History, describing the most wonderful horns of wild game, collected from all over the world, and fully illustrated from the author's own collection. The lover of wild life will find here a full account of the record horns, as well as of the most beautiful ones.

George Bancroft, the historian, left a very complete collection of diaries and letters of his long life as American diplomat and as an historian of world-wide reputation. He was from his youth brought in contact with the most noted men here and in Europe. The first instalment of these letters and diaries, which are edited by M. A. De Wolfe Howe, has to do with his student days in Europe, early in the nineteenth century. He went to the German Universities in 1818, and was among the first American students in that pioneer band. His first impressions of the great professors, whose reputation is now a memory, are bright and amusing: one entry for 1819 begins: "I visited Goethe towards noon; he was talkative and affable, etc." The men whom he knew and the dignity of his long life make these Bancroft Letters a contribution to the permanent documents of biographical literature.

IT IS SELDOM that a single number of the magazine contains so much material likely to arouse discussion and lead to conclusions of importance as the September number of the *Atlantic*. President H. S. Pritchett considers the momentous question which is now so much discussed in academic centers, "Shall the University become a Business Corporation?" W. S. Rossiter of the Census Bureau discusses "The Problem of Federal Printing," pointing out the conspicuous costliness and waste of the printing that is now done by the government, with some brief suggestions for reform. In the first of two papers upon "President Roosevelt's Railway Policy," William Z. Ripley discusses "The Problem" with an incisiveness that should interest every American citizen. In his notable series of papers upon the "Tenth Decade of the United States," William Garrott Brown comes in the

September instalment to the discussion of "Lincoln's Policy of Mercy."

The literary and discursive essays are no less attractive. Colonel Thomas Wentworth Higginson, in "History in Easy Lessons," is at his best. Miss Agnes Repplier's "Marriage Vows" is one of the best in her delightful series of Convent Sketches, while Martha Baker Dunn's whimsical discourse upon "Education" is in the vein which has been so pleasing to *Atlantic* readers in the past. "Ultimate Questions," the concluding number in a series of posthumous papers by the late Lafcadio Hearn, will be of exceptional interest to lovers and students of that extraordinary genius, it being, perhaps his last and deepest word upon the problems of modern philosophy and faith.

IN ITS September issues, *The Youth's Companion* sets a pace difficult to outstrip even in its own columns. In the number for September 7th begins Holman F. Day's serial story, "The Rainy-Day Railroad War," which deals with the conflict between a spirited young engineer and a bullying "lumber king." Some twenty complete stories by such writers as C. A. Stephens, A. W. Tolman, Elia W. Peattie and Winifred Kirkland will be printed during September. Among these will be the first of two stories of the naval battle at Port Arthur and the assault on the fortifications. Hon. Ellis H. Roberts, ex-Treasurer of the United States, will tell "How Uncle Sam Pays His Debts." Henry W. Lucy of London *Punch* will have something to say about "The Working Man in Parliament," and Israel Zangwill will describe his experiences, "Tenting in Palestine." Another feature of these issues will be the beginning of a series of articles on the Trades and the chances of success in them, by E. W. Frentz.

SELDOM has a change in the form of any periodical constituted so vast an improvement and elicited so general congratulation as that of *The Young Churchman* from a large sheet, four paged paper to a sixteen paged magazine, which began with the issue for last week. In its magazine form *The Young Churchman* will appear as a novelty to its old friends, but they are the foremost in sending their congratulations. As a weekly magazine selling for 80 cents a year, and, in quantities, for 54 cents, it is unsurpassed among magazines, religious or secular.

It is not always that a periodical of thirty-five years' publication under one editor is so thoroughly alive to the necessities for a change, when changing would effect an improvement in bringing it up to date, as in this instance of *The Young Churchman*.

AN EXCELLENT ten-cent magazine is *The World To-day*, published in Chicago, and always replete with excellent matter. In the September number Chicago looms large through several illustrated papers, and "The New Chicago" is the inspiration of the issue. On this general subject, John G. Shedd writes of "Chicago, the Central Market"; John R. Slater on "Chicago, a City of Homes"; Professor Shailer Mathews on "Uncommercial Chicago"; and Francis W. Parker on "An Appreciation of Chicago." The illustrations, which are always among the best features of the magazine, are up to its high standard, printed, in many instances, on tint background. Other papers include a defense by M. Combes of "The Separation of Church and State in France," and an illustrated article on the Portland Exposition.

