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VOL. XXXVIII.

MILWAUKEE, WISCONSIN.—NOVEMBER 9, 1907.

NO. 2

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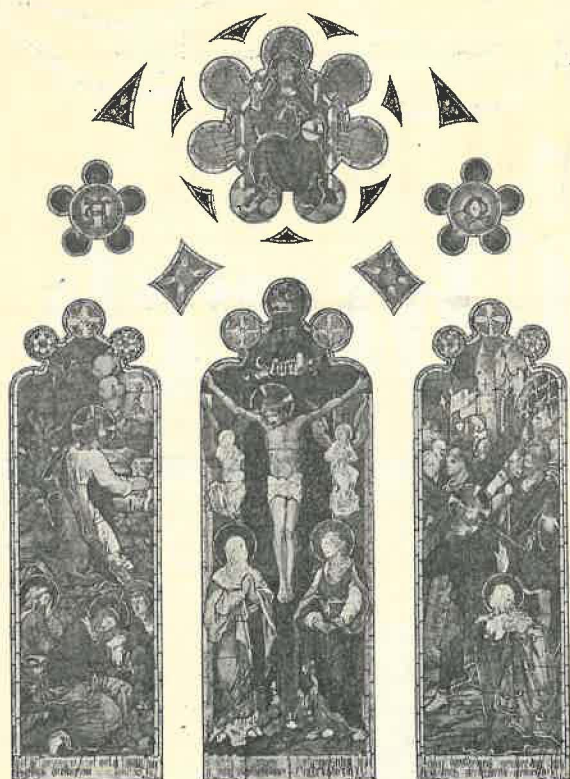
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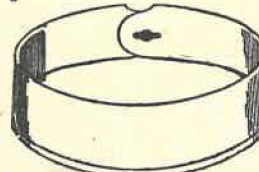
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The Living Church

VOL. XXXVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 9, 1907.

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THE WEDDING FEAST: BUSINESS AND THE KINGDOM OF GOD.

BUT they made light of it and went their ways, one to his
farm and another to his merchandise."

Such was the reception accorded by one set of invited guests
to the Marriage Feast. These were not malicious, like those
others who took the king's servants and entreated them spite-
fully and slew them. They were only pre-occupied; or, they
hastily concluded that the acceptance of the invitation would
interfere with their business. In other words, we come here
upon the familiar excuse so often given by business men for
neglecting the Church's summons. It has been said, whether
correctly or not, that the late Cecil Rhodes declared that he had
no time for religion; he was building an empire. The same
idea prevails among thousands of men in secular life, whose
enterprises are by no means upon so large a scale. But be the
scale great or small, the excuse is unreasonable; not merely
sinful but foolish; and that because, as in the parable the farm-
ers and merchants could only have profited by coming into
fellowship with their king, so in the Christian life, the King-
dom of God furnishes the principles upon which business is
based, so far as it is successful.

Take just one principle, and that the governing thought
of the parable, and see its application to all having men under
them in some business enterprise. In the opening words, "The
Kingdom of God is like unto a certain (human) king who gave
a marriage feast for His Son," Christ summed up the whole
Bible, Old and New Testament, and gave us the philosophy of
the divine education. God first established His absolute author-
ity, and then gradually educated the selected people up to both
the knowledge of what He was doing and also to sympathy
with it. The Kingdom of God *par excellence* was manifested
first in Christ Himself. Through His own life, teaching, Death,
Resurrection, Ascension; above all, through the mighty power
of the Holy Ghost, He transformed His disciples into citizens of
the Kingdom, in full and joyous fellowship with God. Now this
principle of the divine government, this method of divine educa-
tion: authority more and more manifesting itself as grace, is the
only true method of government or of education.

It applies to civil government. Absolutism in government
is essential at certain stages of a people; but absolutism as a
finality in government is doomed. The governing power must
educate its citizens into sympathetic knowledge of the purposes
of government and of national existence. The government must
invite the citizens into fellowship and the goal must be self-
government.

It applies to employer and employee, and it means co-
operation. It applies to the domestic circle and it means that
mistresses are not going to be able to retain servants unless they
themselves are gracious and can win them into appreciation
and love of service.

It applies in the fullest sense to the rearing of children,
and it means that parents must make companions of their chil-
dren; must sympathize with them in their little difficulties and
problems; and must, on their part, win them, by precept and
example, to knowledge and love of high aims in life. So far
as any government on earth succeeds at all, it succeeds in this
way, the divine way. To leave religion out of our business, is
like leaving gravitation and the strength of materials and the
law of plumb and level out of calculation in erecting a building.

How may we learn? The root of the matter is, to know
yourself a sinner, and then to accept God's graciousness toward
yourself; and then, in fellowship with God, to work out your
own salvation. Then shall a divine charm flow into our hearts
and through us upon all men we touch.

W. B. C.

"THIS AMERICAN CHURCH."

HERE was in General Convention a rather unduly prolonged debate upon a Preamble to our ecclesiastical Constitution. After some little revision in terminology, it was adopted, though requiring re-adoption three years later. At the risk of tedious repetition, and because there was a slight error in the text as printed in our report, we append once more the language of the Preamble, in order that our brief comments upon it may be intelligible. It is as follows:

"This American Church, first planted in Virginia in the year of our Lord 1607, by representatives of the ancient Church of England; acknowledging the Holy Scriptures of the Old and New Testaments to be the Word of God, the record of God's Revelation of Himself in His Son, and to contain all things necessary to salvation; holding the Catholic Creeds, to-wit, the Apostles' Creed and the Nicene Creed, to be a sufficient statement of the Christian faith; maintaining the orders of the Sacred Ministry in such form as from the Apostles' time they have been continued; reverently conserving the Sacraments ordained by Christ Himself; and, accounting to be members of the flock of Christ all who have been duly baptized in the Name of the Father, and of the Son, and of the Holy Ghost, has set forth and established, for the furtherance of the work to which it has been called of God, the following Constitution."

We have already observed that, viewed as diction purely, this is an excellent statement, but that its connection with any practical movement in the Church appeared to us as rather too remote to justify the amount of time spent upon it in the House of Deputies. Neither can we view it in the light of a recapitulation of the position of this Church in Christendom. The Preamble has, however, served a temporary or immediate purpose as an official manifesto, placing the position of this Church before the American people. Perhaps in this immediate, if transitory, purpose, the object of the distinguished author of the Preamble, the Rev. Dr. Huntington, has been fulfilled. Whether so or not, "this American Church" has stood for a few brief moments in the public eye, and her position, as therein stated, has been the subject of considerable editorial comment, as it had been earlier of discussion in the House of Deputies.

There were members of the latter who vehemently urged that to adopt this Preamble was in effect to change the name of "this" Church, to which action they were bitterly opposed. If they were right, it must needs follow that the name is now changed, and that any subsequent objection to the principle of a change of name *per se* must be unwarranted. On their own hypothesis, the Church has decided against them.

But it was pointed out that to use the expression "This American Church" at the outset of the Preamble did not, in fact, effect a change of name; and several and varying interpretations were given by deputies as to precisely what force was to be attributed to the expression.

The Boston *Transcript* reprimands the Church in an editorial of considerable length for presuming to declare itself *The American Church*. The *Transcript*, of course, was under a misconception of the exact phraseology used. There was no such expression proposed or adopted as *The American Church*; and though there have been some who have disagreed, we believe that Churchmen generally have agreed with us that when the name is finally changed—which means when substantially the whole Church is agreed to such a policy and not before—it would not be wise for us formally to assume that purely geographical name. That, however, is beside the main point. The expression, "This American Church," is purely an identification of the body whose Constitution is to be prefixed by the Preamble, and the discussion of the phrase was wholly out of perspective to its importance.

On the other hand, the (New York) *Independent*, acting under the same misapprehension, commends the Church for the change in name which it supposes to have been accomplished, saying:

"The Protestant Episcopal Church moves forward, only it will be no longer the Protestant Episcopal Church, for it has voted to take the name off from the title of the Prayer Book. It will be three years longer before this action is effective, but it is sure and settled. And it is well. The name '*Protestant Episcopal*' has been an undesirable one, acknowledged as such, and kept only out of deference to those who feared that the removal was meant to draw the Church toward Rome. The present movement is not aimed in that direction, but is more truly catholic and broad. The influence comes from the mission fields, where the name is hostile and divisive. '*Protestant*' is a negative name, and depends on its relation to that Church out of which the Protestant Reformation separated itself. That old history no longer needs to be recalled, at least in mission fields. Even the name '*Episcopal*' is no better than *Presbyterian* or *Congregational*,

except, as it is one syllable shorter, for it concerns nothing more important than a style of administration. We judge that the tendency now will be to call the body the *American Church*."

And at the conclusion of a singularly sympathetic review of General Convention the editorial declares: "It all augurs well for the 'American Church.'"

We find in *The Outlook* (October 26th) a sympathetic editorial comment upon this Preamble—which is not quite accurately printed in the article—in the course of which it is said:

"The preamble adds a declaration of its belief that all who have been baptized in the Name of the Father, Son, and Holy Spirit are members of the Church—which should allay some prejudices and further the cause of Church unity."

One might have expected *The Outlook* to recall, in this connection, that there is absolutely nothing new in that proposition. It was stated in substance in the Declaration of 1886 and in the earlier Muhlenberg Memorial, and has, indeed, been a commonplace in the literature pertaining to Church Unity for many years. If the re-affirmation again of this proposition will "allay some prejudice and further the cause of Church unity"—we should be glad to think it might—it can only be because somehow our many previous affirmations to the same effect have fallen upon a public that preferred to be blind and deaf to the statement.

But the discussion of the subject does indeed show some misconceptions of the Church position in the public mind, even, to some extent, within the Church, which ought to be cleared up. There is a careful and very accurate choice of words, to which *The Outlook* has scarcely done justice. "This American Church . . . accounting to be members of the flock of Christ all who have been duly baptized in the name of the Father, and of the Son, and of the Holy Ghost," etc. What are the relations, respectively, between "This American Church," "the flock of Christ," and "all who have been duly baptized"?

THE "FLOCK OF CHRIST" must of course be held coterminous with the Church of Christ. There is to it no geographical or other limitation. It is the "holy Church throughout all the world"; nay, it is more than that. It is "the blessed company of all faithful people." It is the "communion of saints." It is the "congregation of Christ's flock," into which every person baptized according to the Prayer Book rite is explicitly admitted, and into which others "duly baptized" are, we believe, implicitly admitted.

But obviously this is a broader definition than can be applied to the term "This American Church." The second word contains a distinct geographical limitation which applies to the body whose Constitution is set forth; a limitation which does not and cannot apply to "the flock of Christ." It may be that the definite term *This* contains a still narrower limitation.

Are all those persons who are "duly baptized" in America, and thereby made members of "the flock of Christ," also made members of "this American Church"? One could not gather this from the terms of the Preamble, nor yet from any of the similar manifestos which "this American Church" has set forth. And yet the question is of the utmost importance.

If one were to study the question very carefully, he would, we believe, come to this conclusion.

The Protestant Episcopal Church *assumes* (rather than claims) that it is the lawful representative in this country of the Holy Catholic Church. It assumes that its Bishops have jurisdiction over all of "the flock of Christ" within their several dioceses. It assumes that its parish priests have the cure over all souls within the territorial limits of their several parishes.

Assuming these facts, the American Church has invariably acted upon the policy of sending her own Bishops and clergy into all places within the territory of the United States or under its flag as rapidly as it is able to, and that with an entire disregard—a disregard which pertains to organizations only and should never be extended to individuals—to whatever forms of organized Christianity were already at work in any field.

The Bishop of Vermont well expressed this, in a practical way, in his last annual address, saying:

"During the past twelve months the Episcopal Church in Vermont has been warned not to promote sectarian strife by seeking to establish itself in smaller places. This was (so far as regards our Church) the substance of a report of the Vermont Inter-Denominational Comity Committee, presented at Montpelier in November, and also of a report on Church Federation in Vermont published in the

First Annual Report (for 1906) of the Executive Committee of the Inter-Church Conference on Federation. (Reunion when it comes, we may hope, will do away with these long and awkward names!) This report says that 'the investigations [made by the Comity Committee and under the direction of the Carnegie Institute of Economics and Sociology] concur in the strong inference that while the propagandism of the Protestant Episcopal Church in small towns is commendable in zeal, it is of doubtful Christian worth. It has too often bred sectarian strife.'

"In reply to this I desire to say on behalf of the Episcopal Church in Vermont three things:

"First, that we are not minded wantonly to make war on or to disturb any who are honestly content with what we regard as inadequate systems of the Christian religion—imperfect (we honestly believe) according to the intention of our Lord Jesus Christ; we are not bent on proselytism;

"Second, that we deem it our bounden duty to follow up as far as possible our own people in places, large or small, where they are deprived of the ministrations of the Church to which they have a right, and to welcome to the orderly system of doctrine, discipline, and worship represented by the Prayer Book those who seek its privileges;

"Third, that our witness to these principles (if they were mere preferences, we should have no right to insist upon them) is in the interest both of the maintenance now of positive and definite Christianity beyond the borders of our own communion, and of Christian unity in the future. Without the fixed standards for Christian belief and life to which the Prayer Book bears witness (guaranteeing large liberty within definite limits), it is not too much to say that Protestant Christianity would be in a very different position from that which it now holds. . . . The Church's standards affect many who own no allegiance to her. Then we are perfectly sure that any solid and healthy reunion will be based on a recognition of these principles for which the Church stands. There follows the obvious duty for us all, clergy and laity—in parishes or missions, or as isolated representatives of the Church—to be true, really true and loyal, in practice as in theory, to those principles, seeking to build up ourselves, our moral and spiritual life, on the foundation of our most holy faith, and thus in ourselves to adorn and to recommend to others the treasures of truth and grace which we hold dear."

And yet it is equally true that this assumption is seldom or never directly expressed officially in words.

In the present disintegration of Christianity, rival ecclesiastical organizations by the hundred contest with the Church for the obedience of Christian people. In fact, the "duly baptized" are divided among these many rival bodies. Some are organized under the control of a foreign episcopate and priesthood whose power to dispense the sacraments is undoubted. Some are organized under other sorts of government, ministerial or lay. The only bond of agreement between all these is a repudiation of any sort of jurisdiction over them on the part of the Bishops and the clergy, the General Convention and the laws, of the Protestant Episcopal Church. Very many professing Christians who are unbaptized, and many more of whom there may be doubts whether they are "duly baptized," are so intermixed with these hundreds of thousands of "duly baptized" members of "the flock of Christ," that *in fact* the loyal Christians who admit citizenship in "this American Church" are but a small minority in the American nation.

If we adopt the simile of civil government in thinking of the Church, we might speak of the professed adherents of "this American Church" as loyal citizens; of those subject to foreign episcopates as aliens, resident in the land; and of all other baptized people as—not citizens in rebellion against their government, as they are too often represented to be, but—citizens who are loyally obedient to a *de facto* government, in ignorance of the fact that their *de jure* obedience is really due to another government. They are in the position of residents and voters in Pennsylvania who might be discovered by some new survey of territory to be actually resident in Maryland.

WHY, THEN, it will be asked, does not this American Church proclaim more emphatically her true position with respect to all the "duly baptized" "members of the flock of Christ" in this country?

Several reasons are commonly given, to which different degrees of weight may be attached. But we believe that most of them show an over self-consciousness. It is not *we* who are better or in more exalted position than members of "the flock of Christ" who deny the jurisdiction over them of "this American Church." Too many of these latter are conspicuous for their holy lives and their good works for us to harbor any such view of the super-righteousness of Protestant Episcopalians.

But have we not gone too far in hiding the Church's light under a bushel, through a praiseworthy fear of seeming to over-exalt ourselves?

It is often helpful to "see ourselves as others see us." We append therefore a paragraph from an editorial in the (London) *Church Times* (October 18th) entitled "Jamestown." The editor writes intelligently of the early planting of "this American Church" at Jamestown, three centuries ago. Treating of our recent centenary, he speaks of the part taken in it by the Bishop of London. Then he narrates the numerical weakness of this American Church, observing that with "considerably less than a million communicants," and "an annual increase" "under three per cent.," it is "hardly in evidence where immigrants most congregate." The Church remains "a select body, rich in some of the noblest traditions of American life, and very attractive to individuals connected with those traditions, but lacking popular force." The editor continues:

"Now comes the Bishop of London, to show what a personality can do. Thousands hang on his words; Wall Street suspends business to greet him and to hear plain speaking on its methods. He is a national guest at the White House, and newspapers are in doubt whether to give greater prominence to his match of tennis with the President or to his sermon at Trinity Church. The laying of the foundation-stone of a new cathedral at Washington, which would otherwise have been a sedate ecclesiastical function, is raised by his presence to the level of an international event. If the Bishop of London were not the simplest and humblest of men, his head might be turned. As it is, he will doubtless attribute all to respect for his great and historic office. And that is probably just in part. His personality tells; but it is the conjunction of his personality and his office which has so extraordinary an effect. The moral is obvious. No American Bishop can vie with the Bishop of London in appealing to the historic sense; but the episcopate in the abstract is capable of being made impressive, and we may fairly suppose that an American Bishop who should break through the crust of his surroundings, and make a straight demand on the suffrages of the American people, would elicit an amazing response. . . .

"Looking from over the water, we can but wonder why the American Church does not assert its national character and claim the leadership in spiritual things which at a lower level is in some measure allowed."

"Make a straight demand on the suffrages of the American people"! "Assert [the Church's] national leadership in spiritual things"!

Are not these the things in which we have been wanting? May not our hesitancy here answer the question which a correspondent propounded in last week's issue as to why this American Church has not made greater headway among the American people?

If so, it is time for us to speak more definitely of the relation which "members of the flock of Christ" in the United States sustain in right, if not in fact, to "this American Church."

"COLLIER'S" AND "THE LIVING CHURCH."

SOME three months ago we deemed it necessary to demand from *Collier's* magazine an apology for certain references to THE LIVING CHURCH in an article entitled Religious Journalism and the Great American Fraud. Some may be interested in knowing what was the sequel.

A personal letter to the editor of *Collier's*, with a copy of THE LIVING CHURCH containing our article, directed his attention to the matter, but it elicited no reply from him. Being anxious, as would any person wronged, to vindicate the good name of THE LIVING CHURCH, we then sent to *Collier's* an advertisement to be printed at our expense, which appeared in their columns some weeks later, of which a fac simile is shown herewith.

In the same issue which contained that advertisement there was printed a second article on the same subject, in the course of which we find another reference to THE LIVING CHURCH. Whether it was intended as an apology or a second attack we leave others to determine. It reads, in principal part, as follows:

"Some injustice was done to the 'Living Church' (Episcopalian) in grouping it, without distinction, with periodicals which admit the worst class of medical frauds to their columns. For the 'Living Church' does maintain certain distinctions in advertising. But when its editor, in an effusion bristling with fiery adjectives, hoists himself upon a pedestal of impeccable virtue, he assumes a trifle too much, particularly as he embodies in his editorial this remarkable declaration of independence: 'The editors and publisher of the "Living Church" assume no responsibility for the assertions of advertisers.' . . . To give due credit to the publication, however, it is cleaner than nine-tenths of its associates, and is so of its own initiative, and not through pressure from without. When it is wholly clean, it can

afford to disclaim responsibility for the assertions of its advertisers, but so long as it does so I fear that it will never be wholly clean."

Now, unlike a number of religious papers which have penitently written to *Collier's* that they would do better, THE LIVING CHURCH begs to say that its policy toward advertising remains and will remain absolutely unchanged. Any advertisement that appears to the editor to be objectionable, whether because of

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probable fraud or for other reasons, will be excluded. If such inadvertently finds place (as will sometimes happen with all the care we can devote to the matter) it will be excluded as soon as discovered. It may interest some to know that several years ago, discovering one of our advertisers to have made fraudulent representations in our columns, we preferred charges against him, had United States postal inspectors detailed to work on the case, and finally, after more than a year's delay, succeeded in getting him into prison. A letter from the inspector complimented our publishers on their work in obtaining and forwarding the evidence necessary to secure a conviction. All this was before the present-day campaign of "reform" had begun.

And now once more we invite *Collier's* to clean up its own advertising columns. The very issue which contained our advertisement contained a full-page, highly-colored advertisement of cigarettes, in which was represented a group of very young and beardless youths in the act presumably of purchasing cigarettes. Few of the examples of abuse of advertising columns cited from the religious press—most of them papers of very trivial importance—are nearly so objectionable as this glaring, gaudy advertisement of a commodity whose sale is forbidden in many states, which *Collier's* flaunts upon its back cover.

But what shall we say of a paper, purporting to hold publishers responsible for the truth of statements made by advertisers in their columns, and then publishing the reflection upon their own editor contained in the advertisement of THE LIVING CHURCH? Clearly, if it be true that "Certain defamatory language concerning THE LIVING CHURCH [has] appeared in a recent issue of *Collier's*, and the Editor [has] made no retraction though the real facts have been laid before him," *Collier's* cannot save its self-respect except by publishing a direct apology; and if it be false, then for paltry pay this journal is holding its own editor up to public obloquy, and that not only on the authority of the advertiser, but, according to *Collier's* idea of responsibility, upon the authority of the periodical itself. Surely *Collier's* might well begin suit against itself for libel! And before throwing more stones, it might not be improper for the paper to shelter itself in something more substantial than a glass house.

Some may be interested in knowing that the cost to the publishers of THE LIVING CHURCH of inserting that advertisement was one hundred and five dollars, and that eleven replies were received. This may indicate how impossible it is for truth to overtake slanderous error; or it may possibly indicate to some the value of advertising in *Collier's*.

To many of the press who have assisted THE LIVING CHURCH in presenting the facts to the public after *Collier's* had made this attack, and particularly to the *Literary Digest*, we beg to return sincere thanks.

IT is a pleasure to learn that our fear lest the House of Bishops had taken action that might seem to involve premature recognition of Swedish Orders, was entirely groundless. Our news correspondents at Richmond were in error in stating that the purport of the appointment of a committee to visit Sweden was an arrangement with Swedish Bishops to issue letters of transfer to their clergy which should be accepted in this Church as evidence of the priesthood of their bearers. The following, we learn, was the resolution passed by the House of Bishops:

"Resolved, That a committee of three Bishops be appointed, to confer with the Bishops of the Church of Sweden and to arrange, if possible, for the commendation of Swedish settlers in the United States to the pastoral care of the clergy of this Church."

This, of course, throws an entirely different light upon the incident. The action taken is entirely satisfactory and justifiable.

In justice to our correspondents it is proper to remind readers that the House of Bishops sits with closed doors and news correspondents of every character are excluded. It is inevitable therefore that the reports must be taken from indirect sources, thus making some degree of error almost unavoidable.

QUOTING the resolutions of General Convention in condemnation of Child Labor, *Charities and The Commons* well says:

"This appeal should prove of great benefit to the working children, since naturally many directors of manufacturing and commercial corporations are communicants and members of the Episcopal Church. Even more numerous are the indirect employers, the bondholders and stockholders of child employing corporations. The appeal cannot be made too often or too earnestly to bondholders and stockholders to attend meetings of their corporations and there bring out their disapproval of the employment of children. It is not altogether unusual for philanthropic women to contribute to child labor committees money derived from the bonds or stocks of cotton mills, mines, telegraph companies and other enterprises in which children are employed under hurtful conditions. The work of the Consumers' League and the child labor committees in behalf of the children will be much reinforced when such contributors themselves represent the interests of the children within the employing corporation. It is to be hoped that this wider interpretation may be very generally given to the word 'employer.' The purchasing public pretty widely recognizes its duty as the indirect employer. But the conception of the stockholder and bondholder as employer is not yet prevalent."

IN MEMORY'S GARDEN.

I thank Thee, Lord, for pleasures past,
Though now my way in sorrow lies;
Above the quiet grave, I see
The smiling of beloved eyes.
Amid the snows, I call to mind
The warmth of summer gladness past,
And keep in Memory's garden fair
The tender blooms that could not last.

I will not wish, with bitter heart,
That I had never known the joy
Of which my life is now bereft,
But, with a peace that cannot cloy,
Into the garden of the Past
My soul shall wander, and while there
Build up in loving faith and hope
Its heavenly castles in the air.

For God, who gives and takes away,
Our withered blossoms can restore.
I shall not murmur at His will,
But learn to trust Him more and more.
Beyond the parted golden gates
My watching eyes by faith can see
The joys that wait to crown my soul,
When Christ the Lord shall send for me.

BESSIE BLAND.

BACK TO GALILEE.

When in His mortal nature, Jesus met
With sore defeat of spirit, bowed with woe,
Would long to leave the temple, and to go
Where blue skies leant above Gennesaret,
And Labanon's sweet groves would woo the fret
From out the soul of Him who best could know
The sweetest of earth's places here below,
He went to Galilee, to ease regret.

And so, oh weary one, whose'er thou art,
Back to the heights of youth, thy steps retrace,
Inhale the odors which entrance thy heart
As oft they blew from groves of hope; thy face
Shalt be refreshed; it is the better part,
To Galilee to turn for each day's grace.

CLARA OPHELIA BLAND.

THE RECEPTION OF THE ENCYCLICAL.

[FROM OUR EUROPEAN CORRESPONDENT.]

I FEEL it my duty to say something about the way in which the Encyclical has been received in Italy, but in fact I have little to say. There is no need to weary my readers with the adulation of those whose boast it is to be obsequious to the Vatican, from whose lips proceed such eulogies of the papal edict as might be extravagant if they were applied to an Epistle of St. Paul. On the opposite side there has been, so far as I know, little detailed criticism of the document. I speak only of published criticism, for in private conversation men are a good deal more outspoken; yet even in private conversation I have noticed an unexpected tone of restraint. I cannot tell how far this is due to timidity or to prudence, but I trace it in part to a sense of the grave importance of the situation, where much might be risked by an untimely whirl of angry words. Perhaps the aspect of the matter which calls forth most expression of distress is the unkind tone of the decree. There is hardly a phrase in it which recognizes that the "modernists" are not bitter and insidious enemies of the Church, and not her zealous, though perhaps mistaken, champions.

I am thankful for this reticence, which shows a degree of self-control for which I was not prepared. To the temper of the Italians the pungency of epigrams is congenial; and although under the circumstances it might have been expected that such epigrams would hardly appear save under a veil of anonymity, it is surprising that they should not have appeared at all. And it was surely wise that in a matter of such grave importance men should take ample time for consideration before speaking. There could be no good in challenging the almost omnipotent Vatican when by a single stroke of the pen, with no opportunity of explanation or self-defence given to a person suspected of "modernism," a writer might be reduced to silence. In early days a Christian was forbidden to court persecution, and it is always wise to wait until the persecutor has taken the first step. If I were a partisan of the Vatican I should be more alarmed by this reticence than by a flood of angry words.

It would be absurd, however, to suppose that prudence is the only cause of silence. Prudence has an illegitimate sister who often borrows her clothes, and her name is Cowardice. I may quote a passage from a letter of a distinguished French writer: "The result of the Encyclical will be an outburst of hypocrisy and delation; many 'modernist' priests will have to face the alternatives of sacrificing sincerity or of dying of hunger. But the word of the Pope will not arrest the movement." Some will submit, some will starve, and the result will be called "peace."

So far it would seem that little or nothing has been done to enforce the prescribed discipline. It is said, however, that a body of Censors is being appointed for the diocese of Rome, with power to control the publication of books. Hitherto, and for many years, the Censorship has been in the hands of the Master of the Sacred Palace; but the present occupant of that office, Mgr. Lepidi, though he cannot be classed among the "modernists," has by his kindness and liberality earned the distrust of the zealots, and his functions will probably cease. There may be delay, for the Roman Church is too vast a body to move rapidly, but none of the inculpated persons with whom I have conversed doubt that an energetic repression will come, or that, when it comes, it will strike not only a few extremists but a great number of men conspicuous for learning and piety. I notice in some quarters a disposition to say that "modernism" affects only a small minority of the clergy. Their numbers may be small in comparison with the huge mass of ignorance and indifference, and there was no doubt much exaggeration in what a brilliant young Religious said to me the other day, that "all the young priests are with us"; yet that the number is actually large is admitted in the Encyclical itself, and numbers are not the only criterion of importance.

The position of most of the "modernist" clergy lays them specially open to attack. The parochial clergy cannot be removed without some sort of canonical trial, but few of the parochial clergy are students, and most of the writers incriminated are Religious or professors in seminaries or Catholic universities, who may be cashiered by Bishops or Superiors without the semblance of a trial. Such men will be deprived of their pulpits and their chairs, and except in the rare cases of those who have private means, they will lose their daily bread, and (what one who is certain to be among them pathetically lamented) they will be unable to buy books necessary for their studies. They will be banned as heretics by the majority of their brethren, and

(in Italy at least) they will find little support among an indifferent laity. If a man succumbs to such trials he deserves our pity; if he bears them, he merits our admiration.

A writer in the conservative *Journal des Débats* observes that in Rome people are less interested in the value of the Encyclical than in conjectures as to the authorship of it, and especially the personal share of the Pope. Of course nobody credits him with its theology. I have already spoken of a rumor that His Holiness intervened to strike out some peculiarly bitter passages, but the clever writer before us takes the contrary view, and ascribes the asperity to a Pontiff who, whatever his usual gentleness, has a weak man's resentment for what contradicts his opinions. Such criticism seems to me more curious than valuable; and I pass on to give an account of three more important judgments which have appeared in the excellent *Giornale d'Italia*.

The first is from the pen of Don Romolo Murri, who is himself under suspension for his democratic action. While he laments the unkindness of the Encyclical he welcomes the condemnation of a philosophy which he dislikes. Some surprise has been expressed at his separation from those whose condemnation he shares; but he is a practical man rather than a philosopher, and probably takes little interest in theological debates. No one who has followed Murri's career, and is familiar with his courageous honesty, will share the suspicion which has been suggested that by repudiating his brethren he was preparing the way for his own restoration to the ministry. All his action has been based upon the conception of the papacy as the centre of society—only, a papacy which adapts itself to the conditions of a democratic nation. In a way, I am thankful for his separation from those who in a sense were his partners, because it will impede the formation of a "modernist" party, which the massing together in the Encyclical of very various "errors" tended to promote. The danger is that in place of adherence to a common principle, the point of union should be resistance to a common danger; and Murri's outspoken reprobation of what he regards as error sets an example of preferring integrity to partisanship. It is, however, rather amusing to read of a meeting of the *Democrazia Cristiana* at Frascati which passed at the same time a vote of sympathy with Murri and an address of homage to the Pope as "master of truth and glory of Italy."

Another approval of the Encyclical comes from a very different source. Signor Enrico Leone, an agnostic, argues that the Church is founded solely on authority, and that if men trust reason at all they have no right to call themselves Catholic; the "modernists" take a single halting step towards freedom of thought; not enough to enable freethinkers to hail them as brethren, but enough to require their condemnation by the rulers of the Church. The essay is written with candor and good humor, but it seems to rest on a fallacy which we have met in England—the fallacy of regarding revelation and reason as mutually exclusive: whereas the writers whom he censures, convinced of revelation, regard it as addressed to reason, whose task it is to seek for a progressive explanation of it. Authority ought to enlighten and regulate, but not to repress, freedom of thought.

The third paper is by Professor Salvatore Minocchi, perhaps the most learned Hebraist in Italy, and one of the editors of the *Studi Religiosi*, and closely connected with "modernist" writers, though he repudiates identification with them. I have no doubt his repudiation is sincere. A wise person does not care to be identified with any school, which is sure to contain some rash spirits. But he is able to testify that "modernists" in general are not rationalists who cling to some shreds of Christian doctrine, but Christians who believe in revelation, but remember that the theological language in which revealed truth is enshrined is a proper, but not an adequate, expression of the truth; that language is apt to change or lose its value; that while Scholasticism did precious work in its own day in striving to express truth in suitable language, its task was, from the nature of the case, imperfectly performed; and that there is room for more recent philosophies, not to repudiate the great Schoolmen, but to carry on their work still further.

I believe that Minocchi's account of "modernism" is essentially true. It is not a system taking the place of another system, but a movement towards a more adequate expression of the Catholic Faith. It is very likely that some who are influenced by it have been rash and have erred. But if ever there was an intellectual and spiritual movement which could not be crowded under the heads of a couple of philosophical principles,

[Continued on Page 48.]

ADVANCE IN CHURCH OF ENGLAND MEN'S SOCIETY

Excellent Progress Shown by Recent Report

WHAT WILL BE THE BISHOPS' POLICY CONCERNING THE DECEASED WIFE'S SISTER ACT?

"Church Times" on the American Church

WORK OF THE CATHOLIC LITERATURE ASSOCIATION

The Living Church News Bureau
London, October 22, 1907

THE Church of England Men's Society seems to be making a great advance. The report submitted to the executive committee last week, covering the period since last July, stated that during that time 116 new branches had been established, of which number ten were army branches, seven had been formed abroad, and one was the first branch in connection with the Seamen's Guild for the Merchant Service. The Bishop of Stepney, as chairman, reported that he had spoken at four meetings in Scotland, and that steps were being taken to form a strong movement there in union with the C. E. M. S. At Glasgow the meeting was largely organized by the branches of the Brotherhood of St. Andrew, which are already doing much good work in that city. Special mention was also made of the city of London branch of the C. E. M. S., and of the way in which it serves to bring Churchmen who work in the city together, although their homes and parish interests may be far apart. Another special branch was one formed lately at the Church Army headquarters for the sake of the cadets who are in training there. The annual meeting of this society takes place tomorrow at the Church House, the Archbishop of Canterbury as chairman.

A donation of £10,000 has just been received by the Liverpool Cathedral Committee towards the Building Fund. The donor has expressed a wish to remain anonymous.

Mashonaland has now a Bishop-designate in the Rev. E. N. Powell, vicar of St. Stephen's, Upton Park, in the East End. He is described as unmarried, and a strong Catholic in teaching and practice, which in many other respects also, admirably fitted for the Mashonaland Bishopric.

A private meeting of the Bishops is being held at Lambeth to-day, and presumably questions arising in connection with the Deceased Wife's Sister Act are under discussion. There is obviously a widespread and acute feeling of anxiety among the clergy and laity as to the line the Bishops will decide to adopt in regard to the whole matter at stake. The statements of some of the Bishops, notably Oxford, Winchester, and Bristol, and the opinion expressed by the Primate's vicar-general, Mr. Cripps, have had a very disquieting effect. To meet the situation, Lord Halifax, in conjunction with many others of various shades of opinion, has addressed a letter to all clergymen in England and Wales having care of souls, in which he says: "A very general desire has been expressed by clergy of all shades of opinion to assure the Archbishop of Canterbury of their hearty support in any steps he may think it his duty to take to vindicate the right of the Church of England to enforce the Marriage Law as set out in the Table of Prohibited Degrees upon its members." He encloses a form of address to the Primate, which he asks them ("if, as I believe will be the case, it expresses your opinion") to sign and return to him at the E. C. U. office in London, so that the address may be presented to the Primate before the meeting of Bishops to-day. This important address is worded as follows:

"We, the undersigned priests, having cure of souls in the Provinces of Canterbury and York, desire to thank your Grace as Primate of All England for the efforts your Grace has made to vindicate the Marriage Law of the Universal Church, both East and West alike, in Parliament; and to assure your Grace of our heartiest support in any steps your Grace may deem it your duty to take to assert the right of the Church of England to enforce that law upon its own members."

The *Times* of to-day states that by Saturday noon this memorial to the Primate had received 8,000 signatures, and by yesterday morning the number had reached exactly 8,700. Among those who have signed are 8 Bishops, 5 Deans, 17 Archdeacons, 25 Residentiary Canons, and 23 heads of houses and professors (at the universities), the majority of the remainder being incumbents throughout England and Wales. The Bishops are those of Reading, Grantham, and Dorking, Bishops Mitchinson, Goe, Corfe, Wilkinson, and Cornish; the deans are those of Chester, Rochester, St. Albans, Llandaff, and Bangor; the can-

ons include Canons Body, Hutchins, Knowling, Knox Little, Newbolt, and Worlledge. Among the other signatories are the Master of Charterhouse, the warden of Keble College, Oxford, the Rev. Professors Sayce, Inge, and Headlam, Chancellor Espin, Prebendaries Ingram and Villiers, Rev. Dr. Walpole, Rev. J. Bell Cox and Rev. C. N. Gray. The original signatures were sent to Lambeth Palace last evening with a covering letter from Lord Halifax to the Primate, in which he concludes as follows:

"Your Grace will see that the 8,700 clergy, having cure of souls, and some others, who in less than a week have signed the address represent the most varying shades of opinion and belong to no particular party or organization in the Church."

The *Church Times* of last Friday contained a leading article, entitled "Jamestown," which was plainly intended for consumption in the United States. After pointing out the distinction between the Bishop of London's visit to the United States and that of his Grace of Canterbury's three years ago—the Archbishop's visit being of ecclesiastical importance, while that of his lordship of London's an occasion of popular demonstration—the leader writer goes on to say:

"The distinction fits the personality of the two men, and provokes a comment on the state of the Church in America. Ecclesiastically regarded, the American Church is a body of intense respectability, of great wealth, and of ecumenical importance. But to the American people it is almost unknown. Socially predominant in the city of New York, and in the small States lying within the influence of the great town, it touches even there a mere fraction of the population, and throughout vast stretches of the country it is insignificant. Its numbers considerably less than a million communicants, the annual increase being under three per cent. . . . The Church remains a select body, rich in some of the noblest traditions of American life, and very attractive to individuals connected with those traditions, but lacking popular force." Now comes the Bishop of London, to show what a personality can do. His personality tells; but it is the conjunction of his personality and his office which has so extraordinary an effect. The *Church Times* proceeds to point out the moral as follows: "No American Bishop can vie with the Bishop of London in appealing to the historic sense; but the Episcopate in the abstract is capable of being made impressive, and we may fairly suppose that an American Bishop who should break through the crust of his surroundings, and make a straight demand on the suffrages of the American people, would elicit an amazing response. . . . Even the most prejudiced sons and daughters of the Revolution are without excuse if they regard the Episcopate as inharmonious with their national history and sentiment. The Church of Colonial days was wronged by the English Government as much as any Colonial Legislature, and a free episcopal constitution was extorted from the See of Canterbury almost simultaneously with the recognition of nationality wrung from the reluctant king." Looking from over the sea, the *Church Times* can but wonder why the Church in the United States does not assert her national character and claim "the leadership in spiritual things" which at a lower level is in some measure allowed.

The new nave of Selby Abbey Church, though not quite completed, was opened for services of divine worship on Saturday. The Archbishop of York, who was to have been the chief officiant, was prevented from being present through physical indisposition. The total cost of the work is about £45,000, some £37,000 of which has been raised within the twelve months that have elapsed since the fire.

I think it must have been difficult for English Catholics who read their *Times* newspaper this morning to realize that the earthly life of Mr. G. F. Bodley, R.A., the distinguished Church architect, had come to a close; his decease occurred yesterday at the Manor House, Water Eaton, Oxford. The *Times*, in large type, gives the following appreciative obituary notice of him:

"He was of so retiring a nature that few people knew him well, nor did he himself consent to furnish any details of his life to the biographical dictionaries; so that for so considerable a man, he may almost be said to have lived and died unknown to the general public. But by the common consent of his profession, he was our leading ecclesiastical architect, and the churches and other buildings that he built or planned will continue to rank among the most faultless and in some ways the most remarkable of their time. It is not unusual to compare his work with that of the popular Gothic architect of the last generation, Sir Gilbert Scott; but whereas Scott was an accurate and learned reconstructor of buildings in exact imitation of the old patterns, Bodley's bore throughout the impress of an original mind. He was not less learned than Scott; he was infinitely more interesting. If we might test the two architects by two buildings, the comparison between Exeter College Chapel at Oxford—Scott's work—and Bodley's new buildings at Magdalen would be quite enough. Mr. Bodley had very varied gifts in art. He was a master of architecture; he drew beautifully, and was keenly interested in the finest pictures; and his knowledge of decorative art was so sound and prac-

tical that his wall-papers and chintzes, issued by a firm in Baker Street, have for 30 years had a high reputation. A little volume of poems, published in 1899, showed that he could at will give literary form to his imagination; and he was, like so many artists, keenly interested in music. His recognition by the Royal Academy came late, and he remained for a good many years an associate, not being admitted to full honors until 1902, when he must have been over 70 years of age. It was still later, however, that he undertook what would have been, had he been able to complete it, the chief work of his life."

After here referring to Liverpool Cathedral, though, strangely enough, making no mention of Washington Cathedral, the *Times* obituarist concludes by saying that Mr. Bodley will be sadly missed in the Academy, in the Society of Antiquaries, among the different architectural societies to which he belonged, and in the Athenæum Club. Shy and reserved as he was, "there was that about him which inspired both affection and respect." May he rest in peace!

To the members and associates of the Catholic Literature Association was issued at Michaelmas the secretary's report for the year then ended. This admirable and most useful Association was founded August, 1906, and its progress may be summed up in the words of the homely adage, "Slow but sure." The Association consists of members and associates. Members pay one guinea annually, and are entitled to all publications of the Association and such other literature as the committee think well to circulate. Associates pay 2s. 6d. annually, and are entitled to minor publications. A donation of ten guineas confers the benefit of membership for life. Perhaps the most notable and important feature of the organization is on the "Circles," consisting of not less than twelve persons, who pay one penny a month, and receive a regular supply of literature from the Association. Each Circle has a correspondent who undertakes to collect the contributions and forward them to the treasurer, and to distribute the literature which the secretary will send. Correspondents are not necessarily either members or associates. The report states that there are now 114 members, some four or five life members, 262 associates, and 40 Circles—in all, 1,070 persons. The publications of the Association number fifty-two, and there has been distributed over 100,000 booklets, leaflets, etc. Much that the committee has sent out has been published by other publishers, their aim being not to supplant existing literature but to supplement it. The secretary of the Catholic Literature Association is the Rev. A. H. Baverstock, vicar of Hinton Martel, Dorset; and the treasurer is the Rev. H. N. Thompson, vicar of Havenstreet, near Ryde, Isle of Wight. Mr. Thompson, who was formerly on the staff of clergy at the great Church of St. Bartholomew, Brighton, is the author of the well-known and excellent "St. Bartholomew's Tracts."

The condition of Winchester Cathedral is found to be much more critical than had been supposed. At the meeting of the diocesan conference held at the Winchester guild hall, last week, the first subject before the conference for discussion was "The Condition of the Fabric of Winchester Cathedral." The Dean first made a statement, in which he explained that, although he had only appealed at first for a sum of £20,000, as the work of underpinning had proceeded other and more menacing dangers had revealed themselves, and now the estimated amount to meet the requirements of the case was, roundly, £87,000. With what had already been raised or promised, they now required the sum of £59,000; it was absolutely necessary that a sum of £14,000 should be forthcoming speedily. A committee of laymen was appointed by the Conference for the purpose of organizing helpers throughout the diocese to augment the Fabric Fund.

It is probably due (says the *Church Times*) to the recent action of the Bishop of Bombay that the English Church Union owes the adhesion of ten new members from that diocese. They include a native gentleman, members of the military, civil, and railway services, a missionary of the S. P. G., and four priests of the ecclesiastical establishment, one of whom was formerly a C. M. S. missionary; "a small but representative group."

JOHN G. HALL.

LET ME NOT put it off to the last to have my oil to buy when I am to burn it, but let me so dispose of myself that when I am to die I may have nothing to do but to die.—*S. Rutherford.*

ALREADY, through the thick cloud of daily incidents, we can see the great white Throne. Already, in the remonstrances of a man's own conscience, there is heard the thunder of the eternal verdict.—*Bishop Phillips Brooks.*

NEW YORK CLERGY SEEK TO INSTIL CONFIDENCE

At Bishop Greer's Suggestion, They Speak Reassuring Words

OPENING OF THE BRONX CHURCH HOUSE

Progress at St. Alban's Church

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, November 4, 1907

ON Sunday, October 27th, the Church of this city, at the request of Bishop Greer, did a good work in allaying from her pulpits the unreasonable fears of the people as to the commercial situation. It was a great and good thing for the Church to do, and afforded a striking illustration of the "sweet-reasonableness" of the Christian temper, and of just how the Church can become an influence for the welfare of the commonwealth in practical matters.

The Bronx Church House was formally opened on the evening of Monday, the 28th, St. Simon and St. Jude. Some account of this splendidly equipped and handsome edifice was given last week. The spacious auditorium, holding 1,300, was filled with enthusiastic Church people, both clergy and laity, from all over the Greater City of New York. A choir of 200 voices occupied the well-arranged platform under the direction of Mr. Gustav Viehl of St. Ann's in the Bronx, and with Mr. Irving Davis of St. Margaret's acting as accompanist. The ceremonies commenced with the singing of "The Church's One Foundation," followed by the recitation of the creed and collects with special, and it may be added, very beautiful prayers appropriate to the occasion and to the purposes of the building. These were read by Bishop Greer, with whom, upon the platform, were the Bishop of the diocese, Dr. Potter; Bishop Brent of the Philippines; and the Ven. Archdeacon Nelson.

Bishop Greer made the opening address, in which he explained the uses to which this institution is intended to be put, and made an earnest and eloquent appeal to Church people to make full use of it in every one of its manifold departments. Bishop Potter then congratulated the people of Upper New York on the wonderful progress that had been made in all directions so recently, and emphasized the opportunity which lies with the Church House to set an example in breaking down parochialism. Bishop Brent spoke of the new House as a "House of Joy," bringing, as it would, true joy into so many departments of human life. Archdeacon Nelson reviewed the growth of the work from its inception by Bishop Greer to its present new starting-point. The crowds of people dispersed after the opening exercises through the various rooms and departments, to be charmed at the perfection of the arrangements for work and play.

On Wednesday evening, the 30th, the Church Club of New York held its first meeting of the season at the club rooms, 53 East 56th Street. The topic for the evening was "The Work of the General Convention of 1907." This was discussed most luminously by the clerical and lay deputies from New York. Dr. Huntington, rector of Grace Church, said that the Convention in his judgment was distinguished by two qualities—its "picturesqueness" and its "open-mindedness." He considered that five influences were more or less at work, all deserving of consideration: The "Anglo-Roman," the "Unco-Anglican," the "Ideological," the "Federationist," and the "American," to the last of which the Rev. Doctor gave his warm approbation. The Rev. Dr. Grosvenor, the Rev. Dr. Parks, the Rev. Dr. Cornelius Smith, Mr. Stetson, and Mr. Everett P. Wheeler gave most interesting accounts of their impressions and experiences. The November meeting of the club will take place on the 20th inst., when the subject will be "The Church's Missionary Work." "Ladies' Day" is on the 9th inst.

The annual matriculation services took place at the General Theological Seminary on the eve of All Saints' and on All Saints' day. On the eve, at evensong, the sermon was preached by the Rt. Rev. Robert Codman, D.D., Bishop of Maine. He made a strong appeal for men who would willingly submit to the real episcopal idea of mission, viz., that as the Father sent the Son, as Christ sent the Apostles, as the Apostles sent Bishops, so should Bishops send priests. This as against the congregational idea which has resulted in "unemployed clergy" constantly and fruitlessly seeking for work. On All Saints' day, immediately after matins, the Holy Eucharist was celebrated by the Right Rev. Henry Codman Potter, D.D., Bishop of New

York, assisted by the Very Rev. Dean Robbins, D.D., and the Rev. Sub-Dean Denslow, D.D. The new class stood before the altar and took oath to obey the statutes, to which they signed their names in the sacristy after the service.

At St. Alban's Church, on Summit Avenue near 164th Street, Highbridge, an aggressive work on thorough Church lines is being done under its rector, the Rev. H. R. Fell. The parish owns a fine property in a most advantageous location. All around there are being built numbers of good apartment houses. Temporary buildings for all Church purposes are now in use, but it is expected that permanent buildings will soon be forthcoming. The illustration shows what is the material upon which this progress is to be based.

The first of the accompanying illustrations shows the old house which it is proposed to convert into a parish house and rectory combined for St. Alban's. The lower floors will be used for Sunday school, etc. and the upper floors for living apartments. The illustration to the right shows the site for the new St. Alban's Church. Large apartment houses are being erected on all sides of these lots. The lower picture shows the Summit

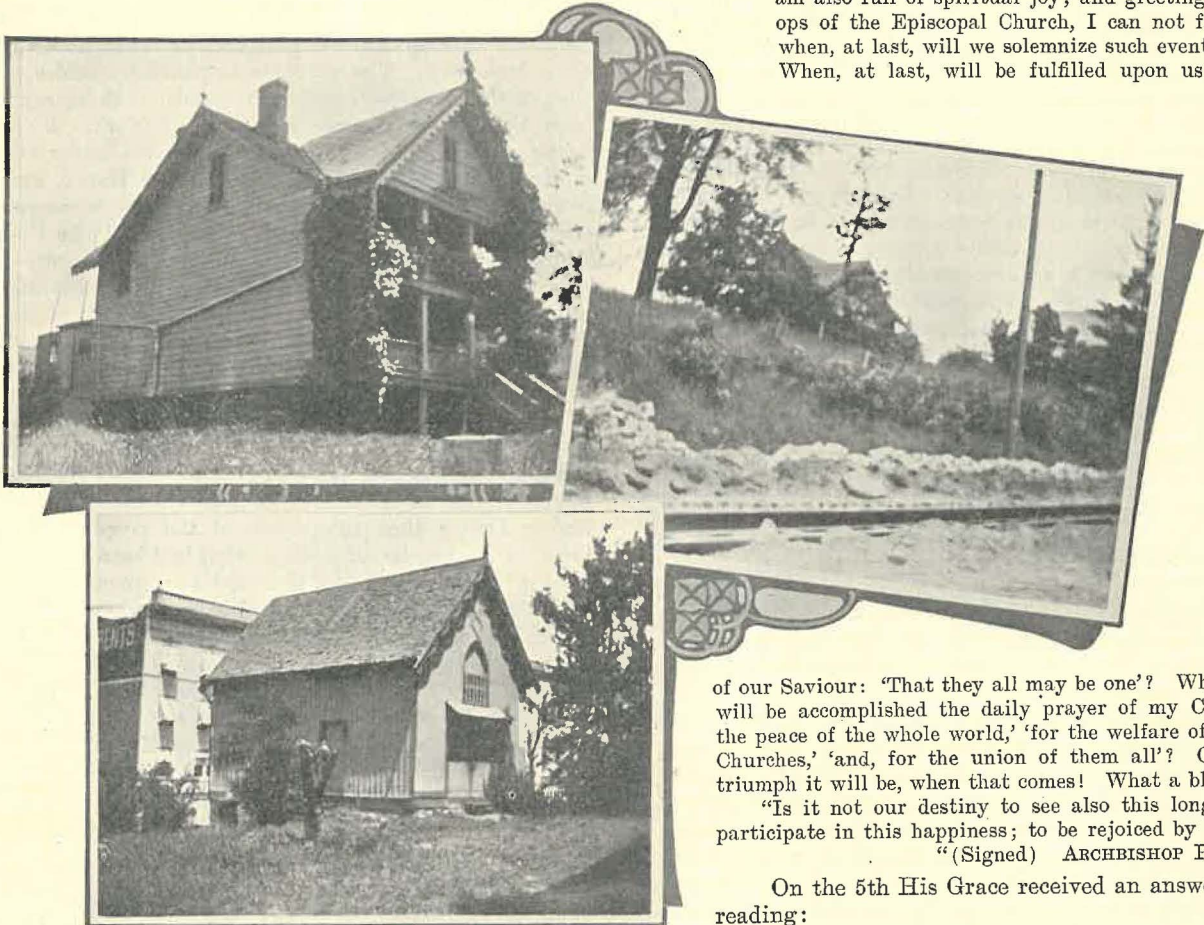
Catholic party themselves; and not only that, but he suggested a larger inter-association of High Churchmen and others in the work of preaching and the organization of missions. He has evidently kept his eyes open during his visit.