EVERYBODY'S has not fallen behind its summer issues in the excellence of its fiction, which is contributed this month by such noted authors as Maxim Gorky, the distinguished young Russian novelist and revolu-

tionist, who has written "The Song of the Falcon," and by G. B. Lancaster, the writer of New Zealand stories, who contributes a wonderful study of Maori boyhood, "The Story of Wi." Lucia Chamberlain is the author of a powerfully individual story of the remote Southwest, "Connors at Shungopovi"; "The Submarine Destroyer," a story of unusual originality, is by Morgan Robertson; "The Lesson" is an admirable love story by Mary Manners; Edna Kenton has a charming story of sentiment, "The Incumbence," and Maravene Kennedy's "The Governor's Niece" is a story of love and politics.

CHRIST MADE A HIGH PRIEST FOR EVER.

There are two closely connected ways by which Christ after His glorification began a new work for mankind, the one inward, towards God; the other outward, towards the world. The first is the exercise of an immeasurably increased power of intercession. In the Epistle to the Hebrews we appear to be given to understand that so far from having accomplished and laid aside His priestly function with His death, our Lord was first truly consecrated to His priesthood on the morning of the Resurrection (Heb. v. 5, 6). The sacrificial task was not at an end when His life was laid down on Calvary, which answered to the slaughter of the typical victims. The whole point of the sacrifice lies in the presentation of that life, enriched and consecrated to the utmost by having undergone death, and still and for ever living, in the inmost presence of God. Christ then has passed within the veil to complete His merciful work for men, by pleading for them, . . . appearing for them "in the presence of God"—and by pleading for them in the irresistible power which His perfect discharge of His mission has given Him. What may be the nature and mode of His advocacy is beyond our power to conjecture; but we can feel it to be reasonable that the needs of the creation should in some such way find representation through Him who is its first-born, not only ideally, but by being the first to pass from the natural into the spiritual order, "the first-begotten from the dead" (Col. i. 18).—A. J. Mason.

STRONGER THAN MEAT

A JUDGE'S OPINION OF GRAPE-NUTS.

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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.

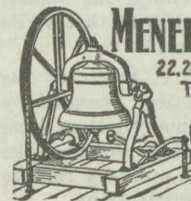
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MEANS AND CONDITIONS.

Thus, then, we have from Holy Scripture, as means and conditions of the unity of the Church; one All-Perfect Author, the "One God and Father of all"; one end to which all tends, the "one hope of calling"; "One Head," the Head of the Church, our "One Lord"; "One Spirit," giving life to every living member; the same Sacraments, "One Baptism" and "One Bread," by which we are all ingrafted into or maintained in the One Body of our One Head; one Apostolic Descent of the Bishops and Pastors of the flock, coming down from One; "One" common "Faith," that which was given once for all, with the anathema that we hold no doctrine at variance with it, although an angel from heaven were to preach it. Of these we are receivers only. These if any wilfully reject, they reject Christ. They sever themselves not only from the Body of Christ, but directly from the Head, loosing the band which binds them unto Him. These while Christian bodies retain, they are so long, like the river which "went out of Eden to water the Garden; and from thence it was parted and became into four heads." They come from the fountain of blessedness; they flow down to the ocean of the Eternal Love of God; they water the parched land; they cool and refresh the weary and the thirsty in the places which God has appointed for them with the one stream coming down from Him.—*E. B. Pusey.*

UNITY THROUGH TRUTH.