FRIENDLY INTERCOURSE BETWEEN AMERICAN AND EASTERN ORTHODOX CHURCHMEN.

THE friendly intercourse between two branches of the Church Catholic—the Anglican and the Eastern Orthodox—here in America has recently been signalized upon two occasions.

On October 3d Archbishop Platon addressed the following telegram to the General Convention of the Protestant Episcopal Church in the United States, assembled at Richmond:

"Solemnly celebrates the American Episcopal Church the significant day of three centuries of her growth. She rejoices, and with her shall rejoice the whole Christian world, as now she is making up the total of the valorous combat of light against darkness, of faith against infidelity. And I, a humble Bishop of the Orthodox Church, am also full of spiritual joy; and greeting you, Bishops of the Episcopal Church, I can not fail to say: when, at last, will we solemnize such events together? When, at last, will be fulfilled upon us the words



PROPERTY OF ST. ALBAN'S CHURCH, NEW YORK.

Ave. side of St. Alban's site. The building in the foreground is a barn which is being converted into a club house for men and boys. A corner of the old church is shown, which it is proposed to move across the street to a new site.

A large meeting of the Clerical Catholic Union (formerly Catholic Club) was held in the ordinary course on the 29th. A paper was read by the Rev. Charles Mercer Hall on "Present Day Conditions." Before the meeting a solemn Requiem celebration of the Holy Communion was held at St. Mary the Virgin's for the late Rev. Louis N. Booth.

The New York Churchman's Association held its fortnightly meeting at the Hotel Manhattan on November 4th. After the luncheon and before the discussion of the main topic, the Rev. Dr. W. R. Huntington, the Rev. Dr. W. T. Manning, and the Rev. George Strong gave an interesting account of their Richmond experiences. Then, as the topic for the day, the Rev. Dr. Elwood Worcester described graphically his experiment in Boston in the region of "Christian Therapeutics."

The Rev. P. N. Waggett, S.S.J.E., left New York on Monday, the 28th, for Ottawa. He described himself as carried away with the freedom and hopefulness of American life. He spoke encouragingly of the prospects for the Church in this land. He strongly deprecated the lack of Association and inter-coöperation amongst the various groups and members of the

of our Saviour: 'That they all may be one'? When, at last, will be accomplished the daily prayer of my Church, 'For the peace of the whole world,' 'for the welfare of God's holy Churches,' 'and, for the union of them all'? Oh! what a triumph it will be, when that comes! What a blessing!

"Is it not our destiny to see also this longer day; to participate in this happiness; to be rejoiced by the joy?"

"(Signed) ARCHBISHOP PLATON."

On the 5th His Grace received an answer by wire, reading:

"The House of Bishops of the American Church having received the courteous and cordial message of Archbishop Platon, beg to express their appreciation of his Christian courtesy and recognize it as a step towards the desired end of the unity of the Catholic Church, for which we heartily unite our prayers to his." (No signature.)

Some days later, the Rev. William Wilkinson, the renowned evangelist of the Wall Street (New York City) open-air noon services, sent out invitations to Archbishop Platon, Very Rev. A. Hotovitzky, Dean of St. Nicholas' Orthodox Cathedral, and N. de Lodyginsky, Consul General of Russia in that city, requesting them to be present at the noon service on Tuesday, October 15th, when the sermon would be preached by the Rt. Rev. the Bishop of London; and later, to meet his lordship at a luncheon, given in his honor by the committee of the Wall Street noon services. The Rev. W. Wilkinson added that Mr. de Lodyginsky would be asked to make a short address speaking on "Peace and Progress."

Unfortunately Archbishop Platon and Dean Hotovitzky were both prevented from profiting by this kind invitation and could only send to Mr. Wilkinson a telegram, expressing their profound gratitude and their most sincere greetings to the Bishop of London, as well as their regrets that, owing to previous arrangements for a pontifical service at Wilkes-Barre, Pa., they are unable to enjoy the pleasure of personal presence at these meetings.

The daily papers made some mention of this service and

luncheon; but we suppose that our subscribers would like to read the address made on this occasion by Mr. de Lodyginsky.

He began by noticing that though in the Rev. Mr. Wilkinson's letter of invitation the topic of his talk was given as "Peace and Progress," in the printed programme, now laid on the luncheon tables; this subject was changed to that of "International Respect"; and although some of those present laughingly remarked that both topics were the same, and just as good, Mr. de Lodyginsky nevertheless begged to be permitted to adhere to his previous one.

Referring to "Peace," he thought it rather difficult to say anything new in the country of Andrew Carnegie, and especially at a time when most distinguished representatives of the civilized powers of the whole world were united at the Hague Conference purposely with the object of establishing a system for the avoidance of war and insurance of peace. Concerning "Progress," he observed that amidst all sorts of progress, industrial, commercial, artistic, scientific, and others, undoubtedly the most important is *spiritual* progress. He therefore thought that, instead of speaking of "International Respect," he would better speak on "Inter-ecclesiastical mutuality." And, in this sense, he considered it a particularly favorable omen that his neighbors at the luncheon table are, one a Roman Catholic, acting Consul General Clive Bailey of Great Britain, and the other an Anglican Catholic, the Rev. Dr. Manning, rector St. Agnes' Episcopal Church of this city; and that, with himself, they represented the *three* branches of the Church Catholic. He added that such friendly relations, as were demonstrated by this gathering, certainly accorded with the idea of "Progress"; and he expressed the hope that, by cultivating them, mutual understanding would be developed and thus prepare the day for: Inter-ecclesiastical rapprochement, Catholic reunion, and—in the end—*Christian Unity*.

Concluding, Mr. de Lodyginsky returned to the previous topic of "Peace," saying that there is one line of action where there can be no peace; where war must continue: that is war against infidelity; and that, more than ever, Christendom has to stand under the banner of the great Prophet and with him proclaim to the world:

"For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest" (Isaiah 62: 1).

"PAY ME WHAT THOU OWEST."

By MARIE J. BOIS.

HOW indignant the comrades of that ungrateful man must have been! How incensed each and everyone who hears the story of the forgiven debtor transformed into a merciless creditor feels over his cruel heartlessness and—how little we think of applying the lesson to *ourselves*! Why should we? *we* never could be as mean as that man was!

Are we so sure of that? No, we might never throw someone in prison because he owes us a certain sum, but, are there no other debts than those which are counted in dollars and cents? What of the man or woman who is, or whom we think should be, under obligation to us, and who fails to show any gratitude? How angry we can be; what hard thoughts we have of the ungrateful wretch; how glad we should be to tell him what we think of him; to remind him of all we have done for him and to teach him a lesson in thankfulness. Truly we, too, long to shout to him: "Pay me what thou owest."

Surely we all have known these moments of exasperation over human ingratitude; and as surely, we have forgotten that, we ourselves, in this very mood, were but repeating the tragedy of nameless ingratitude as related by our Lord. Of *accusers*, we become the *accused one* before the tribunal of Him who taught us to pray: Forgive us our debts as we forgive our debtors.

Ah! when tempted to judge a fellow creature let us look up to the wondrous cross of our Lord; let us meditate on the marvellous prayer: Father, forgive them, for they know not what they do—and the petty feeling of annoyance or anger will be *swept away* by the wave of thankful love which will come over us. Not of what is owed to us, but of *what we owe*, shall our heart be full, and we shall ask to be made like Him, with a better understanding of what that likeness must mean in our life. We shall sing with their true meaning the words:

Lord, as to Thy dear cross we flee,
And plead to be forgiven,
So let thy life our pattern be
And form our souls for heaven.

Kept peaceful in the midst of strife,
Forgiving and forgiven,
Oh! may we lead the pilgrim's life,
And follow Thee to heaven.

CHICAGO CHURCHMEN LISTEN TO ADDRESSES ON GENERAL CONVENTION

Enthusiastic Meeting of the Church Club

WOMAN'S AUXILIARY HEARS MISSIONARY WORKERS

The Living Church News Bureau
Chicago, November 4, 1907

THE Post-Convention dinner of the Church Club of the diocese of Chicago was held at the Mid-day club-rooms in the First National Bank building, on Wednesday evening of last week, with an attendance of about 130, including the guests. The dinner was tendered to the members of the Chicago delegation to the General Convention, and they made the addresses of the evening. Mr. Amzi W. Strong, the president of the club, was the toast-master, and his opening remarks elicited a hearty round of applause, as he stated that the membership of the Diocesan Church Club has now for the first time passed the 300 mark, and thus ranks second in size among the diocesan clubs throughout the Church. He introduced each of the speakers of the evening with the skill of the accustomed host, and thus provided the following order of addresses:

The Rev. Dr. John Henry Hopkins gave an outline sketch of the Convention city, its historical setting, its unstinted hospitality, and told also of the various affiliated gatherings which took place at the time of the convention, besides the leading social events of those over-crowded weeks in Richmond. The Rev. E. A. Larrabee then followed with a graphic account of the great services of the convention, depicting their good points, and stating his impressions of their significance. Mr. Emory Cobb of Kankakee was the first of the lay-deputies to speak, his theme being the "Pilgrimages" to Bruton parish church, and to Jamestown Island. Mr. E. P. Bailey's topic was to have been "The Great Missionary Meetings," in some of which he took so able a part, but he was unfortunately unable to be present. The Rev. W. O. Waters and the Rev. E. V. Shayler explained the debates and the legislation concerning the Provincial System, the Presiding Bishop, the Huntington "Preamble" for the Constitution, and the Revised Versions of the Scriptures, and also gave some general impressions of other features of the Convention. Mr. C. A. Street, who arrived at the beginning of the final week of the Convention, taking Judge Holdom's seat as the Judge was obliged to return to Chicago at that time, spoke in analysis of the whole question of Suffragan Bishops, and the bearing of this legislation on the "color question." Mr. D. B. Lyman, who is a member of the Convention's committee on Canons, described the new "Missionary Canon," and told also of the action which created the new missionary districts. Judge Stiness was the guest of the evening, and he spoke on "The Bishop of London," and gave a number of important items from his long experience as a lay-deputy from Rhode Island. The addresses of the evening were brought to a rousing climax by Bishop Anderson, who reviewed the convention as a whole, and expressed his gratification at much that was accomplished. The entire evening was thoroughly enjoyable, and supplied to all who were present a vivid impression of the scope and activities of this unusual gathering of the Church's representatives.

At the Church of the Epiphany, on the following afternoon, there was held the twenty-fourth semi-annual meeting of the Chicago branch of the Woman's Auxiliary. It was in some respects the most successful of them all. Nearly two-thirds of the local branches were represented by delegations, sixty parishes and missions thus responding to roll-call. There were fully 350 persons present, including several of the clergy. Bishop Anderson conducted the brief opening service, the rector of the parish presiding at the organ. The diocesan president described the inspiring United Offering services at Richmond, and then read the items of the Birthday gifts of Chicago's local branches for the United Offering, the total of which was over \$5,200, being more than \$200 in excess of the \$5,000 which the president had asked from the members of the Chicago branch. These sums ranged from less than one dollar per branch to over \$900, and the system observed at Richmond by Mr. George C. Thomas in announcing the grand total of over \$223,000, was followed at this meeting, in that the list read commenced with the smallest gift from a local branch, leading up by interesting gradations to the large gifts from Trinity, St. James, and Grace branches.

After a missionary hymn, sung with a will by the entire congregation, Bishop Anderson made an address, telling of the Richmond convention, and introducing the other speakers of the

afternoon. The first of these was the Bishop of Salina, who has not before this spoken in Chicago to the Auxiliary. He told the story of the setting apart of his large district, with its sparse scattering of Church people, and gave data concerning the admirable school for boys at Salina, and the other portions of his work. He was followed by Deaconess Drant, of San Francisco, who made a deep impression on every one by her story of work among the Chinese in that city. The account of the outrageous deceptions practiced upon devotees of the Chinese pagan cults by the authorities of the Joss houses in San Francisco stirred all hearts, and numerous engagements were promptly made, at the close of the afternoon, for addresses by this earnest Deaconess before local branches, Sunday schools, and Sunday congregations, during the remainder of her stay in Chicago. She is asking for funds to establish a hospital in the new "China Town" of San Francisco, and her work there has awakened already such appreciation among the Chinese that she has received from the famous "Chinese Six Companies" a letter of favorable introduction to all the Chinese in America. It would have been impossible, even one year ago, to secure such a remarkable testimonial for any Church worker.

Deaconess Drant was followed by the Bishop of Porto Rico, who at once seized the attention of the entire congregation, late though the hour was, and his very interesting description of the work done in the "leper colony" of Porto Rico by the Rev. C. E. Snively was thoroughly appreciated, and his appeal for funds for his hospital cordially welcomed.

The envelope offering of the afternoon represented the extra gifts of the local branches since the annual meeting of last May, and were devoted to the support of the new missionary kindergarten. The handsome sum of \$500 was thus realized, and more will be added by the branches whose delegations could not be present. The open offering of the afternoon was nearly \$85, and was divided equally between the three out-of-town speakers, for their respective parts of the Church's missionary work.

The Auxiliary delegates were entertained at luncheon at noon by the Chicago Homes for Boys, by the invitation of the Rev. L. B. Hastings. From this pleasant opportunity of visiting the Homes, which are within one block of Epiphany Church, the delegates went to the semi-annual meeting, some of them reaching the church an hour before the meeting began. There was no conversation, however, during this long wait, for each delegate was handed, as she entered the church, a paper with a long list of suggested topics for personal intercessory prayer. And there was therefore a most devotional atmosphere throughout the entire afternoon, from the first moment that the delegates arrived. The unprecedented number of 900 copies of the annual report of the Chicago branch of the Auxiliary were distributed among the local branches represented. Mrs. J. H. Hopkins also distributed over 900 copies of a little gift-book called *Sunset—a Fantasy*, lately written by her and sold at twenty-five cents a copy for the benefit of Miss Thackera's hospital work at Fort Defiance, in Arizona. The edition of 1,000 copies was all bespoken by the local Auxiliary branches some weeks before the book went to press, and a letter read early in the afternoon at the semi-annual meeting from Miss Thackera (who is so driven that she had to rise at 4 A. M. to find the time to write it), told how greatly the money is needed.

Just before the benediction the rector of the parish offered a prayer in memory of the late Mrs. Avery, for years one of the most devoted members of the Ascension branch of the Auxiliary. Thus closed one of the most inspiring semi-annual meetings held in the history of the Chicago branch.

The Men's Club of the Church of Our Saviour commenced the third year of its organized work with a very successful dinner held on the evening of Thursday, October 24th, in the parish house. There were 85 men present, including the guests of the evening. The speakers of the evening were Mr. W. S. MacHarg, the president of the club; the rector, the Rev. J. H. Edwards; Dr. S. S. Spencer, Mr. J. H. Smale, the Rev. Dr. James S. Stone. The music of the evening was directed by the organist of the parish, Mr. Alfred G. Wathall.

One of the largest wholesale firms of Chicago has recently written a letter expressing high commendation of the character of three boys lately employed by them from the Chicago Homes for Boys, and stating that henceforth "the Chicago Homes for Boys will be at the top notch of our list, hereafter, whenever we have a vacancy."

On the evening of Wednesday, October 30th, the new organ at the Church of the Advent was formally opened by an excellent organ recital, given by Mr. Curtis A. Barry, of the North-

western University, Evanston. Mr. Barry was assisted by Miss Olga Urson, soprano; Mr. Charles E. Riddell, tenor; and Mr. Francis D. Roberts, accompanist. The new organ is found to be fully up to the highest expectations of all, and will prove to be of assistance in building up the music of this growing parish.

TERTIUS.

THE RECEPTION OF THE ENCYCLICAL.

[Continued from Page 43.]

it is this; and in this conviction rests my confidence that, under God's Providence, it will ultimately prevail. Doctrines may be censured, teachers may be silenced, the faint-hearted may be scattered; but Movements move.

"THE ANGLICAN CHURCH MAGAZINE."

May I correct a statement in your "Answers to Correspondents" for August 24th? The *Anglican Church Magazine* is published by Rees, 119 Pall Mall, London. It contains, besides notes of news and correspondence, the engagements of the Bishops, and lists of the permanent continental chaplaincies, American as well as English, with the names and addresses of the chaplains, and the hours of service. The subscription is 3s a year.

Fiesole, Oct. 14, 1907.

HERBERT H. JEAFFRESON.

HAGUE ACHIEVEMENTS.

THE closing sessions of the Second International Peace Conference at The Hague occurred last week. The *New York Evening Post*, in its statement that the Second Conference "has but a meagre array of actual achievements to submit," doubtless represents a popular feeling. It is due to the fact that the results attained are less than the ideals hoped for. But are they meagre? Repeating in part information which we gave our readers in *The Outlook* for October 5th, we here briefly summarize those results.

The Conference has failed to provide for a regularly recurring Conference or International Parliament, but has provided for the automatic recurrence of the Conference within eight years. It has failed to constitute a purely judicial tribunal in lieu of the present quasi-judicial, quasi-diplomatic Court of Arbitration, but it has declared in favor of such a tribunal, leaving the difficult problem of its construction to the future. It has failed to frame a general arbitration treaty, but unanimously declared its belief in the principle of obligatory arbitration. It has also failed to proclaim the inviolability of private property at sea in time of war, to furnish a definition of contraband binding on all nations, and an official definition of what constitutes a blockade.

These are its failures; what are its successes? In addition to minor matters, it (1) has established the inviolability of neutral territory and the right of asylum in that territory for prisoners of war; (2) has prohibited belligerents from establishing wireless telegraph stations in neutral territory; (3) has prohibited belligerent ships of war either to revictual in neutral ports except to complete their normal supplies, or to take fuel except in order to reach the nearest port of their own country; (4) has provided that henceforth hostilities may not begin without a previous declaration of war or an ultimatum with a conditional declaration; (5) has directed that a state of war must be notified without delay to the neutral powers, and may be given by wire; (6) has revived the three declarations of 1899, which had lapsed five years thereafter, namely, prohibitions to drop projectiles from balloons, to diffuse deleterious gases, or to use expanding bullets; and (7) requires indemnification by any belligerent who violates any of the laws of war. It has also established certain important rules for the regulation of sea warfare. Thus: (8) It has provided a definite period of grace to be allowed to belligerent merchantmen in an enemy's ports at the outbreak of hostilities; (9) it has prohibited the use of mines for the purpose of restricting commercial navigation, and the use of floating mines, except those so constructed as to become innocuous within an hour after having passed beyond human control, and also the use of anchored mines which do not become innocuous after they have broken their moorings; (10) has prohibited the bombardment of undefended places; (11) has insisted upon the inviolability of fishing boats and of the postal service; (12) has ratified the humanitarian recommendations of the Geneva Red Cross Conventions of 1906 and has added others; (13) has provided for the humane treatment of captured crews; and (14), more important than all, because foreshadowing the

larger issue of a more permanent general Tribunal, it has established an international prize court, in which unlimited right of appeal is given in cases where neutrals are concerned. (15) Finally—and this decision alone would compensate for the time and money expended in this Conference—it has agreed that one nation shall not attempt forcibly to collect a debt claimed by its citizens from the government of another nation unless there shall first be an offer by the creditor country to submit the question of indebtedness to arbitration.

These agreements have yet to be ratified by the signatory powers and so converted into a general international treaty. They are now only agreements to make such a treaty. But they will not seem to the historian of the future, "meagre achievements."—*The Outlook*.

THEY REST NOT DAY AND NIGHT.

BY ROLAND RINGWALT.

FOR more than eighteen centuries nervous, sorrowful, and fanatical persons have been applying the language of the Apocalypse to social and political conditions. Many a ruler has been stigmatized as the beast of St. John's vision. The interpretations have been so numerous and so fanciful, the sacred text has been so abused by the ignorant and the insane that many sober-minded people have gone to the opposite extreme of rarely reading or quoting it. Surely it would not be difficult to find conservative parsons, who never choose texts from the Book of Revelation unless perhaps they are won by the beauty of the All Saints' Day message.

Yet in the last and most mysterious book of the New Testament there are passages clear as crystal, which the unlearned as well as the learned can understand. Every day we see that in business, in society, in literature, extremes meet, and the old man in Patmos saw that it was so in the world that lies beyond us. The four mystical creatures to whom it was permitted to approach the throne rested not day and night, but poured forth unceasing adoration to Him who was and is and is to come. With equal plainness, St. John says that the wretched creatures who serve the beast and bear the mark of their servitude rest not day and night. If one statement is true, so is the other. The joy of unceasing worship is asserted and so is the misery of those who have chosen evil for their good.

It is not our purpose to glance even at such questions as universalism, purgatory, or conditional immortality; but to recognize the singular analogy between the future world as St. John saw it and the present world as we all see it. Everybody finds out, sooner or later, that the average man or woman is quite willing to rest; but that the best and worst, the wisest and silliest, the highest and lowest resemble each other in their ceaseless activity. The student has to be warned lest he neglect food and sleep, the lad who never studies has to be cautioned against violent exercise or late supper parties. In our 'teens we all dreaded some excellent senior who gave us most sage counsel but never knew when to stop, and since we have grown up we all dread somebody who is piquant and amusing, but who is indiscreet and always tells more scandal than it is quite prudent to hear. There is not a day but some industrious wage-earner breaks down under the strain of overwork, and the sanitarium has its sad tales of those who danced, or rode, or played cards until the curtain fell on paralysis or insanity. Ordinary mortals are content to go forth to their work and their labor until the evening, while the extraordinarily brilliant or the extraordinarily silly are in serious peril. St. James, so an ancient tradition says, prayed until his knees were like the knees of camels. The men who swore to take St. Paul's life were willing to go without meat or drink until they had wreaked their vengeance on a helpless prisoner.

Every civilized country feels the tendency to shorten hours of labor. Great trades unions have, within the life-time of many, cut down a working day from twelve to eight hours, and the Russian laborer of to-day can agitate more freely than the English or American laborer of seventy years ago. It is in the line of progress for stores to grant employes half holidays or to shorten working time in the heated term. We look for this, and take it for granted. But no college faculty would have stated just how long Jowett might study Greek, or how much time Agassiz might spend in collecting specimens. Imagine a board deciding how many hours a day John Ericsson was to devote to his inventions, or how many poor people Elizabeth Fry might visit per week. The leaders in science, in learning, in philanthropy are not bound by the rules of unions or of offices; they seem to regard time as a victim on the rack, and to twist as

much out of time as possible. At the other extreme are the great criminals. No one knows how long burglars and incendiaries work, we shrink at the bare thought of the ceaseless energy of the poisoner and the pirate, the wretches who go out at night to mangle cattle or to distribute infamous libels do not count the hours they spend in the devil's service. St. John had traced the steps of three years of the noblest Life earth ever saw, and he knew as perhaps no one else ever knew, the desperate malice that scattered falsehood, that bribed Judas, and that killed the Prince of Life.

The best wheat and the vilest tares amaze us by their growth, their unceasing growth. It may be that in the world beyond us the highest minds and purest souls, freed from the restraints of the body, will accomplish results far greater than can be achieved here. It may be that the lowest and most depraved may develop wickedness beyond earth's knowledge. Of the best and the worst it is written that they rest not day and night.

A LETTER FROM JAPAN.

BY MARIE J. BOIS.

WILL THE LIVING CHURCH find room for this extract from a letter from Japan, thus making an interesting pendant to the "Letter from Africa," and proving to the readers of our dear paper that *there is room for them to work in*, that the workers in distant fields do appreciate the efforts made to help them in *prayer*, in *correspondence*, and in *material gifts*. In His Name: *Pray, write, and help!*

"It is nice for us to know that there are those at home who want to know about, and feel an interest in, our work. At times we are discouraged and things don't go our way; those we trust fail us, and it seems more and more impossible to get these people to see the truth as we see it. We, who have had teaching from our babyhood; who have, as it were, imbibed it; who have generations of those who *believed* behind us, how hard it is to realize what a totally different meaning these people put on everything we believe and know to be God's truth. I wonder if friends at home have ever stopped to think how it would be to teach a person who knows not God, one who has never heard His Name or of His love. And there are *millions* of them around us. One of the hard things in our work is the teaching of the women who can't read, for in spite of all the advantages given for educating men, there are many of our poor sisters who cannot read. To teach these women from the very beginning of a God, a Being who made us, loves us, and of His great gift to us, and to do it in a strange tongue is not an easy task, I can tell you. I have lived here nearly all my life, so speak the language, of course; yet, when I come to prepare my talks for the Woman's Auxiliary, of which I am president, I feel I would give anything if I could but speak to the women in my own tongue.

... We need workers, men and women of *Catholic* faith. Why do these not come out to the mission field? Why is it that most if not all missionary enthusiasm comes from Virginia or from Low Church parishes? This should not be. I also wonder how it is that English women come out to China, Japan, and in fact everywhere where there is work to be done, while so few American women leave home? There are a great many women workers in the C. M. S. who have money; many of them are self-supporting, who give their lives to the work of their Master. Why should America be behind in sending forth *her* sons and daughters?

"I shall be so glad to write you of our work, and shall greatly appreciate your sympathy in what we are trying to do in this beautiful land."

THE GREAT *silent* men! Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of *Silence*. The noble, silent men, scattered here and there, each in his department; silently thinking, silently working; whom no morning newspaper makes mention of! They are the salt of the earth. A country that has few or none of these is in a bad way. Like a forest which had no *roots*; which had all turned into leaves and boughs;—which must soon wither and be no forest. Woe for us if we had nothing but what we can *show*, or speak. Silence, the great Empire of Silence; higher than the stars; deeper than the Kingdoms of Death! It alone is great; all else is small. I hope we English will long maintain our *grand talent pour le silence*. Let others that cannot do without standing on barrel-heads to spout, and be seen of all the market-place, cultivate speech exclusively—become a most green forest without roots! Solomon says, There is a time to speak; but also a time to keep silence.—*Thomas Carlyle*.

IT IS THE PRIVILEGE of those who live close to God, that He guides them with His eye, that they are directed by an unerring intuition, as the Voice of God breathes across the sensitive conscience, or as they wait for the descending cloud to lead them, or the settling cloud to give them rest.—*Canon Newbolt*.

OPEN DOORS FOR THE CHURCH.

AN ADDRESS DELIVERED BEFORE THE NORTHEASTERN DEANERY OF THE DIOCESE OF CHICAGO BY THE REV. EDW. M. FRANK.

I.

THIS topic is of greatest importance to Christian people throughout the world. The churches' doors are open to all who are willing to enter. If there is a large class of people who do not attend church, it is because of a misunderstanding on both sides, rather than an attempt on the part of the churches to alienate them. It is patent, however, that the churches are not filled. Many efforts have been made to fill them, but none has been successful. In the days when pew rents were generally used to support the Church, many felt that the cause for the sparse attendance was largely due to the inability or unwillingness of a large part of the population to pay such rentals. The Free and Open Church Society was formed to correct this evil, and it was fondly supposed by its members that free churches would be filled with worshippers. Fifty years of experience has shown the fallacy of this hope. While free churches have perhaps been better attended than the pew rented churches, the question of their support has been a serious hindrance to aggressive work. The envelope pledge system was devised as a corrective to the low financial condition of free churches, but although it relieved the financial stress, it reproduced the same objection which had been felt concerning the pew rented churches, and the churches were no better filled than before. The struggle to support the Church alienated a large class who were unable to give, and repelled a class who were unwilling to give.

THEOLOGY NOT RESPONSIBLE FOR EMPTY CHURCHES.

Sparsely attended churches are not caused by any special school of theology. In our own communion three schools have tried to fill the churches and not one of them can claim success as its own.

The Evangelical or Low Church school, burning with zeal for individual moral rectitude, succeeded in drawing to it large numbers of people in the first years of the nineteenth century. The reason for this was that it was an age of individual opportunity. In England, individual enterprise applied in her colonies brought with it great financial returns, and the rich man of that period could point to his wealth and say, "This have I gained by my own efforts." Machinery had not been invented and great corporations were unknown. Wrapped up as they were in their own self-satisfaction, the rich traders overlooked the fact that their gain meant the natives' loss. The missionaries who went to the colonies to convert the natives, were face to face with the fact that these people were often deceived by the traders, who would exchange a string of glass beads or other trinkets for valuable ivory, metals, and trophies of the hunt. They also found that the natives were loath to accept the religion of the traders, and thus the trading class became a great hindrance to missionary work.

In America, the inexhaustible resources of the Western frontier offered the same opportunities to the merchant class as did the colonies of England. It was an age of competition and of opportunity for the white race. Men gloried in their power to amass wealth. The merchant class, fresh from a successful revolution which it had waged against the nobility, inflated by its victory, refused to accept any authority not of its own making. Churches multiplied; order and uniformity were thrown to the winds. The competitive spirit had seized the churches, and ecclesiastical anarchy prevailed, because commercial anarchy was the order of business of that day. In time, men sickened of contending sects because they no longer reflected the spirit of the Master, who is the Prince of Peace. The multiplication of churches meant a reduction in efficiency, a great drain upon the purses of supporters, and unrest for those who, when they changed their location, changed also their church home. The working class, who had no interest in the competitive system commercially, would take no interest in the same system ecclesiastically. Those who attended the newer churches did so from patriotic motives, as well as from a desire to be religious, but the pomposity of the newly rich who lorded it over God's heritage, alienated them.

THE CATHOLIC REVIVAL.

The Catholic revival, which began in 1840 amid great opposition and has grown steadily ever since, was an attempt to bring order out of chaos. It realized the universal brotherhood of man, and an authority in ecclesiastical matters that was world-wide. Its plea was, that if one would know the mind of

Christ, one must consult His followers throughout the world. It wrested the priesthood from lay control, and clothed it with authority to proclaim the Gospel. It sought to replace individualism by introducing uniformity into the services. Its clergy, instead of competing, worked together in clergy houses, and by coöperation built up some large and efficient parishes. It began vigorous missions to the working classes and carried the Gospel, unsupported by funds from the East, into the Middle West. It restored the lost art of worship and revived ecclesiastical architecture and symbolism. It was strongly sacramental in character and produced scholars who could cope successfully with the advocates of the individualistic sectarian system. To the Catholic Party, the Anglican Church owes whatever of solidarity and uniformity she possesses, and she also owes to it the restoration of the sacraments and the priesthood to their proper places in Christian worship. This party has failed, however, to get close to the heart of the masses, and so its churches are not filled. What success it has had may be partly attributed to the fact that it had its inception at a time when competition was on the wane and coöperation in industry was beginning. If the Catholic party has failed to draw the masses it is because it has, in emphasizing the divine side of the Christian religion, lost sight of the human side. It has all the signs of permanency, however, and in its future development will combine the human and divine in the Gospel that it will preach to mankind. It has the advantage of being a system which will allow of a subdivision of labor among the clergy whereby its efficiency can be increased.

THE BROAD CHURCH PARTY.

The Broad Church party, which is to-day the only vigorous rival of the Catholic party, has performed an heroic work on the humanitarian side of religion. It preaches Christ's human nature with great vigor. It has settlements and institutional churches. It has contributed some valuable sociological literature written from a Christian standpoint. In its teaching, however, it lacks cohesion and definiteness. Its usefulness will cease when its humanitarian mission is comprehended by the Catholic party, which, in adapting it, will absorb all of its good points.

DEARTH OF STUDENTS FOR THE MINISTRY.

The question is frequently asked, "Why do not young men see the open door that leads to the sacred ministry, and enter it?" In order to answer this question one must study the class of society from which the ministry is drawn. One finds that few young men of wealth are attracted to the priesthood, and the reason is not hard to find. Great wealth means great opportunity and power, or it means great leisure. This type of young man is either anxious to add property to property or else to enter the whirlpool of pleasure. The story of the rich young man of the Gospel is enacted every day because the Church demands of them that they give their lives and some of their wealth to the poor. The sons of the working class do not enter our ministry because their parents as a class do not enter our churches. They are born in poverty, spend most of their time close to the poverty line, are poorly nourished and poorly schooled and have to aid in supporting their parents. The time required to gain an education and the standard of learning required of students for the ministry, are prohibitive. While the Church is generous in supporting candidates for the ministry during their studies, she expects those who offer themselves to her to have a good preliminary education. This the children of the working class have not, because they have to leave school at an early age and go to work to help support the family. If the toiling masses are ever to be reached by the Church, she must have shepherds taken from their own environment. The ministry hitherto has been drawn almost exclusively from the merchant or moderately successful middle class. The rise of corporations with gigantic aggregations of capital has affected this class tremendously. Never in the history of the United States have there been so many failures among the smaller business men as at the present time. Every small city and town is affected by the mail order house and the trust. In the cities the large department stores are crushing the small merchant class. The days of the small manufacturer are numbered, and his struggle for existence grows steadily more severe. Even in the grocery business the trust controls both the buying and selling prices, leaving the merchant to act as their agent at a ridiculously small profit. This power, gained by concentrated wealth, is affecting the Church, not only because the middle class people have smaller families and can send fewer recruits to the ministry, but because thousands of them, having failed in business,

are being forced into the working classes. All parish priests have experienced the reluctance of the bankrupt merchant to attend religious services where he will meet his former associates, and his failure is often followed by spiritual bankruptcy.

THE FAILURE TO REACH THE MASSES.

Work among the masses must be conducted where the city's population is most dense, but it is here that real estate, excepting in the purely business districts, is highest. If land is cheap, Church extension is easy. Land speculation, which places land value artificially high, hampers the Church. A hundred working people in a small town might buy a lot for a thousand dollars, for church purposes. The same hundred persons living in the densely populated part of a large city would have to pay ten thousand dollars for the same lot. The more dense the population the more unwholesome are the moral influences and the greater the need of a church. The price of land in such districts is often prohibitive. If six families live in a house which should be occupied by one, they can and do pay a higher rent. Uncertainty of work makes it necessary for them to live near the industrial centres, and they are compelled to submit to outrages of landlordism greater than those which caused the uprising in Ireland.

The inability on the part of the working class to give adequately to the support of the Church humiliates them, and to escape this feeling they absent themselves from her services. The lack of clergy drawn from their own class, who would be capable of sympathizing with them, also serves to alienate them. The Roman Church is unique in American Christianity from the fact that she has drawn her clergy generally from the same class from which our Lord drew His apostles. It has long been the proud boast of America that she has no classes, but the boast is not true to-day. No investigator of social conditions would for a moment affirm the statement that classes do not exist here.

CLASSES IN AMERICA.

There are at the present time four distinct classes in America, with lines of demarkation sharply drawn. There are the extreme wealthy who copy the manners of the aristocracy of Europe and form the plutocratic class, who, by their predatory wealth are wresting the government from the common people. The middle class, whose wealth is being absorbed by the co-operative corporations called trusts. The laboring class, which exists at, or slightly above, the poverty line, and which is struggling by unity and coöperation against its enemy the trust, and is being continually reinforced by members of the middle class who are pressed down by competition. The middle man is of great importance to the laboring class, because of his intelligence and knowledge of business methods, and when he enters this class he becomes an important factor in conducting their movement. Every business failure gives increased strength to this class. The fourth class comprises what is known as the "submerged tenth." Its members live below the poverty line and are "independently poor." Their position is so bad that they fear no change. They are ill-fed, their intellects are numbed and their bodies weakened. They are the useless part of humanity under our present system and their greatest blessing is their high death rate; but this does not diminish their numbers, for they are continually being recruited from the laboring classes and sometimes from the middle class and the professions. To find a cause for the existence of this class one must look to the class above it, the members of which are being maimed by modern machinery and having their health undermined by unsanitary working and living conditions. This maiming and health destroying system could and should be eliminated, but it can only be done when the trusts and other business interests set human life above profits. The Great White Plague, caused by unsanitary living conditions, also sends many into this lower class, to say nothing of immigration and child labor, which contribute their quota. The great industrial organizations have entered the home and taken the women and children into the factory, and have searched the world for cheap labor, which means larger profits. The man who cannot compete with this cheap labor must rise above it or fall below it, and unless he is exceptionally well equipped both physically and mentally, he cannot rise above it. When he falls he becomes either a mendicant or a criminal and in any case is a menace to society. The hungry, ill-clad, shoeless, hopeless individual whom we meet daily and whose incentive has been destroyed by our present system, are the most disheartening and depressing visitor that the Christian worker meets, and there is an endless procession of them.

HOW SHALL WE FILL OUR CHURCHES?

The churches' doors are open and every church desires to draw as many as it can to Christ. Even in the pew rented churches there is room for those who do not rent the pews. In the free churches the doors are open wide and a welcome awaits all who care to enter, but alas, they do not care to come. And why? The reason may be found in the fact that the clergy have not a gospel for their world. Individual salvation has lost its hold on those who see no hope through individual effort in securing a foothold in this present life. As the middle class declines, individualism will become still less popular, and men will study more and more the effect of environment upon character. What is needed is a social gospel. The Church has restored the priesthood to its place in worship; its next step is to restore the prophetic office.

[CONCLUDED NEXT WEEK.]

"IN THE BEAUTY OF HOLINESS."

BY THE REV. PERCY T. OLTON.

THREE times in the Book of Psalms and twice elsewhere in the Bible are these words to be found, and on each occasion they are used to describe the state of the soul when in the act of worshipping God. It is to be "in the beauty of holiness."

Our religion has been made too much of a marketable article. There is the atmosphere of the shop and business exchange about the present day Christianity. The spirit of commercialism is rampant and it has pervaded even the things farthest removed from its sphere.

The idea of the bargain counter has entered into our conception of religion. It is not how much we get *in* Christianity; but how much we can get *out of* Christianity. We talk about it as being "a good thing," much in the same way as men talk about some financial scheme in which they are interested.

Christianity is certainly a very practical thing and can be urged on the purely ethical ground of the good that will result from obedience to its precepts. It is not a vague and visionary scheme, an untried and impracticable plan; it has stood the test of centuries and it has been shown by the experience of the past and by the knowledge of the present to be the "more excellent way" of bringing the soul to its full growth.

We must not be content, however, with that lower conception of religion which makes it a means of getting something from God. Service to Him must be placed on the ground of privilege, not of expediency. So many Christian people never seem to grasp the full meaning of the relationship in which they stand to God. Instead of claiming their prerogatives as children, they are willing to be counted as servants, to dwell in the Father's house as menials, receiving hire for their service and eating the bread of compensation. Such can never worship God in the beauty of holiness; they can never enter into true communion with the Father of Spirits; they can never rise as on the wings of the morning and enter the secret place of the Most High. Their goodness is weighed and measured; their love bounded and circumscribed. Prayer is for them asking for favors; service a meriting of rewards. They would buy heaven with their almsgiving and they think of the Church as the spiritual exchange where the business of the soul is carried on and the bargain for immortality consummated.

Now to be rid of this thought of the commercial value of religion and to worship God "in the beauty of holiness"; to rise above the thought of the reward which will come from following Christ and to be Christ-like because the glory of the life constrains us; to flee from iniquity, not from fear of the retribution to be meted out by divine justice, but from the soul's loathing of sin in any of its forms; to be pure and good because we want to be, not because we ought to be; to desire holiness because of a passionate love of the beauty of holiness—this is the truest and best conception of our religion and in this age of spiritual mediocrity the Church needs men and women who thus worship and serve God—"in the beauty of holiness."

THE SCRIPTURE is full of the brightness of that disclosing, interpreting light, which shall flash upon the patient man as he awakes after God's likeness; full of the blessedness of that reading of all mysteries in the sunshine of His Presence, of that knowing as here he was known, which shall be his everlasting consolation.—Dean Vaughan.

Helps on the **Sunday School Lessons**

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

SAUL, THE FIRST KING OF ISRAEL. HIS GOOD BEGINNING.

FOR THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

Catechism: XXIV. Benefits. Text: Prov. 3:5, 6. Scripture: I. Sam.
9:15-17, 27; 10:1, 17-27.

THE change to a monarchy was a very important one. It was not a sudden movement. We have seen that it was made necessary by the failure of the people to attend the Tabernacle worship. It was necessary to have something to bind them together as a nation. The beginnings of the movement which resulted in the establishment of a kingdom having an earthly king goes back to the time of Gideon (Judges 8:22, 23). The judgeship of Samuel had bound the tribes together into a closer unity than they had enjoyed for some time. Samuel himself saw the need which brought the elders to him with the request for the establishment of the kingdom. Samuel would have provided for it by the succession of his sons to his own place as judge; but his sons walked not in his ways, and the plan could not successfully be carried out (8:1-5). This unfaithfulness on the part of the sons of Samuel, and the threatening attitude assumed by the Ammonites made the elders of Israel, who seem to have formed a council, realize the need of some action (I. Sam. 12:12). The action they proposed and requested was the appointment of a king "like the nations."

This request, while granted, was not cordially received by the Lord God, or His prophet. It is made clear that they had failed in some ways. The new way was not what God had intended for them, nor had they asked for His direction. The people were fully warned as to the result of having a king, but when they still insisted, the king was promised them.

Our lesson opens with the promise made to Samuel by the Lord that He would point out to him the young man chosen to be king. The story of the lost asses and the futile search for them is told at some length as explaining how God led Saul into the presence of Samuel. God had promised to bring him. By means of the search he was led as surely as though God had sent His angel to lead him by the hand. This part of the story is valuable to us as an illustration of God's way of working. Saul had no idea that he was being led of God as he spent those three days in careful search for the lost animals. And yet while he was faithfully doing the humbler duty, God was leading him to the larger duty. It should make us realize that God leads us in similar ways. He will guide our lives if we will let Him.

There are many things of interest which will appear from a careful study of the account of the visit that followed as Saul and Samuel talked over the situation (I. Sam. 9:18-26). The anointing which followed was a private and secret one, yet it must have been full of the deepest significance to both the aged prophet and the young man. Before he left him, Samuel told Saul certain trivial things which would happen to him after leaving him. Trivial they were, but not insignificant, for the fact that Samuel had foretold them was a clear indication when they came to pass that the other more important matters of which he had spoken would also come true with the same exactness. They proved that God was with him (10:7).

Notice should also be taken of the promise to turn Saul into another man (10:6), and the giving to him of "another heart." God was ready and willing to give the young man the help and the support which he needed to successfully undertake the difficult task before him. When the Spirit of the Lord came upon him and he prophesied, the taunt of his former companions, "Is Saul also among the prophets?" indicates that his former life had been such as to make this surprising. But now that he felt the call of God and realized that God wished Him to help Him in the carrying out of His plans, he was ready to lend himself to the work. The lessons here hardly need to be pointed out. Those who are "sons of disobedience" are so because they have refused to carry out God's plan for them. The realization of God's wish to use them ought to make them an-

swer His call. Those who answer may be assured that God will give them the new heart, and active support in the work which they undertake for Him.

The assembly at Mizpeh was in answer to a summons from the prophet Samuel. The place itself gave a message to those who came—there was "Ebenezer" with its interesting story (I. Sam. 7). There Saul is publicly pointed out and officially designated as the new king. The manner of his selection at that time was such as to give him the required authority over the people. They acknowledged him as the rightful king. This was very important, as at that time he was king in name only. He was not succeeding to an established kingdom, rich palaces, and such comforts and luxuries as we usually associate with the idea of a king. He had the office but not a kingdom. He went back to the care of his father's asses (11:5). The right to reign must be won—not from his subjects, but from the enemies who were threatening. The lack of spirit on the part of his subjects is shown by the embassy sent from Jabesh-Gilead to Nahash the Ammonite, offering to give him tribute. It was only the insolent demand that their right eyes be put out that gave Saul the opportunity to rally the army which defeated the Ammonites. The young king had "won his spurs." The people rallied to his standard and what opposition there had been before this was silenced.

We are told that not only did God prepare the heart of King Saul for the new work to which he was called, but that He also touched the hearts of a band of young men who were ready to support him. This reminds us that God's grace not only supports us in the work which He lays upon us, but that He is giving His helping grace to others also who will support us if we do our part. He asks for our obedience—He makes the way and provides the means.

King Saul stands out as the example of a man whom God called to take up a great work. He was a man of great stature—head and shoulders above the rest of the people; but without special qualifications for the great work to which he was called. Yet because God called him to the work, He stood ready to supply all that was needed on the simple condition of obedience. Had he been willing to supply that one needed qualification, nothing could have stood in the way of the young king. He was called to be a success, not a failure. That he failed was due to his unwillingness to recognize his need of divine help, which could only be given in return for exact obedience.

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, yet reserves the right to exercise discretion as to what letters shall be published.

THE SO-CALLED "OPEN PULPIT."

To the Editor of The Living Church:

THE air is charged in certain quarters of this region with the subject of "the open pulpit." Doxologies are being sung and editorials in parish papers declare "the middle wall of partition is now broken and that at last the Church has learnt to distinguish between the priestly and the prophetic office." Now, the fact of the matter is that this rejoicing is "too previous." For the Bishops eliminated the word *sermon* and left the canon reading *address*, thereby drawing the distinction between a sermon, which is an exposition of some text or subject "as this Church hath received the same," and an address, which has no authority, and is only a personal opinion. The Bishops, in their wisdom, saw the incongruity of a Baptist minister, *e. g.*, preaching on the text St. Matthew xxviii. 19, in one of our churches.

Supposing the canon had passed, allowing any Christian man to exercise the preaching or prophetic office in the Church; how much nearer to us would he have been when allowed this courtesy and then denied the exercising of the priestly office? Would there not have been that same feeling of exclusiveness that now is said to exist, and would it not have been a case of "thus far but no farther"?

Besides, are we to understand that the priestly office is of apostolic origin and needs authority, and the prophetic office needs none? If so, Christian ministers of other names would have come into our churches as godly Christian laymen, needing

only an Episcopal permit; and I doubt very much whether they would have appreciated this honor.

As a matter of fact, the new canon is stricter than before, and *commands* us to get the Episcopal authority before we can invite any Christian man to make an *address* upon a subject which would in no way compromise the doctrine, discipline and order of the Church, a privilege which many of us have exercised hitherto without any Episcopal sanction. Talk as we may, and delude ourselves as much as we like, the fact that "*Take thou authority to exercise the office of a priest in the Church of God and to preach the word of God, and to administer the Sacraments in the congregation*" means something, and we know it; and self-respecting ministers of other communions know it.

A minister of another communion thus summed up the situation, having read the canon as it came from the House of Deputies: "So you Episcopalians are going to allow us to preach the word of God for you if we happen to suit your Bishops. Don't you allow your lay readers to preach? If we are good enough to preach the Word of Christ to you, why can't we sit with you at the Lord's Table? If I *am* a minister of Jesus, I can exercise all office for Him, and break the bread and bless the cup, just as well as preach. What we want is recognition on equality, not recognition of Christian persons to do what you allow your laymen to do—to talk." Yours faithfully,

(Rev.) C. HERBERT SHUTT.

St. Peter's Rectory, St. Paul, Minn., October 26.

MISSION TO HARVARD STUDENTS.

To the Editor of The Living Church:

BEGINNING Saturday evening, November 16th, in St. James' Church, North Cambridge, the Rt. Rev. Reginald Heber Weller, D.D., Bishop Coadjutor of Fond du Lac, will hold a mission for Harvard men, which will continue each day until November 25th.

The object of the mission, in brief, is twofold: first, to be the special means, under God, of reviving the sensibility of each individual Churchman in the University to his baptismal vow; and second, to help in counteracting influences strongly and often outspokenly hostile to Revealed Religion.

The members of St. Paul's Society, Harvard University, through the medium of THE LIVING CHURCH, most earnestly bespeak for this mission the prayers of their fellow-Churchmen.

Very respectfully yours,

St. Paul's Society, EDWARD S. HALE,
Harvard Univ., Oct. 29, 1907. (For the Society.)

THE ISSUE WITH ROME.

To the Editor of The Living Church:

YOUR editorial in regard to the subject of "Reunion with Rome" strikes the keynote when it suggests that the only legitimate idea to be entertained is reunion with the whole of Christendom and not with a part thereof. The claims of Roman Supremacy and Infallibility are either insufferable and intolerable with us, or they are not. They are both insufferable and intolerable. And as Rome wants us on no other conditions, and as we emphatically don't want her on those conditions, it is as much out of the question and as absurd for us to talk about the acceptance of her dictatorship to the renunciation of our position as it is to speak of our renunciation in behalf of Protestantism by the abandoning of our orders and adopting its (Protestantism's) individualism.

Are papal pretensions so formidable as to put us in awe? This is the question. The answer is not to be found from a few idealists; but from the consensus of the common people, and from these we discover that they are first concerned about the good will of their fellow Christians and next, if at all, about that of the Pope's supremacy, infallibility, etc. They are Roman Catholics, and, in a way, loyal enough; but it must be patent to every candid observer that the papacy has been waning in strength among the masses.

Patience and a firm determination to stand by the truth is the one thing necessary. As we hope to see Protestantism yield, so must Papalism, to Ante-Nicene Catholicism. This position is undoubtedly to be found, in the main, in our standards. A Primate, as you well said, we can have; but then, it is to be remembered that that patriarch may be found in England or America or elsewhere, as well as in Rome.

Milton, Del.

MARTIN DAMER.

THE THIRTY-NINE ARTICLES.

To the Editor of The Living Church:

BLIND conservatism has again won the day, against enlightenment! We are still, for a time, to be tied to this "man-made creed of the sixteenth century": sectarian and heretical in origin, tendency, and practical results.

What if the Articles, that is, the ambiguous and doubtful ones, can be "explained" in a Catholic sense? Who does not know that they can? So many brilliant minds have given themselves to this arduous work that many have come actually to believe in their own undertaking; that "the Sacrifices of Masses," for instance, does not mean the Sacrifice of the Mass, *i.e.*, the Holy Eucharist.

Of course it does not, in the only sense in which the Articles are accepted by the Church to-day; but we must judge a work by its results, and the intention of its originators, as well. Who does not know where the Articles came from, and what they were originally intended to mean? Who *should* not know? Yet it is apparent, even at this day, that many do not, or they could not be clung to and bolstered up as they are, by those in authority who should know better.

They were borrowed from a continental Protestant source, and foisted into the English Prayer Book by the Puritan influence. They have always been the greatest stumbling block in the way of the restoration of our rightful heritage, of the restoration of Catholic Truth.

Reunion with Latin or Greek Christendom will be impossible so long as they remain in the Prayer Book, and no Protestant Church to-day would accept all their statements.

Then why prate about reunion, Catholic unity, etc., while clinging to them? To beg a man, or a Church, to come to you and then insult him or his Church at the same time, is a very ridiculous procedure.

The Articles have done untold harm to the great Anglican communion in the past, in blinding the world to the truth of its truer self. They have sent thousands to Rome, kept many thousands out of the Church, and many thousands more they have steeped in a narrow, bigoted, fanatical, ignorant Puritanism, within the Church's fold.