"Unity through Truth" is an ancient motto. It is a sort of natural prophecy. It is contrary to the common judgment of our time. Unity through compromise—that is the new maxim. Unity by extending our list of non-essentials, and surrendering them as fast as we may. We are making such progress with this index, that, as if all our own difficulties were insignificant, we find ourselves already being counselled to recognize our unity with even other religions of the world. . . . But, short of such incoherent dreams, what would be the end of this negative way of decreasing differences by defining non-essentials? The differences that remain would be as obstinate as ever, unless we took a shorter method and defined as non-essential all the things we differ in. At present we agree—God be praised!—in more things perhaps than we know. And surely the sound hope of unity lies in urging all men to seek and find what are realities; then to speak to these, demonstrate these, live these. As we seek and use realities in science, in history, in philosophy, so also in morals and in the revelation of God. Then the non-essentials that are harmful become as if they had never been. . . . If all seek truth, not self, nor party, nor traditions as such, we have unity already in will. And even when we can see no next step clear, let us keep our faces longingly towards the light, daily deepening (as we know how) our knowledge. The yearning of multitudes is not in vain. After yearning comes impulse, volition, movement.—*Archbishop Benson.*

GRACE GIVEN THROUGH SACRAMENTS

THEIR CHIEFEST force and virtue consisteth . . . in that they are heavenly ceremonies, which God hath sanctified and ordained to be administered in His Church, first, as marks whereby to know when God doth impart the vital or saving grace of Christ into all that are capable thereof, and, secondly, as means conditional which God requireth in them unto whom He imparteth grace. For since God in Himself is invisible, and cannot by us be discerned working, therefore when it seemeth good in the eyes of His heavenly wisdom, that men for some special interest and purpose should take notice of His glorious Presence, He giveth them some plain and sensible token whereby to know

what they cannot see. For Moses to see God and live was impossible, yet Moses by fire knew where the glory of God extraordinarily was present. The angel, by whom God endowed the waters of the pool called Bethesda with supernatural virtue to heal, was not yet seen of any, yet the time of the angel's presence was known by the troubled motions of the waters themselves. The Apostles, by fiery tongues which they saw, were admonished when the Spirit, which they could not behold, was upon them. In like manner it is with us. Christ and His Holy Spirit with all their blessed effects, though entering into the soul of man we are not able to apprehend or express how, do, notwithstanding, give notice of the time when they use to make their access, because it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible.—*Richard Hooker.*

THE SIXTH BEATITUDE.

HOLY SCRIPTURE does not furnish any loftier description of the happiness of eternity than that it shall be spent before the throne of God, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore. If our evils on earth are like those of exiles who are suffering exclusion from the joys of home, our restoration to the lost blessedness of Paradise must consist in readmission to free communion, a nearer than that which Adam lost, with our once grieved, but now reconciled, Father and Lord. As men rejoice when the shadow of an eclipse has passed by, that they can again behold the glad light of the sun, or as prisoners just rescued from a dungeon, exult in the freedom with which they can now breathe again the freshness of the winds of heaven, so will the soul of man recover an exalted gladness, of which the highest earthly delight is but a weak representation, when the present limitations of our spiritual sight are removed. When the mysteries which sin has woven have all rent away, and when, amidst the hosts of bright and unfallen spirits, we are raised to see God face to face. Such is the unspeakable reward which is promised to the

LUCKY MISTAKE.

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pure in heart. . . . He has promised: who can hesitate to believe that visions beyond all earthly glory, happiness beyond all human thought, shall be the privilege of the pure in heart when they are admitted to see "the King in His beauty," to behold "the land that is very far off."—*Malcolm MacColl.*

PURITY.

BY TWO WINGS a man is lifted up from things earthly, namely, by Simplicity and Purity.

Simplicity ought to be in our intention, Purity in our affection. Simplicity doth tend toward God; Purity doth apprehend and (as it were) taste Him.

No good action will hinder thee, if thou be inwardly free from inordinate affection.

If thou wert inwardly good and pure, then wouldst thou be able to see and understand all things well without impediment.

A pure heart pentaeth heaven and hell. Such as everyone is inwardly, so he judgeth outwardly.

If there be joy in the world, surely a man of pure heart possesseth it.

And if there be anywhere tribulation and affliction, an evil conscience best knows it.

As iron put into the fire loseth its rust, and becometh clearly red hot, so he that wholly turneth himself unto God, puts off all slothfulness, and is transformed into a new man.

When a man beginneth to grow lukewarm, then he is afraid of a small labor, and willingly receiveth external comfort.

But when he once begins to overcome himself perfectly, and to walk manfully in the way of God, then he esteemeth those things to be light, which before seemed grievous unto him.—*Thomas à Kempis.*

HOW CHRIST REGARDS SIN.