Then let us all join hands and pray and hope and work, until this disgrace, this incubus, is removed from the fair name of our great branch of the Catholic Church. F. A. STORER.

"GOSPEL DEVELOPMENT."

To the Editor of The Living Church:

PERMIT me to thank you for your very candid review of my book on *Gospel Development*. It is the best and fairest criticism of the work that has thus far come to my notice. I would like, however, to correct your reviewer on one little point. I did not ignore the testimony of the Apostolic fathers on the history of the Gospels, as you will find from the many references to it throughout my work. But I did claim that this testimony is so comparatively small, and of such a negative character, that it cannot be relied upon as any proof of the early existence of these Gospels in their present form. After all, no better evidence can be found or desired, than the Gospels themselves; and it is only the assumed difference between this present form and the original text that prevents us from arriving at the most positive conclusions. (Rev.) C. T. WARD.

Brooklyn, N. Y., November 1, 1907.

GENERAL CONVENTION.

To the Editor of The Living Church:

IN your last issue Mr. Henry P. Reunch has brought up a matter which ought to receive the earnest attention of Churchmen. To my mind the organization of General Convention is entirely wrong. It corresponds, in its two Houses, to the Senate and House of Representatives of our Republic, whereas the Church of God is a Kingdom. If we appreciate the fact that our Episcopate represents to us the divine principle of the Church, how absurd is it for a house of priests and laymen to exist on an equal basis!

We are taught in our Church Catechism "*to submit myself to all my governors, teachers, spiritual pastors, and masters.*"

If an individual man is thus to be *submissive*, then the whole body of the faithful is to maintain the same attitude towards the entire clerical order.

In the Office of Ordination the ordinand promises "*rever-*

ently" to obey his Bishop. This necessitates the subjection of the Order of Priests as a whole to the entire Episcopate.

And yet, the Lower House may render the Bishops entirely helpless in the matter which is their divinely given work—the teaching of the Faith and the government of the Christian Church. The Bishops cannot change a service, they cannot re-state a doctrine, they cannot make a law unless their spiritual subjects say, "We will allow you."

Some different form of organization is necessary if we are not to lose the ideal of a spiritual kingdom. The House of Bishops should have supreme power in Council, yet there might be associated with them clerical and lay representatives to advise, the former in matters of doctrine and discipline, the latter in temporal concerns.

If it be urged that the Bishops, without the veto power of a large body of clergy and laity, might commit the Church to some grave error, it may be answered: (1) that such is not likely, and (2) that in such an event their heresy would leave Church people free to seek other relations.

Another matter for alarm is the tendency of the present time to regard the Church as divided into two orders almost, if not quite, of equal rank. Of course, for purposes of legislation, the Church canons speak of the lay order, vote by orders, etc.; but in her divine constitution the Church knows only shepherds and flock. The former only are an order—the clerical order.

The Broad Churchmen to-day are constantly flattering the laity of the Church by telling them that "this is a layman's Church," etc. To my mind, this is one of the most harmful tendencies of the times, not only because it is contrary to a true conception of the Church, but because it does injury to a layman by putting him into a false position.

I am far from wishing to belittle our faithful laity; my desire is to see them obtain all the benefits of membership in the Body of Christ—which they can only receive under the proper conditions.

Some of our Bishops encourage the laity of their dioceses to have direct relations with themselves and tell them in so many words that "the priesthood is a migratory element" and that "the Episcopate and the laity alone are permanent elements in the diocese." The truth which must be proclaimed everywhere, if the Bishops are not to reap the fruits of disruption and dissension, the seeds of which they are sowing, is that a layman is related to his Bishop only through the jurisdiction-possessing priest who has been placed in the parish as the representative of the Bishop.

EDMUND BOOTH YOUNG.

APPRECIATES "THE LIVING CHURCH."

To the Editor of The Living Church:

ALLOW me to tender you my sincere thanks, for recent issues of THE LIVING CHURCH, which contain reports of General Convention, The Bishop of London's visit, The Brotherhood of St. Andrew International Convention, etc.

As a loyal Churchman I appreciate, as I feel sure all true hearted Churchmen do, the noble work you are carrying on, through the valuable pages of THE LIVING CHURCH, in defending and upholding, calmly, temperately, and manfully, the Catholic truths of our beloved Church.

It is necessary that the Church should have at this time a defender, as well as instructor, such as THE LIVING CHURCH, with the prevalent reign of unbelief and commercialism without, and within her fold latitudinarianism, coupled with priestly influence, trying to induce us to sell our birthright, and throw us into the arms of the Roman Church, more the shame and regret that the latter should be so.

Your able, concise, explicit, and logical statements in your editorial, "Rome and The Anglican Communion," merit the commendation of all loyal Catholic Churchmen. I have no doubt they will receive the same.

The doctrine of the so called Infallibility of the Pope, coupled with the Roman doctrine of Evolution, were the deterrent factors which kept me, these many years since, loyal and true to our beloved Church.

I regret sincerely to learn that General Convention has again withheld from the Church her right name, "The American Catholic Church," and that she is still to be burdened with the misnomer, "Protestant Episcopal."

So there is not sufficient talent, learning, loyalty and devotion within the pale of the Anglican Communion to "make addresses in the Church (but why in the Church?) that we

should require the aid and assistance of "Christian Men who are not Ministers of this Church," to do so, even with the safeguard of a Bishop's license.

It affords me, as it will all Churchmen, great happiness to learn that we are to have an increase in the number of Missionary Bishops, and that they will be for Nevada, Wyoming, Oregon, Western Colorado.

The chief characteristic of "The Church" is that she is a Missionary Church.

Faithfully yours,

FRED FULLER.

St. Mark's, Denver, Colo., October 30, 1907.

THE BISHOP OF LONDON IN BOSTON.

To the Editor of The Living Church:

MY patience has been severely strained by Mr. Erving Winslow's distempered comments about the Bishop of London's visit to Boston and Harvard University.

The Bishop told us why he went to Harvard and Yale. He said that before leaving England he decided to gratify an old desire, namely, to see the Cambridge and the Oxford of America. He went to our representative universities as he would have gone to Niagara Falls, or as Mr. Winslow would visit the real Oxford or St. Peter's, Rome. Why not? And his addresses to the students were natural incidents of his visit. Why not?

If while at Niagara he had failed to run over to Buffalo to speak to Churchmen there, would Mr. Winslow have faulted him for that also? The Bishop was worked almost to death here, speaking to Church people. Had he refused often, or had he varied the programme by addressing workingmen or educators or Presbyterians, nobody would have had a right to complain. Certainly Boston Churchmen had no more claim upon him than had those of Philadelphia or Chicago. In short, he is not in debt to Churchmen anywhere in America, but we are all under heavy obligation to him. Therefore I am moved to say that I have no sympathy whatever with the unfair and narrow letter from Mr. Winslow which you published last week.

Newark, N. J., November 3, 1907.

G. W. THORNE.

FOR THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

To the Editor of The Living Church:

IN the reply to "D. R." in the last issue it is suggested that the altar service for the Third Sunday after the Epiphany be used this year on the Sunday for which provision must be made. Is it not worth while to note that in 1908 there will be five Sundays after the Epiphany, so that if the service for the Third Sunday be used this month it will be repeated in January, while if the service for the Sixth Sunday be chosen the collects, epistles, and gospels for the entire six Sundays will in the course of three months be brought into use?

Providence, R. I., Nov. 3, 1907. ALFRED EVAN JOHNSON.

"TO DWELL TOGETHER IN UNITY."

To the Editor of The Living Church:

MUCH has been said, with apparent truth, of the fraternal temper manifest in Richmond during the recent General Convention. It is lamentable that a very different spirit has shown itself in some published comments on the Convention.

When a leading Church journal makes invidious comparisons of the sums contributed in different dioceses to the Men's Thank Offering, the spirit of the acrimonious comment seems not to be that of one who tries to appreciate his neighbor's point of view.

When an impressionist commentator ventures, though with apology, to discuss the improved Churchmanship of a distinguished deputy, to formulate suspicions and to suggest partisan organization, we are forced to recognize, with regret, a spirit of arrogance and a hint of reprisal that do not seem fraternal.

When Christians whose mental and spiritual convictions do not change rapidly, after the manner of this feverish age, are stigmatized as cave-dwellers, it appears that some one is condemning his brethren, not only in harsh thought to the peril of his own charity, but publicly, with the same result of planting a seed of rancor.

These instances have been taken from three leading Church papers. In welcome contrast and surely in better accord with prevalent feeling, are the candid statement in the *Church Standard* by the Secretary of the Central Committee of the Men's Thank Offering, the long-needed protest of Observer in

the same issue, and the encouraging comment on the same subject in THE LIVING CHURCH.

We cannot promote our dwelling together in unity or stimulate Christian giving, by imputing notions or judging ignorantly or making odious comparisons. H. M. DENSLOW.
Chelsea Square.

LITERARY

SOME GIFT BOOKS.

IT IS NOT too early to begin the acknowledgment of handsomely made volumes that, notwithstanding their literary value, are primarily intended as Christmas gift books. Continuing the custom of recent years, we shall have the opportunity of treating only of those of more than ordinary importance, leaving for many as sufficient acknowledgment the record under the head "Books Received."

Mr. Clifton Johnson's pleasant writings relating to country life of one form and another and to simple nature studies have made his name familiar to those who enjoy this class of literature, and indeed, at times, his papers have been printed in our own columns, always, we are sure, to the pleasure of our readers. There are, this year, two new volumes from his pen, both of them sumptuously printed on fine, heavy enamelled paper and well illustrated with half-tones. These are, respectively, *The Farmer's Boy* and *The Country School*. They will bring back to many readers the conditions of the "country" as it was from a quarter to a half century ago, and will reproduce incidents of farm life which had an attraction for the last generation that is almost unknown to the cliff dwellers of the city, who have so largely succeeded to them. (Published by Thomas Y. Crowell & Co. Each \$1.50 net, postage 15 cents.)

From the same house, whose publications are so large a factor in Christmas gift books, there is an attractive volume by J. Walker McSpadden, author of *Robin Hood*, entitled *Famous Painters of America*. The volume consists of the stories of the lives of American painters in attractive, rather than in technical form. It can hardly be said to be a study in art; it is rather a study of artists. Gilbert Stuart, Whistler, Benjamin West, John La Farge, Sargent, and others are the subjects. The volume is well written and well illustrated, both to show some examples of the art of the respective subjects and also giving their own portraits. (Price \$2.50 net, postage 20 cents.)

A handsome edition *de luxe* of Sheridan's *The Rivals*, with an introduction by Professor Brander Matthews, with eleven handsome illustrations in photogravure, is issued by Thomas Y. Crowell & Co. Mr. Matthews' introduction tells something of the life of the author and of the circumstances under which his plays were produced. He believes *The Rivals* to be "more humorous and less witty" than Sheridan's later drama, *School for Scandal*. The volume is a handsome one. (Price \$2.50.)

Another classic reproduced in handsome form is Longfellow's *The Hanging of the Crane*, in an exquisite holiday edition with fine colored illustrations. It would be impossible to make illustrations more beautiful than these, and the colors are in the best modern style. The volume is intended as a memorial of the centennial of the author's birth. Its illustrations have the historical Craigie House in Cambridge for their background, "the house where the poem was written, where all the poet's children were born, and where most of the scenes touched upon in the poem were enacted in his own family life." (Houghton, Mifflin & Co. Price \$2.00.)

RELIGIOUS.

The Church and the Saints. Sermons by the Rev. Wentworth Beaumont Hankly. New York: Longmans, Green & Co.

A series of sermons well worth reading and studying. They treat of the most profound mysteries of the Christian Faith, but all is done with such a tender clearness of style, and simple, child-like grasp of truth, that they carry conviction with them in every line. They are the outcome of one who has indeed "walked with God," as "seeing Him who is invisible." They are eloquent without rhetorical effort, profound without labored, scholastic method, and deeply touching, for they speak from the heart to the heart.

Letters to My God-children. In Explanation of the Church Catechism. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Milwaukee: The Young Churchman Co.

In this small book, Bishop Hall has set forth, in the simplest, clearest, and most direct language, the teaching of the Church Catechism in the form of letters to his God-children. One finds here, what one naturally expects, accurate knowledge of theology, combined with the art of imparting this knowledge in a manner easily comprehended by the young. It is not, we take it, a manual for Confirmation classes, as it assumes the previous preparation of learning the text, but it is in the nature of an explanation of the answers and their bearing upon each other and upon the communicants' spiritual life. The answers are grouped together and ex-

plained by Holy Scriptures and the Prayer Book. The purpose of the book, it seems to us, has been accomplished successfully and we can commend it for the manner in which the child is led to know and to understand what he has learned to repeat.

The clergy also will find this book useful in the preparation of their Confirmation classes, even if they do not put it into the hands of the children themselves. The book is very suggestive of methods by which the Catechism can be taught—methods which can be applied to the whole Sunday school instruction. As a pedagogical device, the grouping of the sentences of the Duties with the Commandments, and of the Desires with the petitions of the Lord's Prayer, can scarcely be excelled.

In *The Church in England, A Simple Church History* (by E. Abbott-Smith. With a Preface by R. Linklater, D.D. London: Skeffington & Son. Imported by Thomas Whittaker, New York), Miss Abbott-Smith has succeeded in telling the story of the Church in England in good idiomatic English, easily comprehended by children of ten or over; much more easily understood than many of the text-books used in our schools. The knowledge of Church history among the laity is almost infinitesimal. It is not taught in Sunday schools, not acquired at home, not heard from the pulpit as a rule. In fact, except when some conscientious parish priest instructs his candidates for Confirmation on some points of Church history, the layman knows little or nothing of this subject. The average congregation is bored when the rector attempts to outline the development of the Church of Christ in the world. This small book of Miss Abbott-Smith's is very well fitted to be used in the Sunday school or in Church schools where Church history can be taught. It is interesting to read. While it is accurate in its facts, it is not dry; the chapters are short and not too much crowded with detail, only the salient and essential points being given. This, however, is acquired by omission, not by compression; a fault so many Church histories have. We therefore consider this book a very useful one to be used wherever possible—especially among us whose children are taught, even sometimes in Church boarding schools, that Henry VIII. started the Episcopal Church in England.

AN EXCELLENT little manual, intended, however, rather for use in England than in this country, is entitled *Why I Am an Anglo-Catholic*. It is a course of addresses by the Rev. George A. Cobbold, B.A., vicar of St. Bartholomew's, Ipswich, with a preface by Athelstan Riley, M.A., Member of the House of Laymen of the Province of Canterbury. There are six chapters entitled, respectively, "Why I Am a Christian," "A Churchman," "A Catholic," "An Anglican," "A Ritualist," and "A Communicant."

Appended to the chapter "Why I am a Catholic" is a note on the subject of Reservation, in which the practice is defended in connection with the Communion of the sick. [London and Oxford: Mowbray & Co.]

THOMAS WHITTAKER, Inc., has just published *The Lights of Home*, sermons by the Rev. H. J. Wilnot Buxton; *Spiritual Instruction on the Lord's Prayer and the Cardinal Virtues*, by the Rev. Canon F. H. Williams, of Hereford; and *Sermon Sketches for the Christian Year*, by the Rev. E. E. Bradford of Exeter College, Oxon.

WITH A BORDER in colors printed from a symbolic and very beautiful design by Miss Marie J. Bois, The Young Churchman Company has issued new blanks for certificates of Baptism and of Confirmation, described respectively as numbers 11 and 12. The wording of the certificates is identical with that contained on the card certificates numbers 1 and 5 respectively, published by the same company. These new blanks, however, are on "Puritan" bond paper instead of on cardboard. Each form is sold at 50 cts. a dozen; sample copies of both, 10 cts.

MEN ARE BOYS of larger growth, as has frequently been observed. *St. Andrew's Cross* observes that boys may be classified in many ways. So also may men. Continuing as to boys in words that are equally true as to men, *St. Andrew's Cross* says: There are good boys and bad boys; there are strong boys and weak boys; some boys are healthy and some are delicate; some boys are clever and some are stupid. There is another classification that often occurs to us—that of *Lifters and Leaners*. Any one who has ever been with boys, any one who have ever associated with boys or undertaken work in co-operation with them, knows that all boys are either *Lifters* or *Leaners*. Let any boys organize a club or a society where work needs to be done to make it a success, and before long each boy falls into one class or the other. He becomes either a *Lifter* or a *Leaner*.

Clubs of boys then are usually composed of boys who are *Lifters* and boys who are *Leaners*. Could a Club be formed in which all the boys were *Lifters* it would be an ideal club. Could one be formed in which the *Lifter* boys largely predominated it would be a great success. If it had an equal number of boys of each class, its success would be precarious; while if it were composed mainly of *Leaners* it would certainly fail before long.

The object of this editorial is to insist that each Brotherhood boy ask himself the direct and straightforward question, "Am I a *Lifter* or a *Leaner*?"

The question need not be confined to Brotherhood boys.

SANCTA ECCLESIA.

A VISION.

BY KATE WOODWARD NOBLE.

A GREAT plain. In the midst of the plain a throne, upon which sat a fair and gracious woman, of majestic presence, clad in white, above whose head shone a cross of living fire, shedding its light upon all below. Around and about the throne a countless throng of men, and women, and children of all sorts and conditions. Nearer at hand a broad river, through which those who wished to reach the throne must pass ere they could be numbered with the people of the plain. The river was not deep, even for the children, and all who would might ford its crystal waters and feel its purifying influence.

As I gazed, many came to its waters, seeking admission to the plain. "Let us enter," they cried, "into the fair land of Sancta Ecclesia. Let us be numbered with her children; let us take, from her hand, the food provided by the Master, that we may have life." Then I saw that there were many men on the bank of the river who wore a distinguishing garb—a royal livery—and to them was given the task of guiding through the river those who came. Others there were who wore not the garb, yet if they came in the right path, those whom they brought were not denied admission. I marvelled at this, and also at the great number of infants who, though they came not of their own volition to the stream, were brought there by their elders and given to the servants in the royal livery to lead through the shining waters and be received as citizens of the plain.

As I gazed and marvelled, I became aware of a presence by my side, and looking up, I beheld one clad in white garments, with a shining countenance.

"What wouldst thou, traveller?" he said in tones of surpassing gentleness. "Wouldst thou pass the river and join the children of Sancta Ecclesia on yonder plain?"

"I would, indeed," I replied. "But I know not the way."

"If thy desire is true and earnest; if thou art willing to pass through the stream and let it wash away from thee the stains contracted in thy journey hither; if thou wilt promise obedience and loving service, thou mayest pass the river."

This promise I readily gave, for truly my heart burned within me to know more of this land and of the fair and gracious woman upon the throne therein.

Thereupon he who talked with me beckoned to a servant, richly clad in robes of fine linen, with a scarf of office richly wrought in symbolic figures, and bearing in his hand a banner upon which shone a golden cross. The servant took me by the hand, saying: "Dost thou believe in the Lord of this land? and wilt thou become His faithful soldier and servant, entering, through this stream, into His citadel, Sancta Ecclesia?"

"I know not His name," I replied; "yet I would serve her who sitteth on yonder throne."

"Hast thou not heard of the Master, then?" he cried in wonder, and then, bending toward me, he whispered a Name. I remembered then that I had heard the Name, as of One ever loving, ever merciful and just, and I cried:

"Yea, I have heard His Name, and I would fain know more of Him. Gladly will I enter His service, even though I come as one of these babes, who must be carried through the waters, since they cannot yet come of themselves, if, by so doing, I may come near to her whom I would also serve."

"Thou shalt indeed serve her," said the servant; "for by passing through this stream thou dost become one of her own household. Yet she is not the highest, for He whom we serve is also her Master and Lord."

He led me gently down into the stream and stooping down, dipped up the water with his hand and sprinkled me thrice, then signed upon my brow the cross which should be the sign of my allegiance to this new service. As I came out upon the other side, he bade me welcome, and exhorted me to serve as a good soldier.

"If thou art in doubt," he said, "come unto me or to some other of the servants of Sancta Ecclesia, for help and guidance. Beware of those who wear not the livery, and weigh well their words, lest through ignorance or prejudice they lead thee into error. Even among us there are false ones and ignorant ones, but study thou the guide-books and maps, the codes of rules, of Sancta Ecclesia, and thou wilt not go far wrong."

As I passed out of the stream I felt refreshed and renewed in every fibre of my frame, and ready to do and dare all, if only I might attain the object of my desire. I pressed forward to the throne, and kneeling there, proffered to her who sat thereon my

fealty. She bent upon me a smiling look, and spoke, in a voice of surpassing sweetness: "Thou shalt indeed serve me, but only that I may aid thee to serve my Lord and Master. To me it is given to show His face to those who come to me; to speak His word; to feed, with His very self, the souls of those who make up my household. Look thou upon His face, and fix thy soul upon His service so shalt thou serve me best." Upon her breast shone a jeweled miniature. I looked upon it and saw there the Face of One, thorn-crowned and bleeding, indeed, yet majestically beautiful, and glowing with unearthly radiance. Looking thereon I straightway forgot even the gracious lady, and desired only to behold Him in reality; to love and serve Him evermore.

Gently again spake the voice of Sancta Ecclesia: "Go thou, in the strength of this food that I shall give thee, to my servant, who brought thee through the river when thou camest hither. He shall guide thee and teach thee, until thou canst decide where thou canst best serve the Master in my household." Half dazed, even yet, with the intensity of my emotion I took the food from her hand. It had scarcely passed my lips when my brain cleared, and I left the throne, eager to find my appointed task. The servant whom I had first met awaited me. "May I not serve, like thee?" I cried. "May I not wear the livery of Sancta Ecclesia and lead others to her gracious presence, even as thou didst lead me?"

"Thou hast yet much to learn, ere thou canst serve in the higher ranks," he replied. "Not to all is it given to wear the garb of office and to speak with authority as leader and teacher. Thou must be proved by self-sacrifice, by long and arduous study of the laws of the kingdom as set forth by the Master, and lastly by the power to hear the divine call. Yet there is other honorable service, to which it may be the Master directs thy feet. For a time look about thee, study what thou seest, and come to me for knowledge of what thou failest to understand. Read this book; night and morning approach the throne and lift thy heart to the Master, telling Him thy desires and rendering to Him thanks for His love and care. If thou art troubled or tempted, turn thine eyes to yonder cross of light and thou shalt be helped and guided. Neglect not the frequent partaking of the heavenly food, but come not for it with unclean hands or with careless heart."

He turned and left me, after placing in my hands a book of gold and a smaller one of silver, joined together, yet each complete in itself as it seemed. In the golden book were written the laws of the kingdom and its early history. In the silver book were many words from the golden volume, and other words of the same import, yet lacking the light that streamed from the golden words. I placed the volumes carefully in the breast of my robe for safe-keeping and began to look more closely at the surroundings. I noted, first of all, the flowing robes in which the fair and gracious Sancta Ecclesia was arrayed. Part of them still retained the fair whiteness which must have characterized the whole in the first place. But upon them in various places, were strange additions and blemishes. There were the marks of old bloodstains; there were rents and tatters; there were tarnished brass ornaments and spurious jewels; there were ugly dark patches: and there were other disfigurements which grieved me to the very soul.

Then I saw that the men and women about me were divided into various groups and that these groups seemed either to hate and despise each other or to regard them as in grievous error. One large group, whose leaders wore the royal livery, had chosen one servant from those of the highest rank—the counselors of Sancta Ecclesia, as I learned later on—as their supreme head and the representative of Sancta Ecclesia, declaring that his judgment on matters pertaining to the kingdom was inerrant, and that all who refused to give to him their allegiance were not of the true household of the fair and gracious lady upon the throne. They declared that they alone composed the true household of Sancta Ecclesia, and that all others were aliens who had rejected the ancient allegiance. They delighted in adorning their portion of her robes with gold and jewels, many of them ancient and valuable, but denied that any other group possessed ornaments of similar value, or at least that they were acceptable offerings to the beloved lady.

Another large group were so similar in their garb and customs to these that the difference could scarce be noted, but they refused allegiance to the leader of the first group, saying that he was but *Primus inter Pares*. They also differed in the interpretation of a certain clause of the ancient symbol of the faith, as contained in their silver books, and the two groups were at variance, though denying not the right to each other of member-

ship in the household of Sancta Ecclesia. Still another large company maintained their right as members of the true household.

"We hold the ancient symbols of the silver book," they cried, "but we have written this book in the tongue of our common speech instead of keeping it hidden in the ancient tongue. Our servants were duly appointed by Sancta Ecclesia; they wear her royal livery; they obey her laws. We do not, it is true, give our allegiance to one royal counselor, but hold that our own have an equal right with him. We adorn our gracious lady with the ancient jewels, and keep her robe white and clean. We are also the children of her true household."

These three groups had much in common, and it grieved me much to see them separated. I could not understand why they, who loved and served the same Master, who did homage to the same sovereign lady, who held the ancient symbols in common, revered the golden and silver books and followed the ancient laws, should be so at variance. Then I noted a motley array of smaller groups. All alike held to the golden book, all honored the name of the Master and sought to do Him faithful service. But some brought spurious jewels to pin upon the white robes of Sancta Ecclesia; some covered her robes with dark, sad hues, and rejected all ornaments; some openly defied her authority, saying she ruled only certain detached groups, although even these had passed through the purifying stream that sealed them as her own. Some cried out that she was but a myth; others that she had no right to her authority. Many refused to bring the children through the stream, insisting, however, that unless they were entirely submerged, it was in vain, though they came through it themselves later on. There were those who claimed to give the heavenly food, but denied that it was anything more than a mere memorial of the Master's visit to their country when He came to live their life and at last to die for them. Still others refused to pass through the stream at all, saying that the country outside was better to dwell in than Sancta Ecclesia.

All this puzzled and bewildered me, and I sought my guide. "Must there ever be strife and variance among the household of Sancta Ecclesia?" I cried in anguish. "And how is it with those who reject the authority of that fair and gracious one, and those who dwell without the border of her land? Must they then perish?"

He bent upon me a look of tenderness.

"Son," he said, "these things trouble the hearts of all true lovers of the Master, even as they trouble thine. But the Master has promised that at last all shall be at peace, one in Him, and His promises never fail. Each must do his own part to bring about the promised unity, by teaching, by study, and by patient forbearance. The Master, though unseen by us, is ever present, strengthening, sustaining, guiding. He findeth His own, though they wander far from Sancta Ecclesia and own not her laws. Be true, then, to thine allegiance. Serve thou the Master, judge not those about thee, be ever true to Sancta Ecclesia. Follow the laws of the golden book, and thou shalt do thy part well toward the upbuilding of the kingdom."

OUR SENIOR WARDEN.

By E. H. J. ANDREWS.

WHEN he was born he was silently dedicated to the service of God by his pious mother.

Two days later, the priest of the parish visited the home and made over him the sign of the cross in benediction.

Being born on the 22nd of December, he was taken to the parish church and baptized on Holy Innocents' day—after the second lesson at Morning Prayer. His Godparents were selected from among the consistent, conscientious, Churchly Christians in the parish, one of the Godfathers being superintendent of the Sunday school and the other a member of the Brotherhood of St. Andrew, while for Godmother he was given the directress of the altar guild.

When his mother was strong enough to go to church, she had the office for the Churching of Women performed, making the "accustomed offerings" for "the relief of distressed women in child-bed," and receiving the Holy Communion.

As soon as he was old enough to learn, he was taught "what a solemn vow, promise, and profession" he had made by his sponsors, and was entered in the Sunday school, while he attended his father and mother to church—"to hear sermons." By degrees he learned the Church Catechism, the Beatitudes, the collects, some of the epistles and gospels, some of the

psalms, some of the parables and miracles, the evangelical canticles, the *Anima Christi*, etc., etc.

At twelve years of age he was confirmed; whereupon he resolved to communicate every Sunday and Holy Day, when not unavoidably prevented. He always received the Blessed Sacrament at the early Eucharist, and fasting. He was also in his accustomed place at Matins, the High Celebration, and Evensong; and at the Litany on Wednesdays and Fridays. He said his prayers morning and night, and offered a silent petition for Missions when the factory whistles blew at noon.

On Fridays, Ember Days, and Rogation Days he made it a practice to abstain from flesh food, luxuries, and public amusements, as during Lent.

On being graduated from the high school, he was entered at a Church college. Studying medicine, he became a physician.

Being a medical man, he sometimes found it necessary to respond to sick calls and to visit his patients on Sundays, but he so arranged his practice that ordinarily it did not interfere with his accustomed devotions, nor prevent him from presiding over a class in the Sunday school. He also sang bass in the choir, and was a consistent member of the Brotherhood of St. Andrew.

He married a godly young Churchwoman for his bride. They were married at 7 o'clock in the morning, and there was a Nuptial Eucharist.

A year or two later he was elected a member of the vestry. He has been reelected a vestryman each succeeding year, and now holds the position of senior warden of the parish.

Upon the bookshelves in his home are to be seen works on Church history, theology, and Christian ethics; some volumes of sermons, together with other books of Churchly significance; and on his library table current numbers of the leading Church periodicals.

When his wife fell sick he requested the prayers of the Church for her recovery, and had the sacrament of Holy Unction administered to her by the priest of the parish. When she recovered, he failed not to return his thanks, and the thanks of the household, unto God, in the presence of the congregation.

When his father died, he was buried from the church and a *Requiem* was celebrated in the presence of the body. His father being a Christian, the grave was consecrated and a cross was set up at its head, bearing the words "*Requiescat in pace*," inscribed upon its base.

When he built his new home, he made provision for an oratory, in which he gathers the members of his household for family worship, each morning and night, and on other occasions. It is furnished with a properly appointed altar, and is lighted by a stained glass window, in memory of his parents.

The doctor has a son who is studying for Holy Orders, and his daughter desires to become a deaconess.

He is Godfather to a limited number of children—not more than he can conscientiously feel responsible for—and these he is always careful to remember with a Churchly card or book, or other gift, on their spiritual birthdays, as well as on the great annual feast days of the Christian Year. They have learned to call him "Godfather." Through their love for him he wields over them a salutary influence.

In the practice of his profession many an opportunity is afforded him of bringing the sick and dying into touch with the Church, and these opportunities he never fails to utilize. Many a patient of his has been baptized or confirmed or otherwise helped through his agency.

I was called in the other day to witness his will. He had remembered liberally "The General Clergy Relief Fund," "The Domestic and Foreign Missionary Society," and other Church institutions, nor had he forgotten his own parish, or the poor.

God bless him! He is a "pillar of the Church" indeed, and, oh, what a source of comfort and strength to his rector! May he live long to radiate the influence of a godly example!

THE WHOLE WORLD is as nothing; all that which is measured by Time must come to an end. All that which appears the most solid is but like to a passing figure when we desire to enjoy it, like to a fleeting shadow which vanishes. It is therefore a pitiable error to imagine that we sacrifice much to God when we quit the world for Him—it is the giving up of a pernicious illusion; it is the giving up of real woes, disguised under the vain appearance of good things. Is much courage needed to flee from a house which is falling in ruins and which would crush us in its fall?—Bossuet.

WE MUST DISTINGUISH four kinds of voices of God—the voice of His providence, the voice of His law, the voice of His gospel, and the voice of His punishments.—Dubosc.

Church Kalendar.



Nov. 1—Friday. All Saints' Day.
 " 3—Twenty-third Sunday after Trinity.
 " 10—Twenty-fourth Sunday after Trinity.
 " 17—Twenty-fifth Sunday after Trinity.
 " 24—Sunday next before Advent.
 " 30—Saturday. St. Andrew, Apostle.

CALENDAR OF COMING EVENTS.

Nov. 11—Dioc. Conv., New York.
 " 12—Dioc. Conv., Michigan City.
 " 13—Dioc. Conv., Milwaukee.
 " 19—Dioc. Conv., Albany, New Hampshire.
 Dec. 4—Dioc. Synod, Springfield.

Personal Mention.

THE REV. CLARENCE E. BALL, rector of St. George's Church, Mount Savage, Md., has declined a call to the rectorship of St. Bartholomew's parish, Montgomery County, Md.

THE REV. CARROLL LUND BATES, rector of Christ Church, Benson, Minn., has accepted a call to St. Mark's Church, Lake City, Minn., and will enter upon his duties the First Sunday in Advent.

THE REV. STEPHEN M. BIRD of Brenham, Texas, has joined the staff of the Chicago Cathedral clergy, and has taken up his residence at the Chicago Home for Boys.

THE REV. J. F. BURKS of St. Anne's parish, Essex County, Va., has accepted a call to St. Martin's parish, Hanover County, Va.

THE VERY REV. WILLIAM T. CAPERS, Dean of Christ Church Cathedral, Lexington, Ky., has declined a call from the vestry of Grace Church, Memphis, Tenn.

THE REV. ARTHUR CARSWELL of Eveleth, Minn., is spending a vacation in the East.

THE REV. H. P. CHAPMAN of Holmes, Pa., has accepted charge of All Saints' Church, Brookland, Pa.

THE REV. H. S. DIXON has been placed in charge of work in North Louisiana. His address will be Bastrop, La.

THE REV. J. H. DODSHON of the diocese of Western Michigan, who is at present visiting in his native country, England, has been appointed Archdeacon of Southern Ohio, and will return immediately and begin his duties.

THE REV. ALFRED W. GRIFFIN was instituted as rector of St. Peter's Church, Chicago, on October 27th.

ALL mail for the Rev. THOS. R. HARRIS, D.D., should be addressed to 416 Lafayette Street, New York City.

THE REV. W. H. KNOWLTON, a missionary in the southern part of the diocese of Minnesota, has been appointed Dean of the Southern Convocation.

THE REV. C. W. G. LYON, rector of St. Matthew's parish, Grand Junction, Colo., has declined a call to succeed the Rev. W. W. Fleetwood at Durango.

THE REV. W. J. MOODY has accepted the rectorship of Christ Church, Monticello, Fla. He has recently had temporary charge of St. Andrew's, Jacksonville.

THE REV. C. S. MORRISON has received a call to the rectorship of Grace Memorial Church, Wabasha, Minn.

THE REV. A. L. MURRAY of Bridgetown, Ontario, has accepted a call to St. Mark's Church, Coldwater, Mich., and will begin his duties in November.

THE address of the Rev. EDMOND PHARES is changed from Moberly, Mo., to Mt. Vernon, Ill.

THE REV. R. H. PROSSER has resigned the rectorship of St. Stephen's Church, Innis, La.

THE VEN. M. N. RAY, Archdeacon of Stevens Point, Wis., has been called to the rectorship of Trinity Church, Litchfield, Minn.

THE REV. J. J. H. REEDY has removed from Newkirk, Okla., to assume charge of the Indian mission and school. His address is Fay, Okla.

THE REV. FREDERICK A. REEVE, for two years rector of the Church of the Ascension, Waltham, has accepted a call to St. Ann's Church, Dor-

chester, Mass. He was formerly curate at the Church of the Advent, Boston, and is a graduate of Nashotah House.

THE REV. J. N. RIPPEY of the diocese of Western Michigan is temporarily officiating at St. James' Church, South Bend, Ind., while the rector is on a visit to Southern Europe.

THE REV. D. A. SANFORD has retired from the Indian field in Oklahoma and has taken charge of several missions in the Snake River Valley, Wyo. His address is Dixon, Wyo.

THE REV. HENRY MARTIN SAVILLE, who has been assisting at St. Stephen's Church, Boston, during October, will continue to serve this parish until December.

THE REV. C. L. SLATTERY, Dean of the Cathedral at Faribault, Minn., has accepted a call to the rectorship of Christ Church, Springfield, Mass., and will commence his new work December 1st.

THE REV. T. DE WITT TANNER, rector of St. James' parish, Albion, Mich., has received a call from St. John's Church, Grand Haven, Mich.

THE REV. FRANCIS P. WILLES of Trinity Church, Steelton, Pa., has accepted a call from a parish in West Virginia.

ORDINATIONS.

PRIESTS.

MILWAUKEE.—By the Bishop of Milwaukee, at St. Ignatius' Church, New York, on Sunday, October 27th, the Rev. CORTLANDT HARRISON MALLET. The candidate was presented by the Rev. W. M. Mitcham and the sermon was preached by the Rev. Arthur Ritchie, D.D.

DIED.

EMERY.—Entered into rest at Ottawa, Ont., on October 21, 1907, CHARLES PHILIP EMERY, rector of Kemptonville, Ont., 52 years a priest of the Catholic Church.

MOCKETT.—On her 24th birthday, October 26, 1907, MARGUERITE L. MOCKETT, daughter of W. P. and H. L. Mockett. Funeral services from parents' residence, 3109 Westfield Ave., Camden, N. J.

"Where your treasure is, there will your heart be also."

MEMORIALS.

REV. FREDERIC R. TSCHAN.

At a special meeting of the Toledo Clericus, held on October 22nd, the following minute was made:

We, the members of the Toledo Clericus, desire to make formal record of our sorrow over the sudden death of our brother, the Rev. FREDERIC R. TSCHAN, junior curate of Trinity parish, Toledo, and of our conviction that the Church at large, and especially in this diocese of Ohio, has by his death sustained a grievous loss. A deacon set apart barely four months ago, of long and careful training in our own college and seminary, an earnest and thoughtful student, a talented musician, already a serious and zealous minister of the Gospel, his passing leaves a vacancy to be deplored, and well-nigh impossible to fill. His courtesy, his modesty, his bright and cheerful disposition had endeared him to us of the clergy, to the parish to which he was officially attached, and especially to the congregation of St. Andrew's mission, which he served. Our hearts go out in sympathy to his bereaved mother and sisters and our prayers are offered that the God of all comfort will solace and console them.

Our president is instructed to send a copy of this minute to the Church papers and to the family of the deceased.

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.

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED—A Curate in an active Chicago parish. Must be young, unmarried, and a loyal Churchman. Salary, \$1,200. Address: C 3, LIVING CHURCH, Milwaukee, Wis.

THE BISHOP OF ARKANSAS wants three more young men of good education and address, unmarried, to do mission work and at the same time study for holy orders. Plenty of hard work and poor pay. Apply: ARCHDEACON LLOYD, Little Rock.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER—An English Cathedral organist requires a position in an Episcopal Church. Fine references can be given as to character, experience, and ability. Address C. A. G., care of THE LIVING CHURCH, 412 Milwaukee Street, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, holding a good position in Washington, D. C., desires change. Address all communications to "ARTHUR," care LIVING CHURCH, Milwaukee.

PRIEST, married, aged 32, desires curacy in city or rectorship in country parish. East preferred. B. D., LIVING CHURCH office, Milwaukee.

A PRIEST of experience and ability desires a parish. Good references. Address: E., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

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

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

UNLEAVENED BREAD.

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

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

MISCELLANEOUS.

BOOKS FOR SALE CHEAP.—35 volumes *Encyclopedia Britannica*; 10 volumes *Bryce's Shakespeare* (illustrated); 28 volumes *Nicene and Post-Nicene Fathers*, published by the Christian Literature Co.; 10 volumes *Ten Epochs of Church History*, edited by Rev. Dr. John Fulton.

32 volumes *The World's Best Histories*, published by the Coöperative Publication Society, New York and London, viz.—9 volumes, United States down to 1904, 6 volumes, England and Ireland; 8 volumes, France; 4 volumes, Germany; 2 volumes, Russia; 1 volume, China; 1 volume, Japan; 1 volume, Canada.

9 volumes, Ridpath's *History of the World*; 19 volumes, *Preacher's Homiletic Commentary*; 9 volumes Alexander McLaren's *Sermons*.

All the above books are as fresh and perfect as the day they were bought. Will be sold at one-third cost price. Apply to REV. E. P. WRIGHT, D.D., National Home, Wis.

GALAX LEAVES—FOR THANKSGIVING AND CHRISTMAS—"Beautiful Leaves of Galax from the Land of the Sky." The undersigned, thanking the friends who have kindly aided his work in the past, solicits their further patronage of the Galax Fund, and calls their attention to the following price list:

250 leaves by mail, postpaid.....\$.50
 500 leaves by mail, postpaid..... 1.00
 1,000 leaves by express, not prepaid..... 1.00

The leaves are green, red, and mottled. The sale for the benefit of the work of the Valle Crucis Associate Mission in the mountains of North Carolina. Address all orders to REV. WILLIAM R. SAVAGE, Blowing Rock, N. C.

CHRISTIAN CALENDAR for 1908. Festivals printed in red. Can be localized. Single copy 10 cts. Unusual opportunities for parish societies willing to circulate Churchly reading

to raise quickly \$15 to \$40. Write now. ANCHOR PRESS, Waterville, Conn.

ST. JOHN'S GUILD, Farmington, New Mexico, is prepared to furnish genuine Navajo blankets and silverware—proceeds to go towards erection of church building. Address: Mrs. E. K. HILL.

APPEALS.

THE SETTLEMENT, REDLANDS, CAL.

WHAT WE ARE DOING:—We are taking care of indigent sufferers from Tuberculosis. We minimize the risk of infection to the community. We insist upon perfect obedience to sanitary laws. We destroy all sputa in our crematory. We have taken care of 250 people in the past six years. A few pay a small sum—what they can—mostly all are charity cases.

WHAT WE WANT TO DO:—We want to install electric lights; cost, about \$200; this will save us money and labor. We have experimented the past year with a small plot of ground, and find we can grow our own vegetables; we want to put about three acres under cultivation; this will cost about \$250. We have water in plenty, but we must put in 700 feet of 2-inch pipe; this will cost \$120 more. We want to set out 2,000 eucalyptus trees; our fuel bills are one of the largest items of expense; we will need \$250 for this. We also need immediately \$1,500 for running expenses; at the end of the summer we find ourselves without ready money to carry on the work; altogether we need at once \$2,500.

Will you help us? Every dollar goes to the care of the needy sick. No salaries are paid. Send anything you can. Mail all checks to Miss M. L. WITTER, Treasurer, Box 317, Redlands, Calif. Annual memberships are \$5. Life memberships are \$100.

HENRY B. ELY, President.

NOTICES.

The Field is the World.
In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 39 Dioceses and Districts in the United States.

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

Full particulars can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE GENERAL CONVENTION'S GENERAL CLERGY RELIEF FUND.

A work that touches very deeply the heart of every Churchman.

The pension and relief of old, sick, and disabled clergy and their widows and orphans.

With small salaries, in time of need, many are in sore straits.

It is the duty of all Churchmen to remember this cause, even if they do no other, by an annual gift or offering.

All offerings applied; the royalty on the Hymnal pays expenses.

Benefits unforfeitable. No dues or fees or requirements as to residence or seats in Convention to cause ineligibility.

The only National and Official society. The only society to which all Bishops and clergy and widows and orphans in all dioceses can apply with a certainty that no requirement or limitation will shut out help.

Sixty-three out of eighty dioceses and missionary jurisdictions depend entirely upon the General Clergy Relief Fund for Pension and Relief.

There is great need of more money to help more adequately. We can give to a list of between 500 and 550 only from \$200 to \$500 per annum.

We do not need more machinery, nor intermediary societies, nor auxiliaries, but contributors PARTICIPATING in the simple plan of annual offerings.

The Trustees are in direct contact, without

any middle agencies, with all contributors, and receive their offerings directly, putting them into immediate use and returning thanks and a statement of needs at once to those interested.

TRUSTEES:—The Rt. Rev. O. W. Whitaker, D.D., LL.D., President; The Rt. Rev. Chauncey B. Brewster, D.D., Vice-President; The Rev. Morgan Dix, D.D., the Rev. Reese F. Alsop, D.D., Mr. George Wharton Pepper, Mr. Elihu Chauncey, Secretary; Mr. George C. Thomas, Treasurer.

ADDRESS ALL COMMUNICATIONS to Rev. ALFRED J. P. McCURE, Assistant Treasurer and Financial Agent, The Church House, Twelfth and Walnut Streets, Philadelphia.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

E. S. Gorham, 251 Fourth Avenue.
Thos. Whittaker, 2 Bible House.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:

Church Book Store, 317 N. Charles Street, with Lycett Stationers.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 412 Milwaukee St.

OMAHA:

A. S. Singleton, 1428 N. 22nd Street.

WINNIPEG:

H. Godfree, 78 Colony Street.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

CALENDAR PADS.

We can supply Calendar Pads of the following styles and sizes. The figures are plain black on white leaf. Numbers 1, 2, and 3 have 1908 in gold embossing on white paper, for the outside leaf. Numbers 4, 5, and 6 have holly leaves and berries in colors, with 1908 in red. Sizes: Nos. 1 and 4, 1 1/4 inches by 1 1/4 inches wide. Nos. 2 and 5, 1 1/4 inches square, Nos. 3 and 6, 2 1/4 inches by 2 1/4 inches wide.

They are attractive Pads for those who wish to make their own Calendars. Price, for any size, 20 cents per dozen. If samples are wanted, the six styles will be sent postpaid for 10 cents. Address: THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"MORE ABOUT THE ROOSEVELT BEARS."

We do not know of any book of last year which so pleased the children, as well as their elders, as did the *Roosevelt Bears, their Travels and Adventures*. This year comes another volume, being *More About the Roosevelt Bears*. Teddy B. and Teddy G. have still more wonderful adventures. The illustrations are unique and equal to those of last year. Both books are published at \$1.50 each, but we are selling them postpaid for \$1.25. Please the children by ordering one or both. Address: THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

LOTHROP, LEE & SHEPARD CO. Boston.

Kitty-Cat Tales. By Alice Van Leer Carrick. Illustrated by Homer Eaton Keyes and Bertha G. Davidson. Price, \$1.00.

Pan-American Series. *Treasure Seekers of the Andes*; or, American Boys in Peru. By Edward Stratemeyer, author of *Lost on the Orinoco*, *Dave Porter at Oak Hall*, etc. Illustrated by Charles Nuttall. Price, \$1.25.

Five Little Peppers in the Little Brown House. By Margaret Sidney, author of *Five Little Peppers and How They Grew*, *Five Little Peppers Midway*, *Five Little Peppers Grown Up*, etc. Illustrated by Herman Heyer. Price, \$1.50.

Helen Grant, Senior. By Amanda M. Douglas, author of *Helen Grant in College*, *Helen Grant's Schooldays*, *In the King's Country*, etc. Illustrated by Amy Brooks. Price, \$1.25.

Dorothy Dainty at Home. By Amy Brooks, author of *Dorothy Dainty Series*, *The Randy Books*, and *A Jolly Cat Tale*. With illustrations by the author. Price, \$1.00.

Raymond Benson Series. *The Kenton Pines*, or *Raymond Benson in College*. By C. B. Burleigh, author of *The Camp on Letter K*, and *Raymond Benson at Krampton*. Illustrated by L. J. Bridgman. Price, \$1.50.

LONGMANS, GREEN & CO. New York.

The Golliwogg's Christmas. Pictures by Florence K. Upton. Verses by Bertha Upton. Price, 6s. each.

The Olive Fairy Book. Edited by Andrew Lang. With Eight colored plates and with numerous illustrations by H. J. Ford. Price, \$1.60 net.

E. P. DUTTON & CO. New York.

A Dog Day; or, The Angel in the House. By Walter Emanuel. Pictured by Cecil Aldin. Price, 50 cents.

Things Seen in Egypt. By Clive Holland, author of *Things Seen in Japan*, *My Japanese Wife*, etc. With Fifty illustrations. Price, 75 cents net.

The Sea-Charms of Venice. By Stopford A. Brooke. Price, \$1.00 net.

Everyman's Library. Edited by Ernest Rhys. Ancient Hebrew Literature. Being the Old Testament and Apocrypha. Arranged by the Rev. R. Bruce Taylor in Four Volumes. Vols. I. and II., *Law and History*. Vol. III., *Prophecy and Poetry*. Vol. IV., *Wisdom Literature, Homiletic Narratives, and Apocalypses*. Price, 50 cents a volume.

Pride and Prejudice. By Jane Austen. With twenty-four colored illustrations by C. E. Brock. Price, \$2.00 net.

Peter. A Christmas Story. By Mrs. Edwin Hohler. Price, \$1.25.

The Windfairies, and Other Tales. By Mary de Morgan, author of *On a Pincushion*, *The Necklace of Princess Fiorimonde*. With illustrations by Olive Cockerell. New Edition. Price, \$1.50.

A Girl From America. By L. T. Meade, author of *The Hill-Top Girl*, *The Manor School*, *Seven Maids*, etc. With ten illustrations by Lewis Baumer. Price, \$1.50.

The Arabian Nights. Edited with an Introduction by W. H. D. Rouse, Litt.D., M.A., etc. Illustrated by Walter Paget. Price, \$2.50.

Red Top Ranch. A Story of Ranch Life in Wyoming. By Minna Caroline Smith. Price \$1.50.

H. WESSELS CO. New York.

Women's Thoughts for Women. Chosen and Arranged by Rose Porter. Price, 50 cents.

HENRY ALTEMUS CO. Philadelphia.

How to Invest Your Savings. By Isaac F. Marcossion. Reprinted from the Saturday Evening Post. Revised and Enlarged. Price, 50 cents.

OXFORD UNIVERSITY PRESS. London.

The Holy Bible. The S. S. Teacher's Edition. Containing the Old and New Testaments translated out of the Original Tongues and with the former translations diligently compared and revised by His Majesty's special command. Appointed to be read in churches.

CHARLES SCRIBNER'S SONS. New York.

The Fruit of the Tree. By Edith Wharton. With Illustrations by Alonzo Kimball. Price, \$1.50.

THE CHURCH AT WORK

DR. PATERSON SMYTHE ON RE-UNION.

A NUMBER of the Montreal clergy took part in the discussions at the Theological Conference (inter-denominational) held in Montreal in the Congregational College, October 28th and 29th. The address of Dr. Paterson Smyth, rector of St. George's Church, Montreal, was listened to with special interest. The subject was "The Church: Its Divisions; Its Projects of Reunion." Dr. Smyth's chief points in defining the Anglican attitude were as follows:

Christ came to found a society—the Church. The Church was not a mere appendage to the Bible. It was not an invisible Church of isolated units. It was one body—one undivided. It was a missionary Church. It was a sacramental Church, feeding the spiritual life of men with the Divine Bread which cometh from above. Dr. Smyth went on to say that while we should be very eager for reunion with our separated brethren, willing to surrender all that is unimportant, we must remember that union may be bought too dearly if we have to surrender vital truth for it; and even, he said, without surrendering what we call vital truths, union might be achieved in Canada at a cost of separation from the main body of the Christian Church. With regard to the question of the Historic Episcopate, he said that of the four conditions laid down by the Anglican Church as an irreducible minimum, the Historic Episcopate was one. If we were to surrender the episcopate for the sake of union we should bring a loss, not a gain, to this united Church of Canada that we hope for. We should not only separate it from the whole Anglican communion throughout the world, but we should also build an insuperable bar to union with the bulk of Christendom, especially with the vast Greek and Roman Churches, whenever the day for that union shall come. We should not have furthered the union our Lord prayed for. We should but have helped in forming a new Canadian sect. We dare not risk that.

AID FOR CANADA.