THE NATURAL INSTINCT of man is to narrow its range. . . . How different is the Lord's judgment! Extortion, injustice, adultery—these play a very slight part in His denunciations of sin; indeed, it needed not a special revelation to reveal their character. But His eye passes deeper still; the first movement of anger in the heart, the look of lust, the word of scorn, these have already the mark of sin upon them. The Sermon on the Mount thus tracks sin home into the heart; but the parables carry the quest further. Think of the chief grounds of condemnation in the Lord's severest judgments. There is Dives in torments—why? Because he did nothing, when Lazarus was at his gates. The servant with one talent is cast into outer darkness—why? Because he did nothing with his talent, and so was slothful and unprofitable. The uncharitable heathen go away into everlasting punishment—why? Because they did nothing; they did not obey the simple instincts of humanity. The man without a wedding garment is bound hand and foot—why? Because, though coming to a king's wedding, he made no preparation. Here, then, sin is tracked further back to the sluggish, selfish will, which refuses to stir itself for God or man. When the Lord laid down the two great commandments as the love of God and the love of our neighbor, then failure to love God and to love man became the two great sins of man. When He added, "This is the work of God, that ye believe in Him whom He hath sent," failure to believe in Him—the timid, selfish want of self-committal, the self-satisfied limitation to the things of sight, this too was stamped with the mark of sin.—*W. Lock.*

NOTHING that is excellent can be wrought suddenly.—*Jeremy Taylor.*

God does not demand impossibilities.—*St. Augustine.*

THE VICTORY OF THE CROSS.

CHRIST came that He might render powerless him that had the power of death, that is the devil. And He has done this. . . . Sin was the weapon by which he made death so terrible; "the sting of death is sin." And it is from this apprehension that the faithful are freed by the Death of Jesus Christ. By dying, the apostle tells us, our Lord, as Man, invaded this region of human experience and conquered for Himself and for us its old oppressor. When He seemed to the eye of sense to be Himself gradually sinking beneath the agony and exhaustion of the Cross, He was really, in the apostle's enraptured vision, like one of those Roman generals whose victories were celebrated by the most splendid ceremonies known to the capital of the ancient world—He was the spoiler of principalities and powers, making a show of them openly, triumphing over them in His Cross. The Day of Calvary ranked, in St. Paul's eyes, in virtue of this one out of its many results, far above the great battlefields which a generation before had settled, for four centuries as it proved, the destinies of the world—Pharsalia, Philippi, Actium. Satan was conquered by the Son of Man; because the sting of death—sin—had been extracted and pardoned; because it was henceforth possible, for all who could clasp the pierced hands of the Crucified, to pass through that region of shadows as more than conqueror through Him that loved them.—*H. P. Liddon.*

THE PAIN AND SHAME OF THE CROSS

TWO THINGS are most observable in this Cross: the acerbity and the ignominy of the punishment; for of all the Roman ways of execution, it was most painful and most shameful. First, the exquisite pains and torments in that death are manifest, in that the hands and feet, which of all parts of the body are the most nervous, and consequently most sensible, were pierced through with nails; which caused, not a sudden dispatch, but a lingering and tormenting death; inasmuch that the Romans who most used this punishment, did in their language deduce their expressions of pain and cruciation from the cross. And the acerbity of this punishment appears in that those who were of any merciful disposition would first cause such as were adjudged to the cross, to be slain, and then to be crucified. As this death was most dolorous and full of acerbity, so it was also most infamous and full of ignominy. The Romans themselves accounted it a servile punishment, and inflicted it upon their slaves and fugitives. It was a high crime to put that dishonor upon any freeman; and the greatest indignity which the most undeserving Roman could possibly suffer in himself, or could be contrived to show their detestation to such creatures as were below human nature. . . . Thus may we be made sensible of the two grand aggravations of our Saviour's sufferings, the bitterness of pain in the torments of His Body, and the indignity of shame in the interpretation of His enemies.—*Bishop Pearson.*

A REPINING LIFE is a lingering death.—*Benjamin Whichcote.*

DELIGHT in the happiness of God.—*Lo-renzo Scupoli.*

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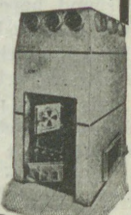
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