THE ARCHBISHOP of Dublin has made a most interesting announcement to the Dublin Synod, says *The Church of Ireland Gazette*. Some day in January of next year it is intended that a special thank offering should be made by the Church of Ireland to be presented in London at the great Pan-Anglican Congress during the summer of 1908. The Archbishops and Bishops have decided to ask Irish Church people to make this thank offering on behalf of the need of the Church in Canada. Into West Canada thousands upon thousands of immigrants are pouring weekly, and an unparalleled opportunity presents itself to Anglican Churchmen. Never was there more urgent need for immediate, if not prolonged, assistance. There are hundreds of places utterly destitute of any provision for religion, and any offering that can help a work of such splendid promise will be worthily spent.

A "MACEDONIAN CRY" FROM THE SIOUX.

THE REV. WILLIAM J. CLEVELAND, Pine Ridge, S. D., was compelled by overwork and sickness to resign his work. He is now in the Clarkson Hospital, Omaha, Neb. He was one of the first Churchmen to come among the Sioux Indians, thirty-five years ago, and among them he has faithfully labored on the

largest Indian agencies. He has acted as interpreter for our government in important commissions; translated Church literature of all kinds, and edited *The Anpao* paper in the Sioux language. His retirement leaves a great opportunity for some other priest.

DOUBLE AFFLICTION FOR ST. PAUL'S, CONCORD.

THE VIGIL of All Saints' was a day of peculiar affliction to St. Paul's Church, Concord, N. H., for upon that day both the vicar and senior warden went to their rest, ending a vicarship and wardenship of great length and many ties of love.

The Rev. Daniel Crane Roberts, D.D., went to St. Paul's Church, Concord, June 1, 1878, in succession to the Rev. James H. Eames, D.D., the Bishop becoming rector, without duties or salary. Mr. Roberts assumed the position of vicar, and was for nearly thirty years the executive head of the



THE LATE REV. D. C. ROBERTS, D.D.

parish. He soon worked into the activities of the diocese and has been sent to all the sessions of the General Convention, beginning with 1886, having also served Vermont in the General Convention of 1877. He was nominated for president of the House of Deputies in Boston in 1904 and received considerable support. As a debater he was clear and forceful. He has been a member of the Standing Committee of the diocese since 1878 and its president for many years. Since 1883 he has served as examining chaplain. When the diocesan school for girls, St. Mary's, was started in 1885 he was elected a trustee and has been actively connected with its welfare from that day until his death. He was a trustee of the State Normal School for several years and president of the board in 1887. In 1899 he received his degree of D.D. from Norwich University.

Dr. Roberts served in the Civil War in 1862, in Co. E., 84th Ohio Volunteers; he always took an active interest in the G. A. R. and served as department chaplain for three years. He was also chaplain of the Third Regiment, New Hampshire National Guard, 1882-1889, and was a member of the New Hampshire Historical Society and served as its president, 1905-1907.

Dr. Roberts was born in Binghamton, N. Y., November 5, 1841. He was educated at Kenyon College and the General Theological Seminary, and was ordained deacon in 1865 by Bishop Horatio Potter and priest in 1866 by Bishop Williams of Connecticut. His first work in the ministry was that of assistant at Christ Church, Norwich, Conn. Following this he was rector of Christ Church,

Montpelier, Vt., for three years, then of St. John's Church, Lowell, Mass., for four years, and of St. Thomas' Church, Brandon, Vt., for five years. From this parish he went to Concord in 1878.

He leaves of immediate family, a widow and two sons. One of the latter, Edward Roberts, is engaged in business in Iowa, and the other, the Rev. Brian C. Roberts, has held rectorates in Barre, Vt., and Dorchester, Mass., and had lately assumed the rectorship of St. Mark's Church, Augusta, Maine.

HORACE AMES BROWN, senior warden of St. Paul's parish, Concord, died at the age of 84. Mr. Brown had been for forty years senior warden of St. Paul's parish. He sang in the choir for more than fifty years, and was for many years superintendent of the Sunday School; and served fifty years as lay reader. He recently completed fifty years as secretary of the diocesan convention. He attended the General Convention at San Francisco as a deputy in 1901. His record of continuous service in the Church was more than reproduced in his business life, for he completed last year seventy years of continuous service as a working printer. During this long service he found time to serve his state in the legislature and his city as mayor, and to take a great interest in things Masonic. Few men in New Hampshire were more universally loved than Horace A. Brown.

CORRECTION AS TO BOARD OF MISSIONS.

IN OUR General Convention reports it was stated that the Bishop of Georgia was elected to membership on the Board of Missions in place of the Bishop of New York. The Bishop of Chicago should have been named in that connection instead of the Bishop of Georgia.

DEATH OF REV. ROBERT H. BARNES.

THE DEATH of the Rev. Robert Henri Barnes, missionary in charge of St. Andrew's mission, La Junta, Colo., occurred at the rectory in that place on Saturday, October 26th. He was buried from the church on Monday following, at 2:30 p.m. The burial office was said by the Rev. John Wallis Ohl, the Rev. William J. Cordick, and the Ven. Thomas Alvord Schofield. Interment was at Riverside cemetery. The widow went on October 29th to Ouray, Colo., where her parents still live.

The Rev. Mr. Barnes had been in charge of St. Andrew's mission since All Saints' day, 1906, and was greatly beloved. A rectory was lately erected, showing the appreciation of his services.

His work prior to his residence in Colorado was in Beloit, Kansas, and in Provo, Utah.

DEATH OF REV. JOHN DRISLER.

THERE DIED at the Dobbs Ferry (N. Y.) Hospital on Monday, August 26th, one of the most aged clergy of the American Church, the Rev. John Drisler. Report of his passing away has only just reached us. His 93d birthday occurred two days before his death. Mr. Drisler came into the ministry in middle life, though 35 years had elapsed since his ordination to the diaconate on July 7, 1872, by Bishop Horatio Potter. For many years he was rector of St. John's Church, Greenburgh, N. Y., and resided at Dobbs Ferry, near by.

DR. VAN ALLEN AT BIBLE CONFERENCE.

ONE OF THE appointed speakers at the Second Bible Conference of the Pittsburgh branch of the Bible League of North America, held at the First Presbyterian church in Pittsburgh, on the 4th, 5th, and 6th inst., was the Rev. Dr. William van Allen, rector of the Church of the Advent, Boston, who was to speak on the subject, "Bible Inspiration Attested by Catholicity."

FOR REUNION WITH THE EAST.

THERE WAS recently held in St. Matthew's Church, London, a celebration with special intention for reunion of the Anglican and Eastern Churches, at which the Rev. R. A. J. Suckling was celebrant. The speakers were the Rev. Dr. Biggs, Rev. Timotheus Themelis, and the Rev. W. Wakefield. American members of the Anglican and Eastern Orthodox Church Union have been asked to arrange for similar celebrations with a like intention.

WHAT ONE WOMAN CAN DO.

WESTERN MICHIGAN, though an organized diocese, is essentially a missionary field, and much of the advance that is made comes from devoted Church people who have no Church home of their own in their village or rural community. A woman belonging to Christ Church, Luther, a little mission of the diocese, lives several miles in the country, in a community of Germans. Within recent months she has organized a Sunday school, which she herself superintends; she has gradually introduced the Prayer Book services and taught the Church Catechism to those who know nothing of the Church's ways, with the result that seven young people have been baptized and are now awaiting Confirmation when next the Bishop visits that locality.

GRAND CATHEDRAL FOR MARYLAND.

PLANS have been laid for the erection of a cathedral in Baltimore which may take a hundred years to build. The daily papers quote Bishop Paret as saying that the cathedral is an absolute certainty, though the details remain to be worked out.

A RECORD OF MISSIONS.

THE REV. DR. SHAYLER of Oak Park, Ill., rector of Grace Church, and member of the Society of St. John the Evangelist, will hold a mission at St. Luke's Church, Racine, beginning December 10th and running through the following Sunday. A big mass meeting is to be held on Sunday afternoon, for men only.

A SUCCESSFUL MISSION was held in Holy Trinity Church, Hartwell, Ohio, October 22d to 27th, by Archdeacon Webber of Milwaukee. There were large and increasing congregations. Thirty-two communions were made at 6:30 Sunday morning. Great spiritual benefits are said to have resulted.

IT HAS been decided to hold a mission in New Haven, during January, 1908, and the clergy have invited the Holy Cross fathers to conduct it. Most of the services will be held in the three central churches—Trinity, St. Paul's, and Christ.

THE PARISHES of St. Andrew's and Trinity, Fort Worth, Tex., will hold a union mission for twelve days, beginning November 17th, and continuing through to November 28th. Archdeacon Webber of Milwaukee will be the missionary and will be assisted at these services by the Rev. Bartow B. Ramage, rector of St. Andrew's, and Rev. C. A. Roth, rector of Trinity. The previous missions held by him at Fort Worth were very successful.

BEQUEST FOR EDUCATION OF STUDENTS.

THE CHURCH OF THE ADVENT, Boston, has received from the estate of the late George Sauerwein West, Esq., of Baltimore, a bequest amounting to about \$1,100, to be used toward the education of young men desiring to study for the priesthood and intending to devote themselves in a celibate life. Mr. West, who died October 6th, was confirmed in the Church of the Advent some years ago, and was a young man of great promise, whose death has caused sincere grief to his large circle of friends in New England and Baltimore.

DEATH OF ROBERT M. DU BOSE AT SEWANEE.

ROBERT MARION DU BOSE, for twenty-five years treasurer of the University of the South, died suddenly October 29th, at 3 A. M., as the result of heart failure. For over a generation Mr. Du Bose was known to thousands of Sewanee students affectionately as Uncle Bob, and the entire student body of the University held a mass meeting and appointed a committee of three to draft resolutions of love and sympathy for the bereaved family. The funeral was held Friday morning. Mr. Du Bose was a brother of Dean William Porcher Du Bose of the Theological department of the University, and an uncle of the Rev. Professor W. Haskell Du Bose, occupying the chair of Hebrew, and of the Rt. Rev. Theodore Du Bose Bratton, D.D., Bishop of Mississippi. He is survived by Mrs. Du Bose and four children.

"Uncle Bob," for so he was universally known among Sewanee students now scattered through the entire South, was connected with the University of the South for thirty-five consecutive years. He was born in Fairfield county, South Carolina, in September, 1841, and was educated in a South Carolina military academy. He served the Confederate cause all through the Civil War, in which he rose to the rank of lieutenant. In that war he proved a daring cavalryman. Soon after the war his health broke down, and he tried outdoor life on a farm near Alexandria, Va., for a few years. His health improved materially, and he returned to his native state, where he became a private tutor. In March, 1872, "Uncle Bob" Du Bose became connected with the University of the South as an instructor and master in the Grammar School. Ten years later, in 1882, he was elected by the board of trustees to be treasurer of the University, in which capacity he has served faithfully ever since. For thirty years he was a vestryman of the Otey Memorial Church, and for many years prominent in local Masonic circles. He was secretary of the local lodge at the time of his death.

About ten years ago his eldest son, Robert, died, and it is thought he grieved over this considerably, which probably contributed to his death.

AT SEWANEE.

THE UNIVERSITY OF THE SOUTH has abolished the long winter vacation of three months, from December 20th to March 20th, which for fifty years has been in vogue there. The scholastic year will in the future begin on September 18th, which is Founders' day at the University, and the year will hereafter end upon the last Thursday in the month of June. This change, one of the most important steps taken here for many years, will take effect on September 18th, 1908.

THE MEDICAL DEPARTMENT of the University of the South held its fifteenth annual commencement exercises in St. Augustine's chapel last week. The Ven. Hudson Stuck, D.D., delivered the charge to the graduating class, and Dr. Grafton Burke, who goes with

Dr. Stuck as a medical missionary to Alaska next August, delivered the valedictory.

THE REV. BEVERLY WARNER, D.D., LL.D., rector of Trinity Church, New Orleans, delivered a course of four lectures before the Theological department of the University of the South, October 21-24, inclusive. Their subjects follow: "The Church and the Family," "The Church and Society," "The Church and Social Problems," and "The Clergyman's Relation to his Environment."

HARRY LESTER DURRANT, secretary to Vice-Chancellor Dr. B. Lawton Wiggins of the University of the South, and a resident of Atlanta, Ga., has resigned his position here and will be ordained deacon about November 15th, in the Cathedral at Atlanta by Bishop Nelson of Georgia. He will take up clerical work under Bishop Nelson after his ordination.

DIOCESAN SCHOOL PROJECTED FOR GIRLS.

BISHOP BRATTON of Mississippi is working in behalf of a diocesan school for girls, which is to be erected on a site donated by citizens of Vicksburg accompanied by a handsome cash bonus. Several architects are now engaged in preparing plans and specifications for the structure, and as soon as they signify the completion of their work a meeting of the diocesan college committee will be called for the purpose of examining the plans and making a selection.

It is probable that the actual work on the college will be under way during the early part of the coming year, and that the institution will open its doors during the autumn of 1908. It will represent an investment of fully \$100,000.

WILL NOT GO TO CONCORD.

AT THE RECENT meeting of the Corporation of St. Paul's School, Concord, N. H., a letter was presented from the Rev. F. J. Kinsman of the General Theological Seminary, withdrawing his acceptance of the position of vice-rector, to which he had been chosen in June.

Professor Kinsman's withdrawal was based upon personal and family reasons, and was accepted by the trustees with regret and disappointment.

DEATH OF THE REV. DR. BURROWS.

THE DEATH on October 25th of the Rev. Joshua L. Burrows, Ph.D., a retired priest of the diocese of Central New York, is reported. The event occurred at Ashtabula, Ohio, where Dr. Burrows had been residing. He was 76 years of age.

Dr. Burrows was graduated at Hobart College with the degree of M.A. in 1861, but had previously been ordained in 1856 as deacon and in 1857 as priest by Bishop Horatio Potter. His entire ministry was spent in New York state and for the most part in two parishes, being Christ Church, Sherburne, where he was rector from 1858 until 1874, and the Church of the Evangelists, Oswego, from 1875 to 1891. He received the degree of Ph.D. from Syracuse University in 1877.

RE-DEDICATION OF ST. MARK'S, PHILADELPHIA.

ST. MARK'S CHURCH (the Rev. Alfred G. Mortimer, D.D., rector), which has been closed for several months, undergoing extensive improvements and additions, was re-dedicated with elaborate services on the feast of All Saints at 10:30 A.M. The Rt. Rev. Reginald Heber Weller, Bishop Coadjutor of Fond du Lac, Wis., was the celebrant at the High Mass which followed. The procession of clergy, led by the cross-bearer and a large vested male choir, entered the church from

the west door and traversed the long aisles before entering the new and commodious chancel. The inspiring music, lighted tapers, incense, flowers, and the rich colorings of the vestments of the clergy, made an impressive spectacle. A large and reverent congregation was present, including the children of St. Mark's parish school in a body, the members of the Sisters of St. Margaret and a number of clergy from other parishes. The sermon was by the Very Rev. F. L. Vernon, D.D., Dean of the Cathedral at Portland, Maine, the text being from the Epistle to St. Timothy: "That thou mightest know the certainty of those things wherein thou hast been instructed." The music used was Schubert's Mass in E flat.

At the vesper service, being the eve of All Souls' day, a special sermon was delivered by the rector, the Rev. Dr. Mortimer.

MEMORIAL TO THE REV. ROBERT RITCHIE.

AN IMPORTED stained glass window, a gift of the parishioners, is to be placed in the Church of St. James the Less, Falls of Schuylkill, as a memorial to their late rector, the Rev. Robert Ritchie, D.D.

SPANISH HYMNAL FOR PORTO RICO.

THE REV. JULES G. BIERCH, organist and choirmaster of the Church of the Saviour, West Philadelphia, has just finished editing and compiling the Spanish edition of the Church Hymnal for the Bishop of Porto Rico. The book will be of immense value and helpfulness in the Church's work among the peoples of our Spanish possessions.

OHIO STATE BROTHERHOOD CONVENTION.

THE OHIO CONVENTION of the Brotherhood of St. Andrew met in St. Paul's Cathedral, Cincinnati, on Saturday and Sunday, October 26th and 27th, with 132 delegates in attendance. It was in every way a great success and much enthusiasm was manifested by everyone present. The addresses of Mr. W. A. Cornelius of Pittsburgh, a prominent manufacturer, on the subject of "Junior Work," were very valuable and helpful. The stirring words of Mr. Alfred E. Norman, secretary of the Brotherhood in England, aroused the convention to a high degree of enthusiasm. The "Preparation Service," conducted by the Very Rev. Frank Du Moulin of Cleveland, was very spiritual and uplifting. The charge to the Brotherhood, by the Rev. Theodore I. Reese of Columbus, Ohio, on "The Power of Christian Faith and Its Proper Use," was most timely. Judge Caldwell of the Juvenile Court of Cincinnati made an address. At the corporate Communion at 7:30 A.M. on Sunday, eighty-six men received, pledging themselves anew to carry out the two vows of prayer and service. The closing address was made by Canon Reade on "The Chapter Bible Class."

SERVICES AT REINTERMENT OF BISHOP DE LANCEY.

THE SERVICES in connection with the translation and re-interment of the remains of the Rev. William Heathcote De Lancey, D.D., LL.D., D.C.L., first Bishop of the old diocese of Western New York, then including the present Central diocese, together with the remains of his wife and his son, Peter, were held in St. Peter's Church, Geneva, on Saturday, November 2, at 11 o'clock A.M. The day, coming as it did immediately between All Saints' Day and Sunday, precluded a large attendance of the clergy, but Bishop Walker and thirty clergymen, including a number from Central New York, were present; there was also a large congregation in which were the son, William H. De Lancey of New York;

the grandson, Edward E. De Lancey of Ossining, N. Y.; Mrs. John P. De Lancey of Geneva, a daughter-in-law; Dr. and Mrs. De Lancey, Rochester, and the Misses Rochester of Buffalo, grandchildren; and Dr. Rochester's two sons, great-grandchildren of the deceased prelate. The service was the celebration of the Holy Eucharist in which the Bishop was assisted by the Rev. John B. Hubbs, D.D., rector of the parish, and others of the clergy, and a memorial address delivered by the Rev. Chas. W. Hayes, D.D. Immediately afterwards there was a procession to the crypt of the church, in which has been built a proper repository for the reception of the caskets, and the Committal from the Burial Office and appropriate prayers said by the Bishop. At the words "earth to earth," etc., earth was thrown upon the caskets by the Rev. N. Barrows, D.D., the Rev. William M. Beauchamp, D.D., the Rev. Charles W. Hayes, D.D., who had all been ordained by Bishop DeLancey, and the Rev. W. W. Raymond, who had been confirmed and admitted a candidate for Holy Orders by him.

After these services luncheon was served to the clergy and invited guests by the women of St. Peter's, in the parish house, and brief informal addresses, reminiscent of the deceased Bishop, were made by Bishop Walker, Prof. Vail of Hobart College, the Hon. Arthur P. Rose, mayor of Geneva, and Mr. William Heathcote DeLancey of New York.

RECTOR-ELECT AT SPRINGFIELD, MASS.

THE RECTOR-ELECT of Christ Church, Springfield, Mass., is the Very Rev. Charles L. Slattery, D.D., now Dean of the Cathedral at Faribault, Minn. Dr. Slattery was born in Pittsburgh, December 9th, 1867. He was graduated at Harvard University in 1891 and at the Cambridge Theological School in 1894, in which latter year he was ordained deacon and in the year following priest, both by the Bishop of Massachusetts. Until 1896 he was a master in Groton School and in the latter year accepted an appointment as Dean of the Cathedral in Minnesota. He relinquishes that position December first to accept his call to Springfield. While in Minnesota Dean Slattery has been instrumental in the building of the deanery, the Gilbert Hall, and the Bishop Whittle Memorial tower to the Cathedral. He has also taken a distinguished place among the writers of the Church, particularly by reason of his latest book *The Master of the World*. Before that he had written biographies of *Edward Lincoln Atkinson* and *Felix R. Brunot*, and had published a volume of occasional sermons. Dr. Slattery is a member of the Standing Committee and an examining chaplain in the diocese of Minnesota and was a deputy from that diocese to the recent General Convention. At Springfield he will succeed the late Rev. John Cotton Brooks.

MR. PADDOCK ACCEPTS.

A NEW YORK telegram of Nov. 4th to THE LIVING CHURCH states that the Rev. Robert L. Paddock has accepted his election as Missionary Bishop of Eastern Oregon.

DEATH OF A GENEROUS CHURCH WOMAN.

MRS. MARY STILSON, a devout and liberal Churchwoman of Philadelphia, aunt to the Rev. S. W. Fay, Jr., professor at Nashotah, passed to her rest on October 23rd. It was through her benefaction that the Nashotah chapel has during the past summer been entirely remodeled at a cost of some \$11,000. Professor Fay had only just reached Nashotah on his return from General Convention when he was obliged to return to the East

by reason of the death of his aunt, of whose estate he was named as an executor.

After leaving \$500 each to Christ Church Hospital and the Children's Hospital, Philadelphia, the remainder of the \$40,000 estate is devised to Susan H. Fay and the Rev. Sigourney Fay, Jr., in trust, "the same to be used and expended in and about the erection of some suitable memorial, the character of which shall be determined upon by said trustees."

DEATH OF MRS. A. L. BURLESON.

WHILE TRAVELLING in Texas on his return from General Convention, en route to his home at Santa Rosa, Cal., the Rev. Alan L. Burleson was apprised of the sudden death of his wife, which had occurred several days before. Mr. Burleson hastened at once to his home, but it is believed that he cannot have reached there before the funeral.

CALIFORNIA.

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

Welcome to Japanese Deacon.

A MEETING OF WELCOME was tendered the Rev. Peter C. Aoki on the evening of October 19th, at the Japanese mission, 2860 Pine Street, San Francisco. Mr. Aoki is a recent graduate of the Church Divinity School in San Mateo, and was admitted to the diaconate last June, after which he went to Japan, from which place he has recently returned, bringing his family with him. His work is to be among his own people in San Francisco. The services were conducted in both English and Japanese. The Rev. W. M. Bours made the address of welcome and pronounced the benediction.

To the faithful and efficient work of Mrs. Henry Scott Jeffreys, who has general oversight of the mission, is due in large measure its success. The interested manifested by Mr. Aoki's return will no doubt give an added impetus to this important and interesting work.

CHICAGO.

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

Memorial Tablet for Church of the Ascension. Presentation.

THE SEMI-CENTENNIAL of the Church of the Ascension will be observed on November 7th, being Thursday in the octave of All Saints. Bishop Anderson will preach the sermon. The church is adding to its interior decorations a beautiful tablet in memory of Mrs. Alice Lord Wheeler. The tablet is of white marble, with a narrow border of brass,

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and is being placed in the choir pavement just within the rood screen.

THE TENTH anniversary celebration of the Rev. Ernest Vincent Shayler's ordination to the priesthood was fittingly celebrated Wednesday evening, October 23d, in the parish house of Grace Church, Oak Park.

The rector of St. Luke's presented to him, on behalf of the parish and vestry, a gold watch and cross appropriately engraved. Accompanying this gift was a sheet of parchment on which were engrossed words of presentation and loving appreciation of the rector's character and services in the parish.

CONNECTICUT.

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

Death of Prominent Woman—Wedding Anniversary—Notes.

MRS. ALMIRA J. BISSELL of Hebron, widow of Frederick P. Bissell, died recently at an advanced age. Mr. Bissell was for many years senior warden of St. Peter's Church. Their son, F. Clarence Bissell, is the treasurer of St. Paul's, Willimantic.

AN ATTEMPT has recently been made to burn the parish house of St. James' Church, Poquetanuck.

THE REV. AND MRS. JARED STARR of Newington have observed the fiftieth anniversary of their marriage. Mr. Starr has served for many years at Grace Church as lay reader and minister in charge. A purse of \$80 was presented by the people of the parish in appreciation of his labors.

MR. FREDERICK MEYER, who has acted as sexton of St. Matthew's Church, Wilton, for more than forty years, was given a gold watch and chain by the people of the parish on the occasion of his retirement.

HARRISBURG.

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

Guild for Men Organized—Church Project for Williamstown—New Organ.

THE GENERAL MISSIONARY of the diocese spent October 26th in Williamstown, canvassing the possibility of erecting a church there. They have been worshipping for a long time in a hall that is difficult of access. A lot, well located, was given some years ago for this purpose.

A GUILD of men and boys was organized about the 15th of October in Christ Church parish, Lykens. It is called the Seabury Guild, in honor of the first American Bishop. It is to meet monthly and will address itself to increasing interest in the parish and the promotion of kindly feeling among its members. It begins its history with a membership of fourteen.

A NEW ORGAN, costing \$5,000, is being built for St. John's Church, York City, and will be installed and dedicated before Christmas.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Church to be Built at Anthony.

A NEW CHURCH is to be built at Anthony, Kan., to seat 150 people, at a cost of about \$2,500. It will be so constructed as to be easily enlarged when needed.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Day of Intercession—Tribute to a Sister—Week of Prayer.

THE DAY OF INTERCESSION for Sunday Schools was generally observed, and on the following Friday many women gathered in St. Andrew's Church in the interest of the Girls' Friendly Society. An address was

TO PRETENDERS

A Wholesome Word for Guidance.

Just a word to you, "Collier's" and other glaring examples of Modern Yellow Journalism and Cigarettes.

Environment gives you a view-point from which it is difficult to understand that some people even nowadays act from motives of old-fashioned honesty.

There are honest makers of foods and healthful beverages and there are honest people who use them.

Perhaps you are trained to believe there is no honesty in this world. There is, although you may not be of a kind to understand it.

Some of you have been trained in a sorry class of pretenders, but your training does not taint that old-fashioned person trained without knowledge of pretense and deceit.

These letters came to us absolutely without solicitation. We have a great many thousand from people who have been helped or entirely healed by following the suggestions to quit the food or drink which may be causing the physical complaints and change to Postum Coffee or Grape-Nuts food.

You are not intelligent enough to know the technical reasons why the change makes a change in the cells of the body. Your knowledge, or lack of knowledge, makes not the slightest difference in the facts.

You can print from old and worn plates all the cheap books your presses will produce and sell them as best you can, but such acts and your "learned" editorials are but commercial, and seek only "dollars" and much by pretence.

When you branch out into fool values you become only ridiculous.

Stick to what you know. The field may be small, but it is safe.

This letter is from the President of the "Christian Nation," a worthy Christian paper of New York.

New York, Oct. 2, 1907.

Postum Cereal Co., Lt.,
Battle Creek, Mich.

Dear Sirs:

I am, this morning, in receipt of the enclosed mighty good letter from one of my subscribers, which I forward to you, and which I am sure you will be glad to use. I am personally acquainted with this lady, and know that she has no object in writing, other than to do good. Cordially,

John W. Pritchard, Pres.

Brooklyn, N. Y., Oct. 1, 1907.

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Noticing Postum Food Coffee advertised each week in your reliable paper, I concluded to try it, and feeling it a duty towards those who may have suffered as I have from indigestion, desire to state what wonderful benefit I have received from Postum, although using only a short time, and not do I alone realize and appreciate its good effects, but friends remark, "How much I have improved and how well I look," and I tell the facts about Postum every time, for since using it I have not had one attack of indigestion. It is invigorating, healthful; does not affect the nerves as ordinary coffee, and if properly made, a most delicious drink. Although I have not had much faith in general advertising, yet, finding Postum has done so much better for me than I expected, I am more inclined to "Prove all things, hold fast that which is good." I am so thankful for good health that I want it known what a blessing Postum has been to me. You may use these few lines as an ad. if you so desire and my name also. Very truly yours,

Anna S. Reeves.

275 McDonough St., Brooklyn.

Coffee hurt her, she quit and used Postum. She didn't attempt to analyze, but she enjoyed the results. Underneath it all "There's a Reason."

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This is the most attractive edition that has ever been made of this wonderful book.

The book is handsomely printed on heavy paper, with red rules across the top of the page, and red chapter titles. The pages are numbered in roman numerals printed in red, making a unique decoration. The cloth-bound cover is of a delicate color with gold embossed side stamp and with gilt top.

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PRESS COMMENTS

A new and attractive edition of these finely couched words of good advice for those who need to cultivate greater charity—and who does not?—can hardly fail to be acceptable to a large number of people. Dr. Faber is one of the writers whose appeal is universal and this particular theme is treated by him with a simplicity and yet beauty of thought and phrase calculated to give the reader inspiration and help. One can scarcely speak too highly of such a book. The particular merit of this edition is that the text has been broken up into shorter paragraphs in order to emphasize the more striking ideas. Both binding and paging are in excellent taste.—*Providence (R. I.) Journal*.

A new and attractive edition of Dr. Frederick W. Faber's *Kindness* is at hand, daintily bound, well printed, and with the solid text broken up into suitable paragraphs. Dr. Faber's style naturally tends to short, epigrammatic sentences, and the effectiveness of his work is noticeably strengthened by this new arrangement. The little book is full of help, suggestion, and encouragement toward kindly efforts. Long a spiritual classic, it deserves new popularity in its present form.—*Chicago Record-Herald*.

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made by Miss L. L. Robinson, followed by a general discussion and conference.

THE ANNUAL MEETING in the interest of the Orphanage of the Good Shepherd, a home for boys, was held in Calvary Church, October 27th. The report contained a tribute to the administration of Sister Susan, who, after thirty-two years of faithful work, has been compelled by ill health to resign.

A MEETING for men was held in St. Andrew's chapel on Monday night, October 28th, under the auspices of the B. S. A. An inspiring address was made by Mr. G. H. Randall, associate general secretary.

IT HAS been suggested that the week of prayer shall be marked in Louisville by a series of sermons for men every night in the Cathedral in preparation for the corporate Communion, St. Andrew's day, and that special effort be made to secure a universal men's Communion Advent Sunday with intention for the spread of Christ's Kingdom among men.

THE REV. JOHN NICHOLS of New York will take charge of St. Paul's Church, Louisville, until a permanent rector is called.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Dedication Festivals—Gift to Archdeacon—Sermon by Bishop Aves.

THE MEN'S LEAGUE of St. Stephen's Church, Brooklyn, was addressed Wednesday evening, October 23d, by the Rev. Walter E. Bentley, rector of the Church of the Ascension. His subject was "The Relations of the Church and the Stage."

THE CHURCH OF THE INCARNATION, Brooklyn (Rev. J. G. Bacchus), has cleared off during the past year all of its debt, with the exception of \$2,000.

AN INTERESTING SERVICE was held on Sunday evening, October 27th, at the Church of the Messiah, Brooklyn (Rev. St. Clair Hester). The men's clubs of Brooklyn attended in a body and were addressed by Bishop Talbot of Central Pennsylvania.

THE RT. REV. HENRY D. AVES of Mexico addressed a large congregation at the Church of the Transfiguration on the evening of October 29th.

THE PARISH dedication festival of St. Paul's Church, Brooklyn, was held on All Saints day. A large number of persons received the Blessed Sacrament at the early morning service. Solemn vespers were sung at 8 P. M. The usual requiem for the repose of the souls of the departed was held on All Souls' day.

ST. LYDIA'S CHURCH, Brooklyn, was dedicated on Sunday morning, October 27th. The Bishop was assisted by Archdeacon Russell, and the assistant Archdeacon, Rev. Edward J. Burlington. After the dedication ceremonies the Bishop confirmed six adults, the second class presented in ten months.

THE ARCHDEACONRY of Queens and Nassau counties held a meeting at All Saints', Great Neck, on October 24th. Miss M. E. Wood of Boone College, Wuchang, China, addressed the delegates. Archdeacon Bryan tendered his resignation, as he is to depart for the Canal Zone. The resignation was not accepted, but he was granted six months' leave of absence.

At the close of the Sunday afternoon service at Grace chapel, Corona, Mr. L. C. Andrews, superintendent of the Sunday school, presented the Archdeacon with a handsome desk set, the gift of the members of the mission. Grace chapel was founded by Archdeacon Bryan one year ago and has grown very rapidly.

A MEETING of the Church Club of the diocese of Long Island was held on October 28th. Canon William S. Chase, rector of Christ Church, Brooklyn, addressed the members.

THE CLERICUS of Queens and Nassau counties met in Trinity Church, Brooklyn, on October 29th. Archdeacon Bryan read an interesting paper on Panama.

MASSACHUSETTS.

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

Clerical Visitors—Meeting of Vestries.

TWO SESSIONS of the Young People's Missionary Institute were held at St. James' parish house, Cambridge, Saturday, November 2nd, and were well attended, several appropriate addresses being given.

THE ASSOCIATION OF VESTRIES of churches in the north suburban district of Boston held its annual social and dinner at the Hotel Bellevue, Boston, a few nights ago. The Rev. John W. Suter of Winchester presided and the fifty members present were entertained with an address by the Rev. Percy S. Grant of the Church of the Ascension, New York.

BISHOP EDWARD OSBORNE greeted old friends at the Church of St. John the Evangelist in Boston on the evening of October 31st, when he preached a sermon appropriate to the eve of All Saints. In the course of his remarks he had much to say of the evils of child labor, which he said was operative in the mills of the South, in the mines of Pennsylvania, and in the oyster fisheries along the Mississippi river. Another visitor in town has been the Rev. M. W. Britton of the Church of the Holy Cross, New York, who made an address before the C. B. S. at St. Luke's Church, Chelsea, on the eve of All Saints. While in Boston he was the guest of the Rev. Dr. van Allen.

THE NEW RECTOR of St. Mark's, Dorchester, the Rev. Francis D. Budlong, formerly of

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We also carry a large line of other cards in stock, a list of which will be sent on application.

The Young Churchman Co.

Milwaukee, Wisconsin

Fairmont, Minn., took charge at the services on Sunday, October 27th. The people of the parish are preparing a reception for their new rector, who succeeds the Rev. Henry M. Saville, who resigned last spring.

BISHOP BRENT of the Philippines was welcomed by a large congregation when he preached at his old church, St. Stephen's, Boston, Sunday morning, November 3d. Before returning to his see, the Bishop is paying a round of visits with friends in and around Boston.

MAINE.

ROBT. CODMAN, D.D., Bishop.
New Parish Hall for Bar Harbor.

GROUND has been broken at Bar Harbor for the erection of a substantial addition to the parish house, which will be known as the parish hall. It will include rooms for the newly formed boys' club, for the men's club soon to be organized, and for a girls' club as well, together with a gymnasium. It will cost, with the furnishings, about \$3,000, which sum has been practically provided for. The parish, St. Saviour's (the Rev. Stephen H. Green, rector), has been presented by Mr. John Livingstone of New York with twelve acres of land and a camp for the use of the boys.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.
Meeting of Clericus.

THE MEMBERS of the Clericus listened with interest, on Monday, to informal reports of General Convention made by the Bishop and the clerical deputies.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.
Meeting of King's Daughters—Organ Dedicated—Church for University.

THE ANNUAL MEETING of the Local Assembly of the Daughters of the King was held in Holy Trinity Church, Minneapolis (Rev. Stuart B. Purves, rector), on Wednesday, October 30th. There was a corporate Communion at 7:30 A. M., the rector of the parish being celebrant. The business meeting was held at 4 o'clock P. M., and the following officers were elected: Miss Thompson, Holy Trinity, president; Miss Austin, Gethsemane, vice-president; Miss Wilkinson, St. Mark's, secretary; Miss Lawton, Grace, treasurer. At 6:30 supper was served in the parish house. A largely attended service was held in the evening, at which the Rev. George Heathcote Hills of St. Mark's Church answered the question box, and the Rev. C. E. Haupt gave an interesting review of the General Convention.

THE CHURCH CLUB of the diocese held its regular Trinity-tide meeting in St. Paul on Tuesday evening, October 28th.

A SERVICE of more than local interest was held in St. Paul's Church, Winona (Rev. Edward Borncamp, rector), on the occasion of the dedication of the new organ. It is a four-manual, with twenty-eight stops and five couplers with adjustable combinations and accessories. The Bishop of the diocese made the address at the dedication.

THE FALL MEETING of the St. Paul Convocation was held in St. Mark's Church, Lake City, October 30th and 31st. The first day addresses were made by the Rev. Messrs. C. C. Rollit and Knowlton on Rural Missionary Work, and by the Rev. G. H. Baily on "City Missions," by Bishop Van Buren on "Work in Porto Rico," and by the Rev. W. H. Knowlton.

Tuesday, the Rev. L. S. Ferguson took as his subject, "Why Men do Not Come to Church." The Rev. John Wright, D.D., gave a report on the General Convention and the

People of Palestine Before Abraham." Convocation was closed on Thursday evening by Rev. Edward Borncamp read a paper on "The a service at which the Bishop of the diocese was the preacher.

THE BISHOP of Porto Rico, the Rt. Rev. Dr. Van Buren, whom the children delight to call "their Missionary Bishop," has been making a trip through some of the country parishes and missions in Minnesota. Some of the stations visited were Le Seuer, St. James', Mankato, St. Peter's, and Windom.

EFFORTS are being made to obtain funds to build a church near the campus of the University of Minnesota. The Bishop Gilbert Society, an organization composed of Church members who are students, headed by the Rev. Stanley Kilbourne, is heartily supporting the project.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
Memorial Window Unveiled.

DURING this month, the Rev. E. E. Matthews completes six years of his rectorship at All Saints' Memorial Church, Lakewood, N. J.

Recently the rector unveiled a memorial window given by Mr. P. S. P. Randolph of Philadelphia, in memory of his mother. Mrs. Anna L. Welsh, whose memory is commemorated, was a regular attendant and supporter of this parish and also of Naragansett Pier, R. I. She also took a deep interest in the work of Bishop Blythe in Jerusalem, for which she gave \$20,000 to found a school for poor girls, a work which is still going on successfully. The memorial is a window in blue and purple glass and contains an ideal figure holding a cross of light, as a symbol of faith.

The church has also been greatly beautified by a floor of mosaic tiling, with steps of Tennessee marble in the chancel and at the Altar. This improvement is the work of the Woman's Aid Society of the parish.

OHIO.

WM. A. LEONARD, D.D., Bishop.
New Branch of G. F. S. at Dayton.

A BRANCH of the Girls' Friendly Society has been organized at Christ Church, Dayton.

PENNSYLVANIA.

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

Corner Stone Laid—Actors' Church Alliance—Memorial Service.

THE CORNER-STONE of the new parish house of the chapel of the Mediator, Philadelphia, was laid October 28th by Bishop Whitaker, an address being made by the Rev. Samuel E. Appleton, D.D.

THE LOCAL COUNCIL of the Actors' Church Alliance, which has its headquarters in Holy

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KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year will open September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

Trinity parish house, Philadelphia, will open a club house for the use of women members of the theatrical fraternity while in the city. The officers of the Philadelphia branch are: President, the Bishop Coadjutor of the diocese; Vice-President, Rev. Floyd W. Tomkins, D.D.; secretary, Newton M. Potts; treasurer, Rev. H. Page Dyer.

A MEMORIAL SERVICE for Mrs. Margaret Bottome, founder and late president of the Order of King's Daughters and Sons, was held on the night of all Saints' day, at St. Thomas' Church.

ON TUESDAY EVENING, November 5th, the new \$15,000 organ of St. Stephen's Church, Tenth and Chestnut Streets, Philadelphia, was dedicated by the rector, the Rev. Carl E. Grammer, D.D., followed by a recital, rendered by the blind organist of the parish, David D. Wood, Mus. Bac., who has been the organist and choirmaster at this church for more than forty years.

OLD ST. JOHN'S CHURCH, Third and Brown Streets, Philadelphia (Rev. Oscar Michael, rector), celebrated the ninety-third anniversary of the founding of its Sunday school on Sunday, November 3d. It claims to have been the first Sunday school established in America.

ON ALL SAINTS' DAY the new rector, Rev. William A. Grier, assumed charge of Calvary Church, Philadelphia, and special and elaborate services marked the event.

THE ANNUAL MEETING of the Pennsylvania branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, Philadelphia, on Friday, November 15th. The Bishop Coadjutor of the diocese will preside and the speakers will be the Rt. Rev. Logan H. Roots of Hankow, Rt. Rev. Theodore D. Bratton, Mississippi, Rt. Rev. Frederick F. Johnson, South Dakota, Rt. Rev. James B. Funston, Idaho, Rev. Dr. Arthur S. Lloyd, general secretary.

The Holy Communion will be celebrated at 8 A. M. in St. Luke's Church, Germantown.

RHODE ISLAND.

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

Session of Convocation of Providence.

THE CONVOCATION of Providence held its 46th session in Bristol, R. I., on Wednesday, October 30th. Twenty-two clergymen and thirty-five delegates were present. The missionaries made excellent reports on the work at their various stations, and the report of the diocesan missionary, the Rev. Levi B. Edwards, of his work in the outlying and sparsely settled districts was very encouraging.

The Rev. Dr. Samuel H. Webb, who had served as Dean of the Convocation since 1902, requested that he be not renominated for another term, and the Rev. Lester Bradner, Jr., Ph.D., was unanimously elected for the term of two years.

A vote of thanks and appreciation of the services of the Rev. Mr. Webb as Dean was unanimously passed. Mr. George Gordon King of Newport reported that as treasurer of the M. T. O. fund for this diocese he had secured subscriptions aggregating \$6,998.28.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

The Rev. H. E. Bowers Leaves for Los Angeles.

THE REV. H. E. BOWERS, D.D., rector of Grace Church, Galveston, left that city on October 28th to take up his work as rector of All Saints' Church, Los Angeles, Cal. He is one of four brothers who are all priests of the Church, and his eldest brother is Lord Bishop of Thetford, England.

VIRGINIA.

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

Richmond Church Celebrates Anniversary.

THE FIFTH BIRTHDAY of the Church of the Church of the Holy Comforter, Richmond, was recently celebrated by what the local newspapers call a "love feast." This is the youngest church in the city, and it has had a remarkable growth.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. McCORMICK, D.D., Bp. Coadj.

Clergy to Meet at Allegan.

THE SEMI-ANNUAL MEETING of the clergy of Western Michigan is to be held at Allegan on November 19th and 20th.

CANADA.

Thanksgiving Day Observed — Missionary Meeting — Archdeacon Leaves for Far West.

Diocese of Montreal.

SERVICES, with early Communion, were held in many of the city churches on the day appointed for public thanksgiving by the government, October 31st.—THE dedication festival of the Church of St. John the Evangelist, Montreal, was celebrated October 27th with special services and music. The preacher was the Rev. Pelham Williams, D.D., of the diocese of Massachusetts.

Diocese of Niagara.

THE MISSIONARY MEETING in connection with the meeting of the Dominion Board of the Woman's Auxiliary in Hamilton, October 17th, was very largely attended. Early Communion was celebrated in the Cathedral, Hamilton, by Canon Abbott, for the members of the Woman's Auxiliary. About fifty delegates from all parts of the Dominion were in attendance, Mrs. Tilton presiding, who may be called the founder of the Canadian Woman's Auxiliary.—ALL VACANT parishes and missions in the diocese are now filled.

Diocese of Rupert's Land.

THE OCTOBER conventions in connection with the newly formed Diocesan Sunday School Association proved very successful.

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THE COMPANION CALENDAR.

The publishers of *The Youth's Companion*, in accordance with their custom at this season, send to every subscriber for 1908 a beautiful Calendar for the new year. There are four panels to the 1908 Calendar, and on each the reproduction of a painting by an artist of distinction. One is a "Girl with Roses"—exquisite in expression and color. Another is a cattle piece. The third is an old mill at Zaandam—typically Dutch. Then there is a sea scene, full of the keen beauty of the wide ocean and sky and the joyous rush of the homeward-bound ship. The process of color-printing used for this Calendar has been recently brought to remarkable excellence, and reproduces most faithfully the rich tones of the original canvases. The panels will be found worthy of preservation long after the year 1908 is looked back upon as a part of the good old times.

Books on Topics of Interest

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THE YOUNG CHURCHMAN CO. MILWAUKEE, WIS.

Diocese of Saskatchewan.

THE DEPARTURE of Archdeacon Lloyd from Lloydminster was greatly regretted. His residence will be in future at Prince Albert, where he has charge of the Divinity School, opening November 1st. Bishop Newnham is one of the staff of instructors.

Music

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

In our issue of September 21st we printed a communication from a rector in the diocese of Indianapolis, emphasizing the need of a cheap edition of the Psalter. We have been asked to trace the correspondent, and this we have been unable to do because his letter was destroyed. If he will communicate with this department he will learn something to his advantage.

In reply to an inquiry as to what was meant by the phrase "allowing the preponderance of tenor and bass at the close of the hymn," in our last column, we beg to say that the word *allowing* was a misprint. It should have been *avoiding*. The sentence in question should have run thus: "In some churches the trebles in ending the recessional, separate into two long lines as they go into the vestry, allowing the altos, tenors, and basses to pass through the ranks, thus *avoiding* the preponderance of tenor and bass at the close of the hymn."

To the Music Editor of The Living Church:

DEAR SIR.—At this time, when so many are talking about congregational singing, it seems to me that attention may well be called to the processional and recessional hymns. It is acknowledged that hymn singing is practically the most important part of the congregation's music in the average parish. This being so, why do we sing two of the three or four hymns of a Church service in a

way in which it is almost impossible for the people to join?

Would it not be a great aid toward putting the people into a worshipful frame of mind to have the service begin with a hymn in which everyone might take an active part, the choir quietly filing into their places? And would not another hymn, sung in like manner, as a closing act of worship, be the better way of dismissing the choristers?

W. P. TWADDELL,

St. John's Church, Bridgeport, Conn.

On this subject there are all sorts of opinions. We are under the impression that the indiscriminate singing of processional and recessional hymns originated in this country chiefly as a means of getting the choristers in and out of church in an orderly manner. Anglican custom was not heeded. In the English cathedrals and parish churches the marching of the choir, or rather the walking of the choir, during a suitable organ voluntary, has a solemn and dignified effect. But in a small American church, where architectural surroundings are so utterly different, the effect would not be exactly the same. So when our vested choirs were first introduced, a half century ago, the processional hymn was used to keep the choristers busy while walking to their places, and to prevent their staring about the church, on the way to the chancel.

It may be argued that processional and recessional hymns are not a part of the regular form of service. One serious objection to the singing of the processional by the people, instead of the choir, is the lack of punctuality at service time.

In cities, and sometimes in country places, the people do not all get to church in time to sing the hymn. It is certainly better to have a processional thoroughly well sung by the choir than to have it half sung by the people, or sung by half the people! And then again, we have to take into account the fact that many people worship passively, and that there is such a thing as silent praise just as there is such a thing as silent prayer. The probability is that the custom of sing-

ing processional hymns will continue in this country, because it has become firmly fixed in innumerable parishes. In order to increase the congregational share in such hymns we think the most feasible plan is to select tunes with greater regard to congregational wants, and to profit as far as we can by the advice given recently by our Isle of Wight correspondent.

His Grace the Archbishop of Canterbury has been calling attention to the non-attendance of men at Church services, and to the great difference in general attendance that often exists in churches very near each other. He doubts whether large and small congregations are specifically the result of High Church or Low Church theories and tendencies, and he thinks that the *form of musical service* has a great deal to do with the question. His Grace is in sympathy with Sir Walter Parratt, who maintained recently in a paper which he read at the Church Congress (Yarmouth) that services in the present day were suffering from far too great an amount of music, "the surcharge being such that members of the congregation were unable to use their natural speaking voices." The Archbishop does not go quite as far as the Bishop of Birmingham, who deprecates the adoption of the Cathedral type of service in parish churches, but he evidently thinks that Church music should receive much more serious thought and consideration than is generally given at clerical gatherings, if a wise regulation is to be secured.

The following account of the music in a village church near Yarmouth, England, will strike our readers with more or less astonishment. There are perhaps dozens of small places in England where similar services may be heard at certain times, showing how deeply-rooted is the fondness of the Anglican Churchman for musical ritual, whether "moderate" or "advanced."

We have our doubts, however, as to the artistic character of the service mentioned, and we cannot refrain from amazement at

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the mixing of Merbecke with Gounod!

"There was nothing which particularly attracted me to remain at Yarmouth on Sunday, so I spent the day at Barnsham, famed in days gone by as the birthplace of Nelson's mother, and in more recent years as the scene of Father Suckling's labors. We had a most delightful service there. An ideal village Mass was celebrated in the presence of a congregation which filled the church, and was remarkable for its devotion. The music was rendered by the village choir, and the organ was supplemented by two violins, a 'cello, and double bass, the last-named being played by the rector from his stall. We had a procession, with cope and incense, and, in accordance with the Bishop's directions, incense was used only then and at the *introit*. The Creed was sung to Merbecke, beautifully phrased, and the *Sanctus*, *Benedictus*, *Agnus Dei*, and *Gloria in Excelsis* were those of Gounod's *Messe Solennelle*. Fancy that for a country choir!"

The Magazines

NOBODY is too young, nobody too old, to enjoy reading *The Youth's Companion*. For that reason it makes one of the most appropriate of Christmas gifts—one of the few whose actual worth far outweighs the cost. Welcome as the paper may be to the casual reader on the train, at the office, in the public library, it is, after all, the paper of the home. The regularity and frequency of its visits, the cordial sincerity of its tone, make for it soon the place of the familiar friend in the house. Like a good friend, too, it stands always for those traits and qualities which are typified in the ideal home, and are the sources of a nation's health and true prosperity.

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LOVE.

LOVE, love to Christ, which is the one sure spring of love to men, is the foundation of service. It is the first condition of the divine charge, and the second, and the third. It is the spirit of the new Covenant which burns, not to consume, but to purify. In the prospect of work for others or for ourselves we can always hear the one question in the stillness of our souls, "Lovest thou Me?" Love may not, cannot, be attained in its fulness at once; but the Person of Christ, if indeed we see Him as He is presented to us in the Gospels, will kindle that direct affection out of which it comes. If our hearts were less dull we could not study the changing scenes of His unchanging love, or attempt to describe them to others, without answering the silent appeal which they make to us in St. Peter's words: *Lord, Thou knowest that I love Thee*; yes, and still more, these which are Thine and not mine, these who fall under my influence in the various relations of life, for Thy sake. The foundation of service is love, the rule of service is thoughtfulness. There is not one method, one voice for all. Here there is need for the tenderest simplicity: there of the wisest authority: there of the ripest result of long reflection. The true teacher, and as Christians we are all teachers, will temper the application of his experience with anxious care.—*Bishop Westcott*.

AS WE MIX in life there comes, especially to sensitive natures, a temptation of distrust. In young life we throw ourselves with unbounded and glorious confidence on such as we think well of—an error soon corrected: for we soon find out—too soon—that men and

women are not what they seem. Then comes disappointment; and the danger is a reaction of desolating and universal mistrust. . . . The only preservation from this withering of the heart is Love. Love is its own perennial fount of strength. The strength of affection is a proof not of the worthiness of the object, but of the largeness of the soul which loves. Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the inexhaustibleness and depth of the spring from which it proceeds. The greater mind cleaves to the smaller with more force than the other to it. A parent loves the child more than the child the parent; and partly because the parent's heart is larger, not because the child is worthier. The Saviour loved His disciples infinitely more than His disciples loved Him, because His heart was infinitely larger. Love trusts on—ever hopes and expects better things, and this, a trust springing from itself and out of its own depths alone.

Would you make men *trustworthy*? Trust them. Would you make them true? Believe them.—*F. W. Robertson*.

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